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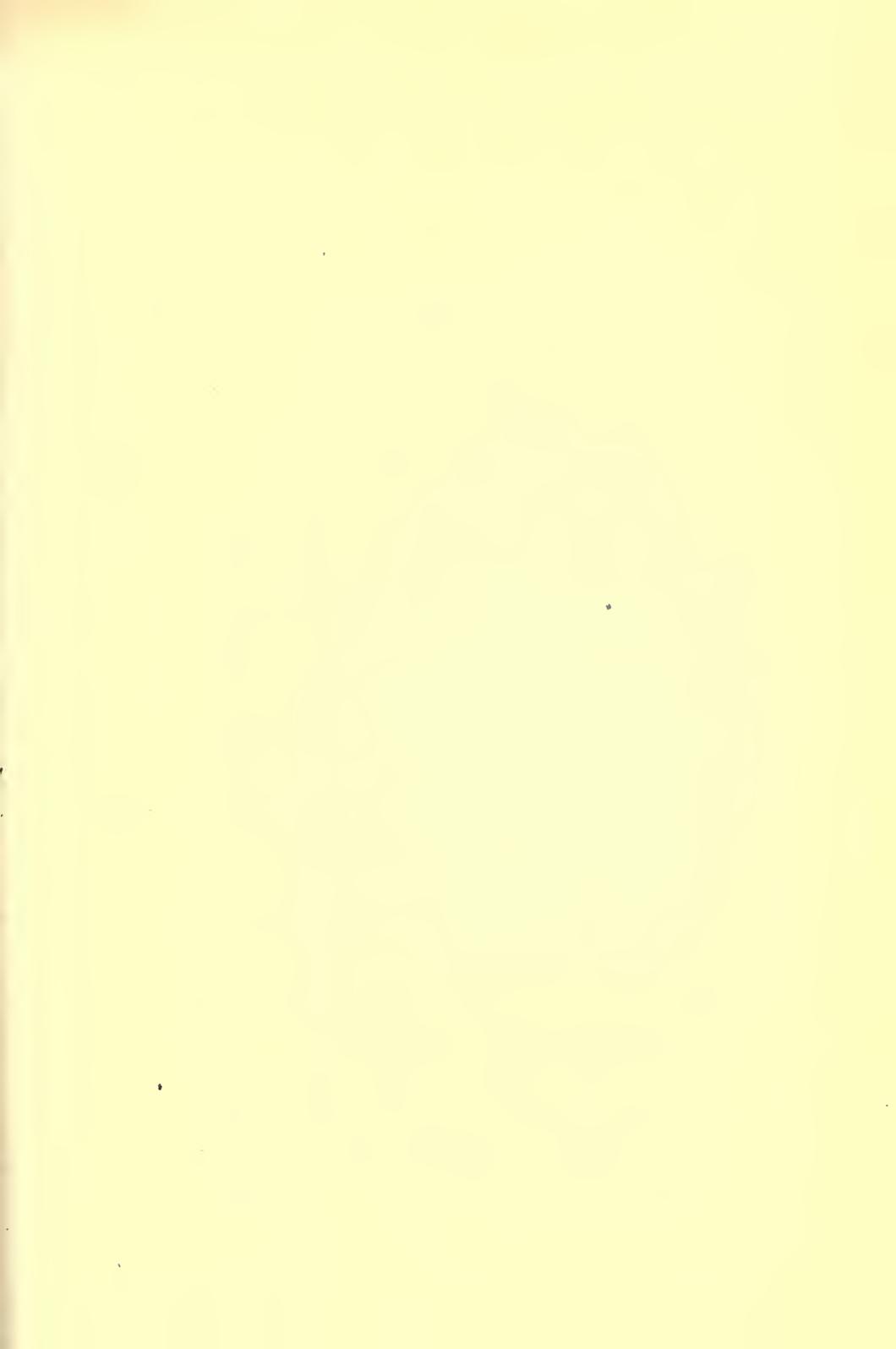


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“Ut Ecclesia aedificationem accipiat.”

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AMERICAN ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. III.—(XXIII).—JULY, 1900.—NO. I.

THE IDEAL SEMINARY ACCORDING TO ST. FRANCIS DE SALES.

IN a former number of the REVIEW (November, 1898) I pointed out that the holy Bishop of Geneva did not, at any time during his episcopate, find himself in position to establish a diocesan seminary; but I showed what means he took to remedy this disadvantage. It will be of interest to inquire what would have been in all probability the special features of a seminary founded by him; and it is perhaps even more interesting to discover or conjecture the system of seminary training which he would recommend for the needs of the present day, particularly in English-speaking lands. The answer to these two questions is the subject of the present paper. I intend to speak, not of the mere college, or of what is called the "Little Seminary," but of the "Great Seminary," comprising only such youths whose aptitude and attraction for the priesthood have already become more or less clear both to the candidates themselves and to their superiors; in other words, I have in mind seminarists who are in a short time to become the guides of souls and who are occupied in the highest and most difficult branches of ecclesiastical study. What then would St. Francis de Sales have done with and for such a chosen band? What for their souls? What for their minds? What for their physique?

The Devout Life gives us the general system which would be followed by its author in the development of the spiritual and moral character of his future priests, by religious exercises and by the study and practice of the virtues. He could not ask less from them than from persons "in the world." He could not exact more, because as regards exercises their time would not

allow it; and as regards the spirit of prayer and virtue, he had only one rule for world and cloister. He would only take care that they who were afterwards to teach others should go to the depths of his doctrine. He would insist especially on the teachings and motives most applicable to them. Each of them was to be an *alter Christus*, hence, more necessarily than for the saint's other disciples, must the sacred Life and Passion of the Saviour form the subject of their meditations. What a strongly marked meaning would the words "duties of *their* state"—the highest on earth—have for them! What should be to them the Blessed Eucharist, around which their whole life was to turn! How special their relations with her whose "Fiat" was the first consecrating word, who was the supreme adorer and chief apostle of their Master! Certain it is that the practice of continual union of mind and heart with Jesus, which is the keynote of the *Introduction* and of all the saint's spiritual doctrine, would be impressed on them from the beginning to the end of their course.

All this is of course the practice of charity, the mainspring of the apostolic spirit. "It is this divine passion," says the *Treatise on the Love of God*, "which inspires so much preaching, sends forth to so many dangers a Xavier, a Barzeus, an Antony, all that throng of Jesuits and Capuchins, and other religious and ecclesiastics of every rank and order, to the Indies, to Japan, to Maranon, to make the Sacred Name of Jesus known, acknowledged and adored throughout those distant nations." After charity would come the cultivation of hope to elevate the soul towards heavenly goods, and by the same movement create disinterestedness and detachment.¹ Faith would receive a special direction towards that attachment to the Church and repulsion of heresy which was a devouring passion with the Apostle of the Chablais. The virtue of religion, as the immediate resultant of the theological virtues, would be the next care of the holy bishop who would communicate to his young levites his own deep reverence for sacred persons and things, for the smallest word and ceremony of the liturgy. The other virtues in their turn—obedience, chastity with its prerogatives and safeguards, humility,

¹ By a printer's error, the saint's maxim, "Providence is the priest's *morrow*," was cited as "Providence is the priest's *mirror*," in our previous article.

fraternal charity, mortification, equanimity, and perseverance. His instruments would be example and word, frequent and ardent discourse in public and in private. "Always have on your lips," he says to the Mother-Superiors of the Visitation of Paris, "the fire which your Beloved, burning with love, came to cast into hearts."

The saint's letter to his clergy, almost the first act of his episcopal life, where he calls knowledge the eighth sacrament of the priestly charge, is enough to show the pains which he would take in forming the mind of his candidates. His own career, his writings, and his express declarations, prove that St. Thomas would be, in his seminary, the text and foundation of dogmatic and moral theology. We see also, on the other hand, that he would have his theologians seek knowledge for themselves at the fountain-head of the Scriptures and the Fathers; nor would he insist that attachment to the letter of St. Thomas be servile, or such as to hinder a reasonable eclecticism. His own theological studies had been rather positive than scholastic; and, while he often expressed an humble regret that he had not been able to study the scholastics more profoundly, he still more often warned his disciples to beware of wasting their time in subtle speculations while leaving subjects of greater practical importance insufficiently studied. He told a friend that he had an idea of composing a work which should be a simple but complete exposition of Catholic dogma, with its reasons, but expressed in a non-polemic way. We know, indeed, how he esteemed controversy in its proper place, but he would prepare for it rather by a special fulness and clearness of exposition as to the points attacked by heretics than by a direct dwelling on objections. He aims, as Sainte-Beuve well says (*Lundis*, January 3, 1853), less at removing difficulties than at forestalling them. He gives as his rules for dealing with heretics: first, to listen with great attention to the expression of their opinions, patiently supporting their most outrageous assertions or most virulent abuse; secondly, to explain with great clearness and imperturbable gentleness the Catholic doctrine, clearing the Church from the false aspersions cast upon it.

He could, of course, with his council, fix the manuals and general methods for all the branches of instruction; but his professors,

once tested and appointed, he would leave free. While entirely at the disposal of others, it was his principle to wait till he was asked for advice; and it is to be remarked that, in all his foundations or rehabilitations of religious or collegiate establishments, except of course his own Visitation, he placed the government in the hands of ecclesiastics more or less independent of his own jurisdiction. It is certain that the dearth of suitable men in his diocese would have obliged him to confide the direction of his seminary to some religious congregation, as he did his two colleges; but, in any case, his staff would have great liberty, as long as such principles and details as are of essential importance were well fixed in the minds of the students. For the rest, to have been over the ground, to "know how to doubt," to have contracted a love of study, to learn the most useful sources and the best methods of application, would be to him a sufficient result of three or four years of higher Church studies at that early age. Once a young friend told him that he would have finished his theology in a year's time. "My son," said the wise bishop, "your theology you will never finish."

One recommendation, however, our saint would no doubt make to his professors as he does in a letter of November, 1617, to a Benedictine Father, who was about to compose a theological *Summa*. It would be to teach in an "affective" style, continually appealing to the heart of the disciple and thus making intelligence and will concur in the reception of knowledge. His own treatment of the most profound questions of dogma, in the earlier books of the *Treatise*, explains his meaning. Particularly as regards ethics and moral theology we can figure to ourselves how the great religious philosopher would insist that not only the abstract theory of conscience and the virtues, but at the same time that intimate science of one's own heart and inward being, which is the basis of spiritual discernment and of sympathy with others, should be impressed on the minds of his young levites.

Pastoral theology, as the candidate comes nearer and nearer to the goal of his desires and to the sphere of his work, would find a well-recognized place. The saint wished to write a book on this subject also, and he gave to his intimate friend, Froger, *curé* of St. Nicolas du Chardonnet, at Paris, two instances of the

materials with which his inventive piety supplied him.² In our essay on "St. Francis de Sales as a Preacher," we have shown what ideas his professor of rhetoric would have instilled. We do not attempt to conjecture the proportion of time which would be given to different studies, to private preparation, or to actual class. We know that the day would be full; would begin early rather than close late; that neither professors nor students would be over-driven; that to do well would always be considered rather than to do much; that there would be frequent recapitulation and ascertainment of progress by examinations and debates. This much we can infer with certainty from the saint's didactic methods, and from his conduct with regard to his Barnabite College at Annecy.

The examples given in our former article suffice, and to know the founder of the Visitation suffices, to realize the prudent and tender care which he would have for the health and temporal well-being of his beloved charges, in view of the severe strain to which their mode of life would subject them and in view of the requirements of their future ministry. The food would be abundant, good of its simple kind, and appetizing. The allowance of sleep would be generously regulated on his principle: "As much of the night must be taken for sleep as the temperament requires for being usefully wakeful during the day." What we call "comfort" now-a-days, would be attended to as far as necessary for health and spirits. We need hardly say that the idea was unknown in the sixteenth century; even the word, with the qualification "borrowed from the English," only got admittance into the dictionary of the French Academy in 1878. Ventilation, lighting, heating, drainage, etc., would, we are convinced, receive from Francis de Sales, within the limits of Christian moderation and with the view to better securing of higher objects, an attention which no other French prelate of his generation, or perhaps, indeed, of several generations later, would have been clear-sighted enough to give.

² The points are worthy of note and were practical enough at an epoch when contagious diseases recurred in many districts every generation. One was to have a light burning in front of the priest's mouth and nostrils while administering Holy Viaticum to the plague-stricken; the other, to give them Extreme Unction by means of cotton wool fastened to a long rod, using a single form for all the senses.

Recreation would be elevated to its true level of an important duty in a seminary organized by our saint. "If your attention is fixed on other things you must detach it in order to take recreation properly." Thus he speaks in his Conferences, to the Sisters of the Visitation, much less obliged to recreation than are seminarists. And again, at the end of his conference on Cordiality: "It is necessary that the Sisters should recreate themselves, and above all that the novices should be made to do so properly. Words that would be idle at another time are not so at that time when all should be engaged in contributing to the pleasure of others. There would be no harm in passing the whole hour in talking of indifferent things; another time one will talk of good things." In other words, to the author of the *Devout Life* recreations are not only "lawful" but "laudable." The chapter which thus imposes the relaxation of the mind gives at the same time the due limitations, viz., that while recreation to be such must be enjoyed, the heart is not to be attached to it, nor are so much time and attention to be given to it as to make it a fatigue or an occupation. Real unbending of the mind and necessary exercise once secured, it is evident that the rules of priestly moderation would be equally safeguarded as to the kind of recreation permitted or encouraged. But these rules vary so indefinitely with the age and the country that it is not worth while to dwell on them. Some recreations would (as we see in the chapter above alluded to) be recommended; such are walking, conversation, and music; others would be tolerated, according to the individual needs.

We will now consider the way in which our saint would harmonize principles which, if soul and body were considered separately, might seem conflicting. For instance, this last question of health. We may be quite sure that there would be no pandering to artificial tastes, no forgetfulness of the rights of mortification, no neglect of the ascetic principle that the flesh is the enemy which, by apostolic men even more than by others, must be chastised and brought into subjection. No "affection" for bodily ease would be permitted for an instant to those who aimed at being immediate ministers of a poor and crucified Lord. The attention to bodily necessities would be a good of the lowest order and relatively to nobler things only a necessary evil. The

discipline and severe studies of the establishment would be the great justification of the various amenities of the seminary: "If a man work let him eat," the converse of St. Paul's maxim. He himself during the studies of his young manhood fasted and wore the hair-shirt three days in the week, but he was living amid the dangers of a great university town, and even then it is not his penances but his interminable written analyses and disquisitions which he styles "*Adversaria juventutis meae.*" He wished all devout men "to know how to fast." The twenty extra vigils and the severe Lent of that day would amply suffice to teach them the lesson, and we suspect that mitigations rather than aggravations would be the tendency there. Watchings at the night processions, by the bedside of a sick companion, at the frequent "Forty Hours" ordered by the pious bishop, would occasionally be such an obligation, for the sake of good habits and the formation of character. We do not suppose that either the discipline or any other bodily maceration would be imposed, but certainly priests trained by our saint would be neither in ignorance nor in horror of them.

Another question of this kind is the amount of seclusion from "the world" which St. Francis de Sales would ordain during the years immediately preparatory to the sacred ministry. We think that the ingress of this world would be very jealously watched, and that the seminary, with its duties, its trials, and its joys, would be thoroughly self-contained. With regard to the exits necessary or advantageous—the "excursions," so to speak, of the students into that system of things into which they were soon to be permanently thrown—we think that the advantage of sustained recollection during the time of probation or preparation would weigh more with the saint than that of becoming better acquainted with their future environment and of guarding against "reaction." Precautions could be taken at the actual moment of exchanging a state of dependence for one of freedom; but to keep up any serious relations with the outside world during the short course of training would seem, we think, the continuing of the action of a poison already too deeply instilled and the favoring of its future influence. The annual vacation would furnish, perhaps too fully, the extent of testing, of acclimatization, so to say, that might be desirable.

Closely connected with the question of seclusion is the matter of discipline, that is, of regularity and punctuality in the exercises, and maintaining silence and special gravity of demeanor in certain places and at certain hours. The end to be gained would make this an essential factor in the constitution of his seminary; for with the saint it is the surest means of acquiring that equableness of disposition and of mind which in his conference on Steadfastness (*Fermeté*) he calls "the most necessary and special virtue of a religious life." The founders of houses of holy discipline made their statutes, he says, "to enable their disciples to pass, as by a bridge, from the uniformity of their exercises to uniformity and equal-mindedness amid the varying phases of our earthly and of our spiritual life." This philosophy of discipline would be inculcated until submission to it became conscious and cheerful, till college-discipline passed into self-discipline, a permanent habit not liable to disappear with the disappearance of the means employed to produce it.

The last point of our inquiry into the sort of seminary which St. Francis de Sales would have founded is its spirit. One has not to go very deep into his views to know what this would be. It was his very mission to prove the Lord's "yoke sweet and burden light." As in his Order of the Visitation he shut off as far as possible the idea of Mistress which had hitherto coexisted with that of Mother in monastic legislation for women, so in his seminary would his ideal of government have been the paternal, manifesting itself in a more tender way to those who needed encouragement, in a firmer and manlier way to the strong. "Superiors," he says, "must fulfil their charge by the practice of humility, of sweetness and meekness of heart, the virtues which were so dear to our Lord and which He enjoined upon His Apostles, destined to the mastery of the universe." To devotedness and fatherly condescension on the part of the principles and directors of his institution, would correspond, according to the saint's theory, a loving familiarity, openness, docility on the part of the subjects, as nature's forces yield themselves to the vivifying and beautifying of the kindly sun.

The solicitude of a superior of this sort would however be, if possible, greater for the correcting of the faulty than for the culti-

vation of the more promising. "Be very tender with the imperfect," says the founder of the Visitation to Mother Joly de la Roche, "in order to help them to profit by their imperfections. A very imperfect soul can reach a high perfection if properly assisted." It would be the very glory of his spiritual craft to make his great instrument of training, fatherly persuasion and loving reasonableness, reach even to this. "If some were to set themselves against this guidance," he says to the same Mother, "you can take occasion to bring them to it by pointing out to them their unreasonableness in giving heed to the false imaginations of depraved nature. You may tell them that there is not question in religion of philosophers and clever men, but of graces and virtues; and so you can detach them insensibly from themselves and engage them to submission to superiors, who on their part must exercise great discretion, duly observing times, persons, and circumstances. For although it is a very hard thing to find one's self mortified at every turn, yet the skill of a sweet and charitable mother gets even this bitter pill swallowed with the milk of a holy friendship."

But at last, there would always be some souls who would require a stronger show of authority, and we ask how far the bishop's paternal love would go in the way of chastisement. It would neither go nor need to go very far. There would be cases in which he would utilize a principle which he thus expressed with regard to his clergy: "I am the father of my good priests; I am bishop only to the bad." To hide the father for a time with the hope that "vexation would give understanding," a threat, a serious rebuke, private or occasionally public, would be nearly the limit of severity. Spirits which, through pride, natural perversity, stupidity, or indolence, did not soon begin to respond either to kindness or to authority, would be judged unfit for the charge of souls. Patience in furthering amendment would be inexhaustible; but the unpardonable defect would be a refusal to accept correction. "When this exists," says the great director in his conference on the admission of novices to profession (*Des Voix*), "you must show them the door." We fancy that those who were unwilling to submit themselves to the persuasions of the saint of love would scarcely need showing; they would retire of themselves. "Every

one that doeth evil hateth the light, and cometh not to the light that his works may not be reprovèd." It is scarcely necessary to add that the paternal tenderness of our saint would extend not only to those who were loyally developing their vocation to the clerical state, but equally to those who, while conscientiously accommodating themselves to the rules of the house while in it, were gradually realizing and making it clear that their vocation was not in that direction, and who would leave the seminary in due course, edified and improved and with the blessing of their temporary superior for a career of less responsibility.

The modifications which the saintly and prudent bishop would introduce into his system to fit it to the special conditions of our own day would not be very considerable. The end remains the same—to win souls to Christ; the Christian and priestly virtues remain the same—charity, zeal, self-denial, humility, steadfastness. There can be no other ideal of the apostle than that traced by our Lord, developed by St. Peter, St. Paul, and St. John. The same dispositions—supernatural tendencies and desire of virtue, docility, corrigibility, sufficient talent—must be supposed in the candidates. The differences of training therefore would lie not in the principles but in the application of principles, and their difference depend on a twofold consideration: the medium from which the seminarists come and to which they return. It is evident that those who have to mould the modern priest find a material very different from those Savoyards who three centuries back were our saint's subjects, youths nurtured in sequestered valleys, in the soberest and simplest surroundings. As again it is one thing to return as revered shepherds to such a people, and quite another to be cast back among the deadly and discordant elements of modern so-called civilization, with a mission, not only to a devoted flock, but also to the deadly enemies of its faith and virtue who harass them on every side.

We will suppose, then, that St. Francis de Sales is in presence of a body of the youths of our day, youths of the best intentions, but whose habits, both of mind and body, have received a trend rather contrary than favorable to the condition of seminary life. The gratification of artificial if innocent tastes has come to seem

to them almost an indispensable necessity. The milder forms of amusement no longer suffice to recreate them. The imagination has become so active, and the perceptive faculty so accustomed to spread itself over innumerable objects, that to reduce them to sustained spiritual or intellectual recollectedness has become a matter of the extremest difficulty. The abnormal development of the fancy and of the inferior mental faculties has been made at the expense of the judgment and higher reasoning powers, as well as of the deeper emotions. The will has been inclined and almost encouraged to emancipate itself from direction, quite independently of its native force or irresoluteness, and leaving to chance the soundness or falseness of its motives of determination.

It would lead us too much into detail to examine what allowance the saint would make for health and spirits in the matter of food, lodging, comforts, and recreation. It is enough to say that this allowance would be thoughtfully and generously made. Limiting, then, our inquiry to the question of spiritual and mental training, we might say that the first thing which our Christian Socrates would do, would be to make to these young minds the revelation which they could never gain amid the multitudinous variety of objects which had hitherto occupied and distracted them. He would tell them that many "modern" notions are mistakes, are not goods; that sobriety and simplicity are treasures worth them all. He would show how that many of the crude judgments crowded into their heads were only the worse half of truths, and how greatly lacking they still were, even according to their age, in true wisdom. He would show them particularly how they had yet to cultivate the supernatural sense, and how they must put their true theory of religion and their genuine love of Christ into the practical shape of docility and humility. Their precocious acuteness and clear-sightedness in the natural order he would utilize for the spiritual world. He would require from them submission just as much as from youths of a simpler age and country, but a submission of a different character. What the latter yielded almost unconsciously, his new generation should render with a strong sense of the nature of their act, with more merit because with more difficulty.

The saint could not promise them the Kingdom of Heaven

under other condition than that of becoming like little children ; but he would show them how gloriously they could use their independence to make themselves for Christ's sake dependent. Methinks, St. Francis de Sales, with that martial spirit of his, which lies at the root of all his virtue, would exult in the greater difficulties of training young men such as we have in our seminaries of to-day, in view of the triumphs which grace could gain in them, of the nobler coöperation, of the grander results. "Religion," he says to his daughters, in his conference on the Religious Vocation, "wins a great triumph in fashioning to perfection a spirit already made for it, a gentle and quiet soul ; but it rejoices in reducing to virtue a soul strong in its inclinations. We do not ask you to have no passions, or even that they be not violent ; for this would be to say that a soul badly trained is no longer apt to serve God. The world is mistaken in this idea. God rejects nothing in which malice is not found. All depends on this, that we do not act according to the movement of these passions."

With regard in particular to that tendency to individuality which is the natural outcome of the cultivation of independence, the saint would impose on it a regimen which would stifle it if ill-founded and excellently strengthen it if justified by exceptional qualities. He would engage those students who gave promise of superior powers, more even than he would engage the others, to use their special energies in more faithfully keeping to the common track, to place their very ambition in humility and submission. What could be more useful for the first five or six years of their ecclesiastical career? What better security could there be that in case God called them later to extraordinary paths they would preserve the lowliness of spirit which is necessary just in proportion to the greatness of the work to be done? "Let us be as advanced in perfection as we may," he says ; "the love of abjection must not quit our hearts for an instant ; we need it at every step." This is the great lesson, and much more for priests than for other men. The opposite, that is, conscious or the unconscious cultivation of self-trust, is the initial mistake of men of great qualities who go wrong. Such is the testimony of those who painfully and as marvellous exceptions struggle back to the right way. "All the evil of my life," says Francis Coppée, "came

from my faults of humility, which certainly seems to me the most necessary of all the virtues." These last are the very words of St. Francis de Sales. Ferdinand Brunetière has learned and is teaching the same lesson. Our saint puts into the mouth of a sister, as an objection, the argument which one sometimes hears repeated as a principle: "It is all very well to go by the rules; but this is the common way. God draws us by particular inspirations; each has his or her own personal attraction." "That is true," replies the author of the Conferences, "but it is also true that if an inspiration really come from God it will without doubt lead us to obedience. Inferiors must not judge in what belongs to superiors, and for this reason is particular direction enjoined." To have thoroughly based humility in the soul would be considered by St. Francis de Sales an amply sufficient result in the moral order for the years of seminary life. Citing the example of the aged St. Jerome, who gave part of his invaluable hours at Bethlehem to washing the legs of the pilgrims' camels, he says: "The clever men of our day would say that this was a waste of time, but no time is lost which is spent in learning humility."

It is a serious error, and indeed a contradiction of Gospel teaching, as the Holy Father has just reminded us, to suppose that such resolute dependence and conscious submission as we allude to, have the effect of diminishing manliness or rendering the subject less capable of exercising authority when placed therein. Our saint's life is a speaking instance of the contrary. Up to the end of his university career, even after taking his doctor's degree at the age of twenty-five, he practised an obedience to his tutor which may almost be called infantine. It was the perfect fulfilment of the duty of his state. Nine months later he was Provost of Geneva, the bishop's prop, the people's master. Nine years more, and he had won back a whole province to the faith, was the guide of the saintly world of Paris and had Henry IV and Mary de Medicis at his feet.

We have seen what would be the foundation or first part of the mental training of his clerical disciples, namely, substituting for false notions the true ideal of wisdom and learning, showing the advantage of certitude and grasp and solidity over smartness and superficial culture. But he would not discourage and would

await patiently the gradual reformation of the judgment by the will. "To have our own opinions," he says, "is not contrary to perfection, but only to have an esteem and love for them."

With regard to the separate departments of learning we have less to say, because our saint was already in advance of his time, and would, therefore, have given an importance to points which are thought to be special discoveries of our own day; for instance, the study of the teachings of the Bible in the book itself, or the formal training in eloquence of the future preacher. He himself, while supposed by his father to be only preparing for a secular career, had given the deepest attention to these two points, and while engaged in his mission to Protestants spent all his spare time in writing his sermons and in studying the Scriptures. We are not left then to conjecture what he would have done in those points for students who must for certain descend into the arena and enter into direct struggle with heresy.

The really special part of a modern clerical education according to St. Francis de Sales would seem to be this: the giving it actuality, the application of the deep and unchanging principles of theology and philosophy to the problems which agitate the modern world, letting his young men know exactly what they were about to encounter, and gladly utilizing for this their precocious acquaintance with these matters. Such training was unnecessary for the clergy of a quiet obscure province in the sixteenth century. There was little movement, little responsibility; above all there was no ubiquitous *press*, forcing on the attention in the crudest way the gravest problems of life, dangerously soliciting the judgment and the will to follow in forbidden or untrodden paths. This very press would be the great adjunct of the profounder teaching of the seminary; the weapon of the world's attack would become the Church's arm and defence.

We do not refer so much to the advantage of the press as putting truth into clear form. This goes without saying. We speak rather of the advantage to be gained from the bad side of the press, which, in presenting falsehood in specious form, enables the future combatant to see his adversaries' warfare and prepare an effective counter strategy. Let it not be thought for a moment that St. Francis de Sales would put directly into the hands of his

students the great daily irreligious or heretical newspapers. Their principles of pride, rationalism, worldliness, ambition, of a too exclusive and quite unchristian nationalism, their detailed and often unseemly accounts of events unworthy of mention, the feverish appetite for novelty which they create in the youthful mind render the reading of them with interest and in their entirety, incompatible with the spirit of a seminary. It is the professors of the theologies and of history and of all the branches of philosophy who should find here in the important article of the daily journal, in the more serious studies of reviews, in the pages of popular books, the matter ready to their hand for giving effectiveness to their teaching. They should show to their students, in the very words which they will hear by and by, in the very same order of specious arguments, the precise expression of those false maxims of which they have been imbibing the contrary truths. The master should unravel the falsehoods, or better still, make his disciples do so before him, then give and require back, more and more readily with practice, a reasoned and conclusive answer. The tax on the professor would be great, but we think that St. Francis de Sales would require it of him. Indulgent as he is to the subject and the child, the saint spares not the master or the parent.

And now at last what would our organizer of seminaries do if he could not procure all that has been demanded for this ideal,—the holy and paternal and disinterested superior; the learned, zealous, and sympathetic professor; the various appliances necessary for the physical well-being of the subject? A distinction must be made. Were the question one of keeping up an institution already established, he would content himself with the best staff which his circumstances permitted. If the question were of founding on a large scale, we think that the saint would not begin till he had the best of elements ready. He himself lacked the pecuniary means, but it is by no means evident that if he had had them he would have opened a large seminary (and in this matter scale is an essential consideration) before securing coöperators according to his own heart. He would have preferred to take such means as we described in our last article, and leave the rest

to Divine Providence. A priest can be educated outside a seminary strictly so-called. The forest tree grows into strength and grandeur under propitious conditions of soil and sun and shower. Why transplant the sapling into poorer earth or into a nursery where injudicious training may give it an incurable warp?

DOM B. MACKEY, O.S.B.

Annecy, Savoy.

THE PERSONAL CHARACTER OF THE PREACHER.

MORAL character is the foundation of all effective preaching. Ancient writers recognized its necessity for secular oratory. *Sit ergo nobis*, writes Quintilian, *orator quem instituimus, is qui a M. Catone finitur, vir bonus, dicendi peritus*. What place, he asks, is there for the cultivation of letters or art in a mind enslaved by passion? And he answers: *Non, hercle, magis quam frugibus in terra, sentibus ac rubis occupata. . . . Non igitur unquam malus idem homo et perfectus orator*.

A priest's normal relation to God, established by sanctifying grace, may be interrupted in a moment of weakness and renewed afterwards; but should he once commit himself seriously in the parish where he ministers, no repentance will give back to his words the weight they had before his fall. When he is most eloquent, makes the strongest and most impassioned appeal to the will, it will be remembered against him, no doubt unjustly, that he did not formerly act on his own words, and the remembrance will very much discount the force of his pleading. If this be the case with one who has done his utmost to repair the past, what will it be with him who has made no effort to repair it? How can he expect to teach effectively truths and duties which, it is shrewdly suspected, exercise no influence on his own life and conduct?

Hence, for a priest's words to have due influence on his people, he must be respected by them, not only for his official position, but also for his personal worth as a man and a Christian. They must believe implicitly in his learning, his judgment, his sincerity and consistency, his personal holiness, and his earnest concern for their salvation. They may applaud a facile, graceful, sweet-voiced

speaker; and bound by the magic of his words, they may be forced to weep or to smile at his bidding; but when he would persuade them to a change of life, to the sacrifice of long-cherished habits, to the patient wearing of a crown of thorns—they look to the man behind his words, and the final issue generally depends, not on what he says, but on what he is. We look for light and counsel only to honest, unselfish, reliable men, men who speak decisively, but only from experience and conviction, who are incapable of deceiving, whose sterling personal worth has passed into a proverb.

How is such a character to be acquired and maintained? Certainly not by the assumption of mere appearance. The wolf in sheep's clothing, no matter how circumspect, is at best a clumsy bungler and betrays himself sooner or later. Exposure has ever been the issue of all double lives. Mr. Hyde is invariably identified with Dr. Jekyll; and then come collapse, shame, scandal, etc.

It would, therefore, be as silly as it would be sinful to attempt to keep up a respectable character before the public, while the interior remained depraved and vicious. A man's true character is revealed more unmistakably in his unconscious and spontaneous than in his conscious and studied actions. No one can be always on his guard, and when he is off it, natural disposition will break out. The more successful he is in his efforts to deceive, the more likely is he to forget or drop the mask, and to be caught grinning behind it.

All pretence, then, of piety and sanctimoniousness, as a means of establishing a reputation, would inevitably end in failure and disgrace. But even though it succeeded, the preacher who feigns zeal and piety could gain little by it. The self-contempt naturally produced by it would, without his being conscious of it, react on his style and delivery, and give a hollow ring to his voice, and break that magnetic current that ever flows between the sincere, earnest speaker and his audience.

No; there is but one way to gain a lasting, solid reputation, such as gives effect to the words of a priest; and it is to be what he appears to be. Personal, interior holiness of life must be the living root from which those outward actions will grow, by which his character with his people is to be determined. Our Saviour's

eighteen years' abode in Nazareth, His forty days' retreat in the desert, His prayer in the garden,—all teach us this lesson, that to draw others to God we must, first, be ourselves united to Him. We must practise prayer and self-denial and works of mercy and justice, for our own personal sanctification, before we can duly enforce these obligations on others. It is only when we do practise them that we may expect our words to be charged with the most abundant grace for those who hear them. Then alone shall we be best able to blend gentleness with strength, mercy for the sinner with consistent zeal for God's honor. Then will our people be converted to the heart, when in the burning words of the preacher mercy and truth will have met, justice and peace will have kissed.

But the personal holiness of the preacher will have another effect on his words. It will enable him, as nothing else could do, to present the familiar truths of religion in the fresh, vivid, and attractive colors in which daily meditation has clothed them in his soul. His *well-ordered* words will be as a honey-comb, sweet to the soul, because they will originate in his own habitual converse with his Divine Master in prayer. The most beautiful as well as the most sublime doctrines have frequently no energizing influence on our people. The defect is not in the doctrines, but in the teacher. He presents them in a dry, scholastic form, because he has never conceived them spiritually; he has himself only an intellectual apprehension of them, and he gives all his care to reproduce the accurate impress of that apprehension on his hearers.¹

¹ Great preachers, who were great chiefly because they were men of prayer, carefully avoided this error. Each divine truth was to them not only an intellectual light, but, much more, a spiritual force that influenced the will by kindling its energies into action. It was to them a living reality, invested by the imagination with a concrete form; and it was in this form that they presented it to their hearers. Note, for example, the simple power of expression in the following passage, wherein Newman presents the doctrine of the Incarnation: "God in the person of the Word, the Second Person of the All-glorious Trinity, humbled Himself to become her [Mary's] Son. 'Non horruisti Virginis uterum,' as the Church sings, 'Thou didst not disdain the Virgin's womb.' He took the substance of His virgin flesh from her, and, clothed in it, He lay within her; and He bore it about with Him after birth, as a sort of badge and witness that He, though God, was hers. He was nursed and tended by her; He was suckled by her; He lay in her arms. As time went on, He ministered to her and obeyed her. He lived with her for thirty years, in one house,

Closely allied to personal holiness, if not included in it, is the apostolic spirit, that high estimate of the value of a soul, combined with active, untiring zeal for its salvation. It is the spirit that filled the Apostles after Pentecost, the spirit that has baptized the world in the blood of missionaries. It is the most sublime expression of fraternal charity and self-sacrifice; for the priest imbued with it is willing to become anathema for his brethren. He makes himself the servant of all to save all. Comfort, ease, pleasure, wealth, esteem,—all these he sets aside to gain souls to Christ. He is a man of one idea, one aim, one life-purpose. The world thinks him narrow, angular, unmanageable; it sneers at his whole-souled earnestness, and it invents the silliest theories to account for his motives. But he is as indifferent to the world's censure as he is to its allurements; and he keeps on straight to his object, undaunted by difficulty or failure, because he knows that his beloved Master is with him and that he is doing His work.

When such a man preaches, his words fall like rain on a thirsting soil; they bring hope, and repentance, and peace to men's souls. Jesus Christ speaks through him,—*in me loquitur Christus*,—and because the Divine Voice is not impeded by the self-consciousness or self-seeking of the minister, it exercises somewhat of the same sweet, irresistible influence as that with which the Master taught the multitudes in the fields and villages of Galilee. Men come away from such a sermon, not with empty praise of the preacher, of his beautiful language, his fine elocution, or his graceful action; all these are forgotten or unobserved in the one thought he has left burning in their souls, that salvation is the one thing necessary and the present is the time to secure it.

Divine truth announced by a preacher of apostolic spirit is not minimized or trimmed to suit fastidious ears. Hell is eternal fire; and sin is a festering, fetid carcass which the sinner carries about with him; and temptation is the hot breath of Satan agitating the soul. The best surgeon is the one of nerve, strong and

with an uninterrupted intercourse, and with only the saintly Joseph to share it with Him. She was the witness of His growth, of His joys, of His sorrows, of His prayers; she was blest with His smile, with the touch of His hand, with the whisper of His affection, with the expression of His thoughts and His feelings, for that length of time."

steady to use the scalpel to save, undeterred by the patient's agonizing cry to spare.

No one who would preach the Word fittingly and effectively can dispense with art and culture in the preparation and delivery of his sermon. Yet there are few ordinary shortcomings in a preacher which the bulk of the people will not either overlook or treat with kindly indulgence, if they see that he is a man of apostolic zeal, regardless of himself, and absorbed heart and soul in their salvation. A drowning man does not object to the roughness of the hand stretched out to save him. Neither are we inclined to be over-nice about the kind of wood that kindles the fire at which we warm our numbed fingers. The soul, too, thirsting after the strong, living God, will hear His voice in the earnest, ringing tones of the man of prayer and zeal, though the words be plain and unstudied, and the intonation inflected without attention to artistic rule. A preacher is, no doubt, bound to perfect by patient, industrious training the faculty of speech and to acquire a mastery of graceful and forcible delivery. Besides, after St. Paul, the model of all apostolic preachers, he should strive to become all things to all men, that he may save all. He has a mission to the rich and cultured, as well as to the poor and ignorant; and he should no more disgust the former by bad grammar and uncouth gestures, than he should daze the latter by metaphysical subtleties and Greek quotations. Undeniable as all this is, it nowise modifies the fundamental truth, that true priestly zeal is the soul of preaching; and hence, a preacher possessed of this one quality will in time work his way, consciously or unconsciously, to such adequacy of expression and naturalness of delivery as will secure his words from being despised by any one.²

² Zeal for souls should be so predominant in the character of the preacher, as to exclude all unworthy motives from the preparation and delivery of his sermons. One of these motives is the love of popularity. Popular preachers are not always those who do most good. The immediate end which many of them have in view is not so much the spiritual good of their hearers, as rather to please the ear and eye and imagination, and to touch the sensibilities. Weeping eyes and wet handkerchiefs are the ultimate effect by which they test the power of their preaching, and the principal effect to which they aspire. There is a certain luxury in crying over wickedness in general which is falsely confounded with true devotion, and many popular preachers encourage the delusion. They may be in good faith, but, *de facto*, they do not preach the Word of God.

The influence of preaching is likewise lessened very much, and sometimes wholly destroyed, when it becomes known that the preacher has certain habitual defects which ill assort with the gentle and unselfish character of his sacred calling; such are harshness in exacting pew-rents and stole-money, especially if he has at the same time earned a character of miserly living and disregard of the claims of charity. Our people contribute liberally without pressure to the decent support of their clergy; and few things are more distasteful to them than to hear, Sunday after Sunday, intemperate tirades against defaulting pew-renters, instead of the exposition of the Gospel to which they have a right. It is a well-established fact that high-handed measures for collecting church monies afford a pretext to many for antipathy to all Christian teaching, for murmurs against the Church and her ministers, and for neglect of religious duties.

A preacher's character should enable him to keep in touch and sympathy with the *men* as well as with the women of his audience. A local church patronized and maintained chiefly by the female sex is afflicted with "dry rot," caused to a great extent by the *weakness* of the pastor. He is effeminate in his manner, dress, and conversation; he preaches lackadaisical sermons; he is "sweet" in his counsels regarding the higher life; he is strong on Scapulars, Rosaries, new devotions, and, in general, on the accidents of religion; but on its heart and essence, on Faith, Hope, Charity, Prudence, Justice, Fortitude, and Temperance, he has little or nothing to say. Men have an involuntary contempt for such a preacher. They avoid hearing him whenever they can do so decently. They cannot look up to him as their superior in any manly quality, not even in good sense; and as to his preaching, they feel instinctively that it is not primarily intended for them, but for the other sex. Manliness of character, straightforwardness, wide knowledge of life, practical sense, must characterize every preacher who would maintain a salutary influence over the male portion of his hearers.

Finally, want of gravity destroys the influence of many preachers. Flippant in manner, and known to make light of everything, they are not taken seriously even when they intend to be most earnest in exhortation or rebuke. Serious people can hardly

understand how men connected so intimately as priests with the sublime mysteries of Redemption, and dealing every day with the tremendous issues of eternal life and eternal death, are capable of habitual frivolity, of treating life as a "huge joke," of playing Merry Andrew in a cassock. Of course, every healthy-minded person, be he priest or layman, must occasionally unbend and seek relief and rest from the strain of serious work. And in his moments of relaxation few things are better calculated to give elasticity and tone to his jaded spirits than an honest, hearty laugh. But laughter and gayety in season are nowise opposed to the calm seriousness that should be the controlling feature of the priestly character. Indeed, such disposition goes well with a bright, cheerful face, and a genial smile and a pleasant word for every one win confidence and love for a priest, even from those who do not believe in his ministrations.

BERNARD FEENEY.

Greenfield, Ohio.

To avoid mistakes that would lessen his influence as a preacher, a pious priest should be orderly in his habits, should take advice before introducing reforms, should be "all eyes and ears, but no tongue," for some time after coming to a new mission. Above all, he must manifest no likes or dislikes; he must have no favorites; he must side with no cliques or parties in his parish.

LUKE DELMEGE: IDIOTA.¹

XII.—CRITICAL AND EXPOSITORY.

"YOU really surprise me, Father Elton," said Dr. Calthrop, when the gentlemen had sat down with an air of unspeakable freedom and lighted their cigars, "and you interest me, because I really must admit that we are disposed sometimes to suffer from swelled heads in our generation. But now," he said coaxingly, "do you not really dread us? We have pushed you back behind the ramparts, and are just forming *en echelon* for the last attack."

"To vary the simile," said Father Elton, smiling, "tell me, did you, a city man, ever chance to see the rooks following the sower in a ploughed field?"

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"Yes, yes, to be sure," said the Doctor.

"Well, you know, we are the rooks. Every French *gamin* is taught to say: *Quoi! quoi!* after us in the streets. But, as you are well aware, the careful and thrifty rooks follow the track of the sower to pick up the seeds he has dropped, and assimilate them. They are not afraid of the sower. And they laugh, actually laugh at the hat on the pole and the streaming rags, which are supposed to frighten them."

"I cannot well follow you," said the slow Doctor.

"Well, my dear sir," said Father Elton, "we are the rooks. You are the sowers. Every fact you drop from the bag of science, we assimilate it for our own use. You may label it 'Poison' if you like. We laugh and pick it up. Your scarecrow—the end and final judgment on all religion and revelation,—we look at it boldly, cackle at it contemptuously, and fly away."

"I see," said the Doctor, laughing. "But some day the sower will get mad and string up one or two of you."

"That would be unscientific," said the priest. "And, above all other things, the rooks have faith in the philosophy and imperiturbability of the seed-sower. To string up one or two of us would be a retrograde proceeding; and science is essentially progressive."

"But the whole tone of you, gentlemen, in matters of controversy appears to me to be distinctly apologetic. There is a rubbing of the hands and an action of deprecation observable in all your literature that seems to say: 'For God's sake, don't annihilate us altogether!'"

"I cannot speak of Irish controversies," said the preacher, breaking in suddenly, "but for us in England let me say that we hold our heads as high as any philosophers or unbelievers. Perhaps, Doctor, you mistake courtesy for want of courage."

"Well, no," said the Doctor in his slow, heavy way; "but I confess you solicit aggressiveness on our part by your delightful humility, and your rather pronounced and deferential obsequiousness to men of science. Things weren't so, you know; and your new attitude makes us suspicious."

"We are 'umble, very 'umble, Doctor," said Father Elton, who now put on his warpaint over his drawing-room manner.

"You are quite right. We are most literal in our Christianity. We turn the one cheek when the other is smitten; and when you take our coats, we fling our cloaks after you. We are dreadfully deferential and apologetic. In fact, the science of apologetics is our only science at present. Amongst our English brethren, a new discovery in science, or a pretended one, is hailed as if a new star had swum into our horizon; and when you discover a new germ, or find out something new about cells, they take off their hats and genuflect, and say: *Venite, adoremus!*"

"Now, now, Father Elton, really now, this is an exaggeration," said the preacher.

"If I—ha—understand the reverend gentleman aright," said the Canon grandly, "he—ha—means an act of worship to the Creator, for the—ha—unexpected development in the—ha—what-you-call-'ems."

"Canon," said Father Elton, bitterly, "I mean nothing of the kind. I mean that a certain class of our co-religionists are so infatuated by their enthusiasm, or paralyzed by their fear, that they worship every new development of physical science; and that, in the worship of the animalculæ, they forget what is due to the Creator and His authority on earth, instead of saying: 'Go on, go on, ye delvers in darkness. Every jet of flame you cast on the secrets of nature lights a lamp for us before the shrine of the Eternal.' And the whole thing is ludicrous. As that excellent lady said, a few minutes ago, it is but the systole and diastole in all human inquiry. The ghost of Democritus has appeared in the nineteenth century; and he rattles his chains, like every decent ghost—'atoms,' 'germs,' 'cells,' we hear it all *da capo*, only Weismann differs from Eimer, and Siciliani differs from Binet. And now, at last, whilst they have been delving away in the subterranean vaults of nature, the very soul of nature has flown upwards, and escaped the vision of the dwellers in darkness. But at the mouth of the pit, lo, the watchers behold it, and shout down to the blackened pitmen, with their tallow candles and smoking lamps: 'Come up! come up! there are colossal potentialities in the psychic capacities of matter. It is easier to explain the soul than the phenomena of inheritance, and the psychic capacities are developing themselves. Come up, come up quickly, or you may stumble upon God!'"

"I admit there's a defect somewhere," said Dr. Calthrop.

"There is," said Father Elton, who intended to silence the enemy's guns forever, "there is. And that is, you men of science have been a little premature in discounting the science of metaphysics. We Catholics pursue the two together. You have abandoned the mind-science forever. Hence, you see Nature through a telescope; we through a binocular. And we get the better view. And we are satisfied not to see too far or too much. 'I am all that has been, that shall be; and none, amongst mortals, has hitherto lifted my veil.' Or, as one of your few thoughtful poets has put it:

Shall any gazer see with mortal eyes?
Or any searcher know by mortal mind?
Veil after veil must lift—but there must be
Veil after veil behind.

The star—the cell—the soul—these be impenetrable enigmas."

"Well, of course, we make all allowance for you, Irishmen," said the preacher; "but you are not placed in our difficult position, and, therefore, you cannot understand our mode of action. We are dealing with a powerful and prejudiced antagonism, which, with singular disingenuousness and want of candor, is forever repeating the cat-calls of past prejudices against us. You know, of course, that there is a congenital belief in the Protestant mind that we are opposed to the natural sciences, and that we dread them."

"Yes, and you encourage that belief by your artificial enthusiasm. 'You do protest too much, gentlemen.' What you want is a Christian Pascal, just as we want another Swift, to heap scorn upon all anti-Christian philosophy in every shape and form."

"But we shall be called 'aggressive.'"

"And why not? After nineteen centuries of a career, marked in every cycle and century by miracle, surely our time has come to hold up to the eyes of the thoughtful the ragged vesture and the pasteboard idols of the world. 'These be thy gods, O Israel!' Believe me, my dear father, that our want of aggression and determination is the main cause of our want of larger success. Give back blow for blow, and scorn for scorn. Vinegar cut through the Alps for Hannibal; milk and honey would not have done it."

"Tertullian was not canonized," said the preacher.

"No; and he was justly refused canonization. But will any man contend that Tertullian did not do more, by his fierce invective, to undermine the strength of Pagan and Imperial Rome, than any of his meeker brother-apologists?"

"Well, but you must admit, Father Elton, that our Church enjoys far larger liberties under the English flag than under any foreign power, even though nominally Catholic."

"Certainly. But what then?"

"Well, then, it behooves us to be patient and circumspect."

"Yes. Obey the higher powers. That is our teaching. But I am not speaking of the higher powers. I am speaking of the lower, infernal powers, who, through science, literature, and a vulgar and venal press, use every opportunity to defame us, and hold us and our teachings up to ridicule, and who are the secret conspirators that hold the strings of governments, and move their puppets at their will. Look at your literature, how defiled it is with anti-Catholic scurrility! Did you ever hear of a Catholic writer who held up an Anglican parson or Nonconformist minister to scorn? Never. But your whole literature reeks with the infamous calumnies on our priesthood. Why, half your novels deal with Jesuits and the Inquisition. And your 'seer and prophet,' when he is not shrieking 'Oh! heavens,' or 'Ay de mi,' is ridiculing the 'simulacrum' of a Pope, or screaming about an imaginary 'dirty, muddied-minded, semi-felonious, proselytizing Irish priest,' who is supposed to have disturbed the by no means normal equanimity of 'his goody.' What is the result? Voters become smitten with the virus and madness of bigotry; then statesmen are influenced, and Acts of Parliament passed for confiscation and sequestration, and the whole thing is liberty and progress. Why, witness all Catholic France to-day, passing meekly under the yoke, at the dictation of a few dirty Jewish rags! But the pitiful thing is that we sit down and tamely submit to all this. If we want a clear proof of the continuity of our Church with that of the Catacombs, it is found in our serfdom. The Angel of the Apocalypse may mark our foreheads with the mystical sign of *Tau*; but, by Jove, the Angel of Destiny has branded the *Sigma* of slavery on our backs."

"I am afraid, Father Elton," said the preacher, "your desire to

emphasize your contentions has led into the national tendency towards exaggeration. I assure you we get on very well over there in 'darkest England,' and that we are not so sensible of persecution, perhaps because not so sensitive about trifles, as you imagine. Besides, our people are really not so much influenced by literature as you seem to imagine. It would surprise you to find how little my countrymen care about their prophets. They think more of their purveyors and their bread and ale."

"We had but one 'man' in our century," said Father Elton, pursuing his own train of thought, "and that was he who armed his Irish subjects in New York, and then told its mayor that the first contingent of savage bigots that made its appearance in the city would find that city in flames!"

"I am—ha—afraid, gentlemen," said the Canon, who was very much disturbed, "that we are approaching—ha—rather questionable and—ha—dangerous subjects, that may—ha—introduce in their train some—ha—slight acerbity that would mar the harmony of this pleasant meeting. Suppose we adjourn to the—ha—more equable and—ha—temperate atmosphere of the drawing-room."

Father Elton and the preacher walked out together.

"The good Canon," said the latter, "did not quite seem to understand his uncomplimentary allusion. He implies that we have been indulging a little freely."

Father Elton laughed, but looked annoyed.

There was a family conclave late that evening.

"Why don't they do something for that Father Elton?" said Mrs. Wilson. "Why don't they make him a Monsignor or something? Why, he's not even a Doctor of Laws!"

"Why do they make boobies of baronets, and judges of jugglers? Why are they always putting round men into square holes, and *vice versa*?" said her husband.

"I am—ha—more convinced than ever of the—ha—wisdom of the Church," said the Canon, "in not having advanced to—a—ha—position of respectability and honor one who holds such extreme views. That clergyman is—ha—positively revolutionary, and—even—ha—anarchical in his ideas."

"Are there many like him in Ireland?" asked Dr. Calthrop.

"Most happily, no!" said the Canon. "The vast number of our clergy are amiable, industrious, respectable members of society; strictly observant of the laws of their—ha—Church; and obedient and—ha—respectful to constituted forms of government."

"Because if you had a few thousand, or even hundred, of that species with his intelligence and vivacity, you need not have been whining for your Catholic University so long," said the Doctor.

"I can't see for the life of me what these clergymen dabble in science for? It is bad enough to have 'priests in politics,' but 'priests in science,' monopolizing our every department, and possibly anticipating our discoveries, would be intolerable," said Dr. Wilson. "That man now seems to have been reading up all our scientific authorities. Did he quote Shaler and Eimer, Calthrop?"

"Aye, and seemed to know them well. After all, it touches their own department; and I must say that I brought that unpleasant discussion on myself. But I confess your good clergyman is to me a greater surprise than anything I have seen on this memorable visit. How little we know of each other!"

"Mrs. Wenham thinks very highly of him," put in Mrs. Wilson, diffidently. "I heard her say to Barbara: 'That is a man to hold souls in leash.'"

"That's women's ways," said her husband. "They like a master. They are ambitious to rule; but they love being ruled. No woman can be an autocrat. She must have a higher power to worship."

"Did you say, Bessie," asked the Canon, "that that—ha—excellent clergyman visits at the—ha—Viceregal Lodge and lunches at the Castle?"

"There is no doubt about it, Canon," she replied. "He is even a favorite with Lady C—, who consults him on many points."

"Then I presume he suppresses—ha—his rather advanced and—ha—subversive principles; and probably presents the teachings of the Church in an—ha—attractive guise."

"Depend upon it, he does nothing of the kind," said Doctor Calthrop; "he is not a man to water down his principles, and if he did, he would lose all his piquancy."

"But the recognized authorities, sir, the—ha—representatives of the Queen, how can they listen without—ha—emphatic protest to such disloyal principles?" asked the Canon.

"Oh, these eccentricities are quite tolerable, and even amusing," said the Doctor, "to Englishmen. It is only when we see such principles reduced to practice by silent and steady organization that we bring down the whip."

"But the language, sir!—" said the Canon.

"We never mind *talk*," said the doctor; "it is the silence we dread." And the Canon thenceforward was dumb.

"There's a letter from Louis by the evening mail," said Mrs. Wilson, addressing her husband.

"A modest request for twenty pounds?" asked the Doctor, lifting his black eyebrows.

"No, indeed. You can read it. There's nothing of that kind in it." And the filial letter ran thus:

"DEAREST MOTHER:—Arrived here quite safely on the 11th and looked up my old diggings. Things were pretty rough and disorganized, as I was not expected so soon by the housekeeper. None of my chums has returned, and London is yet a desert. The natives are just now swarming on the cool hillsides or in the deep valleys of the Alps, or leaning over the gunwales of their yachts in the Mediterranean, or fishing in the Norway rivers. But there is a pretty large crowd of country cousins in the streets, very open as to their mouths, but very close as to their pockets. They move in squads, and seem to be in a condition of chronic panic. You can imagine how dull all this is! Nothing to do. Hot streets, blazing skies, no society. Well, a little. We had a meeting of the pre-Raphaelites on Monday evening, in which, before parting for the long holidays, several arrangements were made. I am booked for a lecture on 'Turner' some time in January. We had also a garden party up the river at Uskholme. A select few of the rabble of artists, poets, musicians, etc., met at the house of Lady L—, whom you already know as a patroness of the arts. She asked me to come. I pleaded headache, sunstroke, several engagements. No use. I had to go. It was delightful. Slightly barbaric, but rather novel and quite fit for *blasé* people. But these things don't suit me. I am working hard. I have got permission from the Resident Surgeon to attend St. Thomas's every day. I go through every ward and every case in succession. It is weary work. But I have an axe to grind. By the way, tell Barby, I am *not* neglecting the 'one thing necessary.' I was at Vespers at the Cathedral on Sunday evening. The music was gorgeous; the ceremonial superb. But the sermon!!! Alas! who was the preacher, think you? Our young peasant friend, who sang that rebel song that so shocked uncle. It was awful. Just a *potpourri* of mediæval absurdities—free-will, grace, pre-determination, prescience. And such an accent! Great heavens! You could cut it with a knife and hang your hat on the splinters thereof. What *are* they doing in those Irish colleges? I have heard an acquaintance say that a young priest is the greatest greenhorn in existence. But our Church is deeply concerned in these things. No Protestant could take away with him anything but contempt after hearing this scholastic rhodomontade. Far different was another experience of mine. I went over lately to hear

Dr. Vaughan, Master of the Temple, preach. Don't be alarmed, dear mother! You know Catholics can go where they like here, without prohibition. Such calm, majestic, well-reasoned, well-delivered language I had never heard before; and such reliance without affectation, and self-restraint without coldness.

"I wish I were a theological student, and could sit under his chair."

"Is that all?" said Dr. Wilson.

"That's all," said the proud mother, "except a few trifling personal remarks at the end."

"The young cub!" said the father.

"I think," said the Canon, "that that is—ha—an admirable letter. It manifests distinctly four or five—ha—features that are very consoling. It is clear that our dear boy is moving in—ha—excellent society. That distinguished lady who—ha—had the goodness to invite him to her garden party must have seen something more than usually attractive in Louis. Then, his devotion to—ha—study—clinical, is it not, Doctor? What zeal and perseverance it needs to remain whole days in the—ha—dreadful wards, in momentary—ha—danger of contracting disease! Then, his attention to his—ha—religious duties. Vespers are not—ha—obligatory in our Church, Dr. Calthrop; but you see how early—ha—impressions and careful Christian training mould the—ha—entire future career of our boys. What is that, Bessie? The music was—ha—"

"Gorgeous!" said Mrs. Wilson, consulting the letter.

"I am sure that is—ha—excellent criticism," continued the Canon. "And then his witty, indeed, rather too free—ha—remarks on preaching! But, then, young men, young men! And his solicitude for the Church—the appearance she—ha—makes before the public! How lamentable that they will not turn out—ha—better types from our colleges! Mark the—ha—distinction between this—ha—rude young Celt and that refined and polished clergyman—named, Bessie?"

"Dr. Vaughan, Master of the Temple!" said Mrs. Wilson, again consulting the letter.

"Dr. Vaughan, Master of the Temple," echoed the Canon. "And how does Louis—ha—describe this clergyman's eloquence?"

"Calm, majestic, well-reasoned, well-delivered," said Mrs. Wilson, reading.

"Calm, majestic, well-reasoned, well-delivered," echoed the Canon, leaning on each word with emphasis. "I should say that such a—ha—discourse was most creditable and—ha—respectable."

"What would you think of Louis becoming a theological student?" said Dr. Wilson.

The Canon saw the sarcasm, and winced.

"I should say, indeed," he replied, "that at this period of his career it would be—ha—inadvisable to change. But I am—ha—quite sure that whatever profession Louis adopts, he will maintain the honor—ha—of our family, *sans tâche*."

"Come, Calthrop, and have a final cigar," said the Doctor.

"I say, Wilson," said Dr. Calthrop, as he pinched off the end of his cigar, "you'll forgive the comparison; but your good brother-in-law reminds me strongly of the 'Father of the Marshall-sea,' or Casby."

"He is neither," said Dr. Wilson, "but quite an ingenuous, good man, who has put on a little mannerism with age. Some think it the result of disease, for it is certain he was a red-hot rebel in his youth. There is a curious story told of him. When he took possession of his first parish, he had scarcely arrived when he got a message from the local magnate to have his church cleared of pews, benches, and seats early on Monday morning, for that the landlord's corn should be threshed there."

"What?" cried Dr. Calthrop, removing his cigar.

"I am speaking of facts," said Dr. Wilson. "The priest took no notice of the order, but summoned some few sturdy parishioners; and when the landlord's men had arrived, they were confronted with quite a regiment of rapparees. They were unprepared, for this had never occurred before. They had always been allowed to thresh their corn on the chapel floor. They had to retreat, and inform at headquarters that there was an insurrection; and then—"

"And then?" said Dr. Calthrop, deeply interested.

"And then the landlord asked the priest to dine; and ever afterwards there was a cover laid for the priest in the mansion; and he actually got permission to hang up a bell in an extemporized turret."

"It seems to me," said Dr. Calthrop, "that we, English, will

begin to understand you somewhere about the day of general judgment."

"I'm afraid we'll hardly be disposed to continue the acquaintance then," said Dr. Wilson. "We'll have to part company that day, if not before." Dr. Calthrop laughed.

"But the little affectations of the Canon date from that event," said Dr. Wilson. "He became a man of peace, and is one of five or six of his profession in Ireland who believe in landlords—and the Utopia, where the lion lies down with the lamb. Hitherto he has been justified. His parish is a paradise. He has a considerable private income, and it all goes to improving the condition of his people. The cabins have become cottages. The old manure heaps are swept away. Flowers, vegetables, new breeds of poultry—everything novel and progressive he has introduced. No one dare oppose him. He is an autocrat, or rather a patriarch. His very mannerism affects the people strangely. When he stands at the altar on Sunday morning and says 'Ha!' you would think Moses had come down from the mountain, so reverential and awed are the people. He doesn't boast; but what the Jesuits did in Paraguay, he is doing in his own parish."

"I'm so glad you told me. I'm really proud to meet such a man," said the guest. "*O si sic omnes!*"

"But like all his class, who are not entirely absorbed in their sacred duties, he must twine his tendrils around something. And he has chosen Louis and Barbara instead of a dog or a horse."

"I am not surprised at his affection for his niece," said Dr. Calthrop; "she is the gentlest and sweetest girl I have ever seen. I have never seen a hawk and a dove in close company till tonight, when I saw that woman sitting near her at the dinner table."

"Aye!" said Dr. Wilson, and his voice would have broken sadly but for that blessed cigar; "but like all things else, she will leave me. Now, I could spare Louis easily, but I can't spare her. She'll go and he'll stay; and I am not certain which will be the more bitter trial."

"Go where? Where will she go?" said Dr. Calthrop.

"Look here, Calthrop! You cannot understand. It is all the

d—d literalness of this religion of ours. ‘Go sell all thou hast and give to the poor;’—‘Consider the lilies of the field;’—‘What doth it profit a man?’—‘Deny thyself, take up thy cross, and follow me.’ This is what we are ever hearing; and these young featherheads believe it all and take it letter by letter.”

“It sounds very like the Gospel, though,” said Dr. Calthrop.

“Of course. But this is the nineteenth century. ‘Consider the lilies of the field!’ What chance would any unfortunate man have, with such a belief as that, amongst the army of rabid and unscrupulous Orangemen here in Dublin? He would be in the workhouse in a month.”

“I suppose so,” said Dr. Calthrop, smoking leisurely.

“Now, there’s the beauty of your religion,” said Dr. Wilson. “It fits you like a dressing-gown—ease, beauty, elasticity. You can sit, stand, or lie. You can be anything you like—Turk, Jew, or atheist, Freemason, agnostic, Socinian,—but no one minds. You can rob, steal, swindle, and sit down calmly the following Sunday and hear that such have no place in the Kingdom of Heaven. I call that delightful. But let one of our musty, bare-footed friars say, with certain emphasis next Sunday: ‘Come, rise up, and follow the footsteps of blood,’ why, every little girl is dying to start at once for China or Japan, and get her little neck chopped off by some pig-tailed savage. And this will be the way with Barbara. Instead of a few balls and parties, and then a decent marriage, she will become a ‘servant of the poor,’ or kitchen maid to a parcel of lunatics.”

“And your son—has he similar notions?”

“Will sow his wild oats, I suppose.”

“And then?”

“And then depend on his uncle for a dispensary.”

XIII.—RACIAL CHARACTERISTICS.

Luke Delmege had passed through the stages of primary education at a national school, of secondary education at college; he was now enrolled as graduate in the great University of the World. Books were his professors, and men were his books. The former were fairly consistent in their teaching; the latter

were forever puzzling and troubling him with their strange enigmas. The fragments of the best of human literature that have escaped the corrosion of centuries could be pieced together and made a harmonious whole; but not even charity itself, the best and most cunning of artists, was able to reconcile with themselves, or with any standard of truth or principle, the ever-varying eccentricities of men. Here came Luke's final temptation, to which he succumbed, as we shall see—namely, to live in ideas, not in action; and hence, here in the Babylon of the world, he yearned from time to time for more liberty of thought, free from action; for a little solitude to soothe weary nerves and a perplexed mind.

One of the many weary things that puzzled Luke in these, his novitiate days, was the tremendous waste of power, moral and intellectual—the output of energy and zeal in every parish in England, and the infinitesimal results. He could not understand why all England should not be gathered into the fold, as sheep would flock to a mountain refuge at the approach of a storm. Here was Truth; here was Peace; here was Grace! Why dwell ye in the valleys of darkness when the mountain of light is so near? Why perish in the storm when the shepherd beckons to the safety of his fold? He took up the weekly papers. Yes! Life, vitality, energy everywhere. Sermons, exhortations, organizations—sermons, convincing and appealing; exhortations, pathetic and luminous; organizations, perfect and vital; but it was ploughing the sea and casting seed on the desert. The claims of the Church were irrefragable and invincible. So Luke thought and felt. He took up an Anglican paper. His eye caught the lines:

“And whilst thus we can contemplate with pride and satisfaction the history of our Church from the days of Augustine until now; its purity of doctrine, untouched by superstition; its consistency and comprehensiveness; its beautiful ritual, that never degenerates into mummery; and the vast number of heroic souls it has given to the world and the world's most sacred causes, we are speechless with astonishment at the insolence of this Italian mission, that has unhappily got a foothold in our midst. It is as if a colony of hinds was sent to colonize and civilize a university.”

Luke read it over twice with blazing eyes. Then he rolled the paper into a knot; and played Rugby football around his room for the next half an hour, accompanying the amusement

with the following soliloquy : " The English truthful ? They are the greatest liars and hypocrites on the face of the earth. They are too contemptuous to stoop to lying in private life. They care too little about you to condescend to lie. But in politics, commerce, religion—whenever a point has to be gained, they will lie like Satan." He raised the subject at dinner that day. His confrères laughed. It was only Celtic effervescence.

" But, you know, Delmege," said Arthaw, " if you want to practice a *pas seul* or an Irish jig in future, please try the Chapter-room, and don't throw down my ceiling."

A few days later he crossed Westminster Bridge, and doubling hither and thither through narrow streets, he stood before a mediæval church. It looked like a piece of Pompeii, dug from the dust of centuries. He entered. The beautiful stained glass almost blinded him with its colors ; but he only cast one curious look around, said a short prayer, and went out. It was not art, but a man he was in quest of. He knocked at the presbytery door and was ushered into a small, gloomy parlor. Its furniture consisted of a round mahogany table, two chairs, and a dilapidated sofa. The day was dark, and the gloom so great that Luke could not read Compline. In a few minutes the door opened and a priest entered. He was a tall, handsome man, very dark, with thick black hair, just turning to gray, and great glowing eyes, that gave one at once the idea of great penetration and strength. The first quick view said unreservedly : " This is a giant amongst men—one who will leave his mark on the age." But alas ! it was as if a lay figure had its props suddenly loosed ; for after the first brief salutation, the world-weary priest flung himself on the sofa with a gesture and an aspect of infinite weakness or pain.

Luke timidly put a few questions on some theological subject, which were courteously answered ; and then, passing his hand across his forehead, this great convert said :

" I know you will excuse me, Father, when I tell you that I am not at all well, and even conversation is painful and wearying. I am threatened with *neurasthenia* from overwork, and I must go abroad. Allow me to say good-evening."

Luke stammered an apology as he took the proffered hand.

He looked up onto the finely cut, worn face; and as he thought "this man sacrificed a thousand a year, and broke every family tie for the sake of truth, and is now a martyr to work for Christ," his heart repented of his rash judgments on the race; and with Celtic impulsiveness, he stooped and kissed the white hand that lay in his own, and departed with strange sensations.

"Neurasthenia! Thank God, we never heard of that in Ireland. But is it a subject to thank God for? Is it not better to wear out than rust out? And is there not something in that singular philosophy of St. Paul about 'spending and being spent for Christ?' And 'omnia detrimentum feci, et arbitror, ut stercora?' Which of the two would you choose, Luke? To pass on, in smooth and placid respectability to the canon's stall foreshadowed for you by the Canon, or to be utterly wrecked in middle age like this martyr-priest, who has now to go abroad and be supported by charity for the remainder of his life?"

There is no doubt whatever that this latter is the more heroic. But is it prudent? Is it consistent with common sense?

And Luke was confronted with another puzzle. And if he felt that the sublime philosophy of Christianity was altogether in favor of self-sacrifice and suffering, on the other hand the "common sense of all mankind" was just as emphatically against it. And which is right? Dear me! dear me! what an enigma is life! But that weary figure and furrowed face haunted Luke for many a long day.

It was evening now. The lamps were lighted, and he turned back into the church. The seats were being gradually filled, and Luke determined to wait for Benediction. He sat under one of the gas jets and took out his diurnal to finish Compline. Then, just as the sacristy clock tolled seven, the same wearied, broken priest, preceded by a few acolytes, emerged from the sacristy and knelt before the high altar. He looked stooped and shaken, and his voice was almost inaudible as he recited the Rosary. There was a short, sweet hymn to our Blessed Lady; and then the tired priest ascended with difficulty the steps of the pulpit.

"Surely he's not going to preach?" said Luke.

Ah! yes, he was. No relaxation or intermission here, until the poor frame sinks to rise no more. It was a voice from the

grave. It sounded so gentle, so mournful; and the preacher seemed to experience such tremendous difficulty in seizing and arranging his fugitive thoughts, that Luke every moment expected a bad break-down. It was quite clear that the faculties of the mind were refusing to work. They had been driven too hard, and were in revolt. And so there were repetitions and very inconsequential arguments, and a very few words were mumbled and mouthed as if from a semi-paralyzed tongue; and a few verbs were misplaced and mispronounced, and there was an agonized look on the preacher's face, as if he were face to face with a trial whose issue might be fearful and sudden. Luke couldn't bear it. He looked away and thought: Only a few years ago this man had won the Ireland Scholarship and the Newdigate Prize at Oxford, and was in a fair way towards a Fellowship and a Mitre. What a sacrifice! What a change! Then the concluding words came clear and solemn: "You shall know the truth, and the truth shall make you free." These were the last public words of the speaker, and Luke was perplexed to hear them. During the solemn rite of Benediction that succeeded, Luke saw only bowed heads, nor was there even a whispered prayer; but at that most touching prayer which is said just as the monstrance is replaced upon the throne, that prayer for the conversion of England that takes one back insensibly to Roman catacombs and pagan imperialism, Luke thought he heard the sound of sobbing.

"It cannot be," he said; "these English are too stolid."

But a few moments later he saw faces of well-dressed ladies wet and glistening with tears, which immediately were wiped away; for, you know, we are English, and, above all things else, we must not yield to sentiment or demonstrative piety, and Luke thought—racial characteristics are humbug. The human heart is the same everywhere.

He passed rapidly along the streets on his way homewards. He was brought to a sudden standstill on the sideway of the Strand by a long queue of men, two and two, who, ranged on the outer edge of the pavement, waited in calm, stolid silence for something that was slow in coming. There was quite room enough on the inside path for pedestrians. What is it? A funeral? No, not at such an hour. It was only fifty or sixty men, waiting for a

place in the theatre close by. They were as silent as mutes. "What a laughing, rollicking, joking crowd that would have been in Ireland!" thought Luke. "Verily, they take their pleasures sadly! After all, they *are* a stolid, unfeeling race! And what mercurial beings are we!"

Just then, an arm was locked in his, and a very marked Hibernian voice exclaimed:

"Well, Luke Delmege, who'd ever think of seeing you here, waiting to get into the Gaiety? The world is topsy-turvy enough; but I never thought you could turn such a somersault."

Luke laughed at the absurdity, as he recognized an old college acquaintance, who had "cut" in his physic year, had then become a famous journalist, and was now one of that famous band of *matadores* who were fretting the flanks of John Bull.

"Come along," said the "Mimber," "we'll have a cup of tea here at the 'Marguerite,' and then you must come to see a field night at the House. No! no! no excuses! there's electricity in the atmosphere, and sure to be a thunderclap to-night."

"Then why are you not at your post?" said Luke; "isn't the House open since four?"

"Quite so, old man, if you allow me use such a familiarity with an old chum, but we allow the animals to feed from seven to half-past eight. Then, when well gorged with meat and wine, they're an easy prey."

"And do you keep your heads cool?" said Luke. His friend lifted up a cup of tea, and nodded significantly.

"Tell me," said Luke, "and you can tell me, for you have experience, do you believe in 'racial characteristics?' The problem is puzzling me dreadfully." The Member laid down his cup, took out a cigarette, lighted it, and looked long at Luke, and spoke:

"Racial characteristics? I do, firmly. I believe, for example, that we, Irish, are the coolest, most judicious, most calculating, far-seeing race on the face of the earth. Our cunning is Ulyssean; our wisdom is Promethean, and, as for tenacity, nothing in all creation can beat us—but an oyster! Come!"

They walked rapidly down by Trafalgar Square, past the great Whitehall buildings, and, just as they approached the Westminster Palace Yard, on a sudden the vast rush through the crowded

thoroughfare stopped as if by magic. Stately carriages, gaily-dressed pedestrians, cabs, horses—all stood still, as if petrified. The Member looked calmly at the imperial demonstration in his honor for a moment, then moved across calmly, and, unlocking his arm from that of the astonished Luke, he said :

“You go around by the public entrance. I shall meet you in the lobby in a moment.”

Luke had not long to wait in the famous lobby, just long enough to see that, if there be on the face of the earth a leveling, democratic spot, where all distinctions are fused down, and all human hopes centred and unified in one desire, it is here. That desire is to see your own Member. Luke had not long to wait. Gaily and happily at ease, dispensing smiles all round, yet maintaining a certain imperturbed dignity, his friend appeared. The policeman saluted and shouted: “The Reverend Luke Midge.” Luke admitted the impeachment, and was led into the inner sanctuary through rows of marble busts and stately pictures of long-buried statesmen, whilst the disappointed mob howled in their hearts outside. Into the inner lobby, sacred to statesmen, mixing amongst notabilities, rubbing his shoulder against Cabinet ministers, the wondering Luke passed with his guide, who accosted a gorgeous official and demanded a ticket for his friend.

“You can have a seat in the gallery, sir,” said the official with awful deference, “but I regret to say that all the seats are taken under the gallery.”

“I beg your pardon. There’s one vacant,” said the Member. “I insist on having that seat.”

“That seat, sir, belongs to Lord Vavasour. He’s just dining with the Secretary for Home Affairs, and has kept it engaged till his return.”

“You should know the rules of the House, sir,” said the Member. “No stranger can retain a seat, except he is in actual possession.”

“Quite true, sir,” said the official. “You must not consider me discourteous; I was trying to smooth matters. Name, please?”

“Delmege!” said the Member, as the official handed the ticket to Luke, who, half ashamed and almost terrified, passed wondering up the narrow stairs, and in a moment was in the

"House." It was a wonder, a surprise, a disappointment; but we needn't repeat the old story here. Luke sat still on his narrow bench, and gaped.

"Take off your hat, please!"

Luke had forgotten his politeness and his loyalty. The official said quietly and politely: "It's like a school, sir; and, by and by, you'll see some rough horseplay."

"Does this—this—assembly control the destinies of 300,000,000 people?" asked Luke.

"It thinks so!" said the man.

Just then the supporters of the Government began to drop in. Luke was on the Government side of the House. There was but a low balustrade between him and them. In they came, flushed as to face, and very white as to capacious shirt front. They congregated in groups of three or four, and began to exchange remarks. There was a pleasant odor of whiskey and patchouli in the air. "I thought the English never drank spirits," said Luke. "The racial characteristics are a puzzle."

Yes, the air was electric. You couldn't tell why. There were no indications. There was no great debate on. Members lounged and chatted and laughed. There was no drawing up and marshalling of forces, no organizing of battalions, no arrangement of reserves. But the air was electric. You felt it tingling in your fingers, and running up along your spine. The servant felt it.

"There's something on to-night, sir!" he said.

Three feet away from where Luke sat, close to one of the pillars that sustained the gallery, a very little man, with a very long coat, a bald head, and a heavy mustache that curled up to his ears, was engaged in earnest consultation with a colleague. "The leader of the House, sir," whispered the servant.

At last, the hours stole on to eleven, and Luke began to think it was time to go home. His friend, the Member, came over, sat on the balustrade, and began to chat gaily. Not a word between him and the full-dressed mob around. They'd have torn him limb from limb if they dared.

"Going home?" he cried to Luke. "You'll do nothing of the kind. The Lord has given you a chance that will never occur again."

Just here, an old officer, gray-headed and gray-bearded, spoke to the Member. He was a suppliant—an humble, abject, beseeching client. He begged and entreated the Member to bring on some wretched thing about pensions, or to promise to speak if the bill were introduced.

“I shall do nothing of the kind,” said the Member haughtily. “We have other work before us to-night.” The officer slunk away, cowed and discomfited. Luke’s opinion of his country was rising steadily.

“Now I must be off,” said the Member. “There is big-wig in the chair. Now, sit fast, old man. And look here! Don’t let your feelings overcome you! If you cheer, or toss up your hat, they’ll turn you out, and you won’t see a bull-baiting again.”

And so Luke waited patiently, now watching the confused, anxious crowd at the ministerial side of the House, and again fixing his eyes on that silent, serried mass that thronged the lowest benches on the left of the Speaker’s chair. And here, the object of all vision, of all thought, of all anxiety, sat the Sphinx, silent, immovable, whilst anxious ministers looked to him for a sign or some articulate utterance of what he was brooding over and plotting there in the corner seat just below the gangway. At last, one of his lieutenants rose, and moved the adjournment of the House. The proposal was met with a shout of indignant scorn. A division was demanded, and Luke, with the rest, was relegated to the lobby. In a few minutes it was over, and they returned. The Government had a sweeping majority. There was a cheer of exultant triumph. The first lines of the enemy had been repulsed. The debate went on. Then quietly, a second lieutenant rose in his place, and moved the adjournment of the House. This time a yell broke from the ministerial benches. The adjournment was fiercely and angrily refused. A division was demanded, and another Pyrrhic victory gained. There was a mighty shout from the ministerialists. Calm and immovable sat the Irish *guerrilleros*, whilst their opponents, wild with passion, appeared to be lashing themselves into frenzied madness. The debate went on; and just as the hands of the clock pointed to twelve, a division was again demanded. With suppressed, but badly-suppressed passion, the leader of the House leaned forward on the despatch-boxes and hissed:

“If we have to remain in session for forty-eight hours the Government is determined that this measure shall pass; nor will the House adjourn until that is accomplished.”

The captain of the *guerrilleros* sat silent and grim. And then a peal of electric bells; and then the solemn march through the turnstiles; another Governmental victory, and the House settled down to business again. Then arose another of the lawless but disciplined phalanx, and moved the adjournment of the House. There was another angry yell; and again Agamemnon spoke:

“I assure the honorable gentlemen at the other side of the House that the Government has no intention of yielding on that point, and that the House must remain in session until this measure is carried.”

Then the Silent One arose, and eight hundred beings, the flower of English intellect, hung breathless on his words. They were few. Passing his hand behind his coat-collar, and then running it down through his thick hair, he spoke in the echo of a whisper; but it was heard in every cranny in the building:

“The Right Hon. gentleman refuses to adjourn the House. I tell him the House will adjourn, and the sooner the better.”

It was a plain challenge to the omnipotence of England, and as such was accepted. This time there was no shouting. The division bell rang. The members trooped through the turnstile. Another victory for the Government; but the leader of the House again came forward, and leaning his arms again on the despatch-boxes, he said, almost humbly:

“There's no use in prolonging the useless debate in the face of such obstruction. The House stands adjourned.” The officials laughed. The ministerial following was bewildered. Then, as they recognized their defeat, they muttered curses on their leaders; and angry, shamed, disappointed, they trooped from the House. The victors did not even cheer. Luke thought: “I'll never believe in racial characteristics again. I knew they were always humbug!” His friend, the Member, came over.

“Wasn't that pretty? Crumpled up, like a piece of tissue-paper!”

“Can you keep it up?” queried Luke. His friend looked long and earnestly at him.

"Yes, till victory, which we, the descendants of kings, shall then most royally throw away. 'Did I really hurt you, poor old Bull? I'm awfully sorry. Get up, old man, and come have a drink.' That's the finale to the comedy you have witnessed. Good-night!"

The great clock of St. Stephen's was chiming "one" as Luke crossed Westminster Bridge.

"Glad I have a latchkey," he murmured; "the old Vicar wouldn't like it, and he sleeps with one eye open."

A party of revellers was coming towards him. They tried to jostle him off the footpath. At another time he would have yielded; but the spell of conquest was upon him. He resisted, and came into personal contact with one, who was almost intoxicated. It was Louis Wilson. He, too, recognized Luke; and turning away, he said to his companions:

"'Tis only a peasant priest from Ireland. I know a little of the fellow. He hath a pretty sister."

The next moment Luke's strong hand was on his collar, and he swung him round.

"Now, gentlemen," said one of the revellers, "this is Westminster and not Donnybrook. Keep quiet, or bedad, and begorra, you will find yourselves in the lock-up."

"Your names, gentlemen, please," said an officer, moving up.

Luke heard as in a dream: "11 Albemarle Buildings, Victoria Street."

Wilson passed on.

"Never mind, sir," said the officer, as Luke fumbled for a card; "it will rest here unless he prosecutes. But take no notice of these fellows in future."

There was no real sleep that night for Luke. Amidst the agony and shame and remorse that kept the wheels of his brain burning and revolving, he thought of country and home. He saw the calm peace of Ireland resting as in a cloud above and beyond this hateful Tartarus. He would give worlds to be at home—at home at Lisnalee, penciled in shadows above the misty, beloved sea. He would sacrifice a few years of life to be in the midst of the kindest people on earth, away from these horrible automata; and he saw with tears the little parlor, and the "Insepara-

bles," and Father Tim dropping aphorisms at leisure, and at leisure dropping slices of lemon into his glass. And then the burning shame came back again, and, as he dropped into an uneasy slumber, he muttered: "I believe there are racial characteristics after all."

When he woke from unhappy dreams next morning the spectres had vanished. London, life, ambition, a great future were all before him. Lisnalee was a gray, blurred shadow of the past.

[To be continued.]

CHURCH BUILDING.—VII.

Choice and Adaptation of Style.

THE object of the preceding papers was to enable the student interested in religious architecture to become acquainted with the various styles in use during the course of Christian ages, from the beginning down to the present day. There is a growing number of men among us, especially clerics, who find much pleasure in this manner of historical and æsthetic culture. It opens their eyes to the meaning and value of the monuments daily springing up around them. It enables them, if they go abroad, to look up intelligently to the memorials of bygone ages which they meet at every step, and to read afresh in them the history they had already learned from books. It adds considerably to the enjoyment which even the untrained spectator gathers from the sight of great and noble structures, and leaves more definite and more abiding impressions of what has been seen.

But if, in addition to all this, they have the prospect of erecting in their turn a sacred edifice for the use of their people, and of following it up in all its particulars, then will they find their newly acquired knowledge most profitable. It will help them in particular in the choice and adaptation of the style of architecture which they wish to be followed, a question of much importance to which we purpose to devote the following pages.

I.

There are structures, great and small, especially in this country, which belong to no style at all, the visible object of the

builder having been simply to meet, as cheaply as possible, certain practical requirements, and nothing more. Here and there we still meet churches which correspond to this description; some old, dilapidated, abandoned perhaps, yet held in veneration by the people, because they recall the first planting of the faith on the spot on which they stand and the difficulties with which their forefathers had to contend;—others more recent, run up hurriedly to meet sudden, pressing needs, without any definite sense of art in the builder. But these are the exception. In the immense majority of cases an attempt has been made to introduce something—in fact as much as was possible—of the traditional forms of the art. The result was often poor, either through lack of means to carry out properly what was attempted, or through ignorance of the true conditions and requirements of Catholic service and worship; sometimes, it must be confessed, through insufficient knowledge of the architect, or by an undue readiness on his part to meet the unenlightened wishes of the priest for whom he drew up the plans and directed the work. But while deploring the effect, we have no right to judge severely those who caused it. They labored under special difficulties and did the best that could be done under the circumstances. Happily a great change for the better has come within the last generation or two. The number of competent architects is increasing; the tastes of people and priests are becoming more correct and more enlightened, and the resources at their command are greater. Henceforth we are safe from the most glaring faults of the past. In particular, no architect will consider himself free to do as he likes, without any regard for the traditions of the art, or to borrow freely from every style, and associate in the same structure the most incongruous elements. The pastor himself will know enough to avoid suggesting anything of the kind. Styles of architecture are not an arbitrary combination of elements. They are, each one, an organic unity, gradually evolved, with a perfect correspondence of parts,—a language having as it were its characteristic genius and special grammatical laws, to be followed exclusively in each production.

Only one style therefore should be chosen; but on which should the choice fall?

The question is in reality twofold, for it may bear simply on the relative fitness for ecclesiastical purposes of the different styles, considered in the abstract, or it may be a concrete problem to be solved in view of individual, practical circumstances.

II.

As regards the abstract question, our readers will not be unprepared for the position, equally remote from opposite extremes, that, with the solitary exception of Greek architecture, every other form of the art that has passed before us is susceptible of being happily employed for religious purposes. There are in each one of them possibilities of that dignity, majesty, and beauty which one naturally wishes to find in a place of worship. As a fact, we have seen that all have supplied in succession magnificent specimens of religious art. None of them, therefore, can be thrust aside as unworthy of the purpose; none can be excluded on the plea of unfitness. If pure Greek architecture is an exception, it is not, assuredly, because it is wanting in dignity or beauty. There is in it, on the contrary, a grace and delicacy of outline, a chasteness and propriety of ornament, a unity and harmony of parts, that make it a source of keenest enjoyment to persons of cultivated taste. But, though extremely beautiful in many of its products, it never is, and seemingly never can be, sublime. Again, it is beautiful: but in the pure atmosphere and under the bright skies of southern Europe. Its structures are imposing: but on condition of being placed on high ground away from elevated buildings. It had ceased to be in use, as we have seen, even in Greece, when Christianity appeared, and consequently was not as much as thought of for Christian purposes. Even if it had been still a living art, the form of its temples, so unsuited to the complex requirements of Catholic worship, would have caused it to be neglected. Hence, in these modern ages of imitation, although many monuments have been erected on the model of Greek temples, we know of only one church,—the “*Madeleine*” of Paris, a magnificent structure, which one rejoices to see consecrated to God, but having nothing in its exterior to suggest such a destination, and lending itself within but very imperfectly to the exigencies of Catholic religious service.

The choice, then, would be between the Basilican or early Christian style, the Romanesque, the Gothic, and the classical Renaissance. They are all imitated at the present day, and each has its enthusiastic admirers. Fashion runs sometimes in one direction, sometimes in another, and while it lasts, individual taste is in a great measure guided by it. Individual preferences, again, are often the fruit of temperament, habit, education, etc. There are beauties in the productions of every kind of art, as in the aspects of Nature itself, to which some are keenly alive and others almost entirely indifferent. Some love what is solemn and stately, others what is pleasant and bright. To this one only what is strong and powerful appeals forcibly; to that one only what is charming and graceful. Having different standards, their judgment cannot be the same, yet each one, when free, will be guided by his personal preferences, and will delight to offer to God what he most enjoys Himself.

But clearly such a rule is inadmissible when it is a question of producing what is meant, not for one's self, but for the Christian community; not for a season, but for generations; not for the mere pleasure it may give, but for the religious impressions it is calculated to awaken. This, indeed, is the true keynote, the only acceptable standard of Church architecture, as of all religious art. It is true, art is offered as a homage to God of what man deems most beautiful; but primarily and principally it is appealed to as a means of awakening and fostering religious emotions in the soul of the worshipper.

Now, if we ask ourselves what in an edifice originates and expands such emotions, we find that not one but many things may contribute to the effect; externally, its general aspect, unlike that of any secular building, its nobleness and dignity, its height, lifting it far above the abodes of the men who erected it, and proclaiming from afar that the thought of God stands uppermost in their minds; internally, not only the absence of all that is unsightly, but, as far as possible, a display of wealth and beauty of material and of ornament, symbols and pledges of faith and love; an arrangement that shuts out the noise and glare of the world outside; light from above of a kind that transforms every object it touches; something in the surrounding spaces and ascending

lines that stills the soul, fills her with reverential awe, lifts her up towards heavenly things and puts on her lips the words of the patriarch awakening from his mysterious dream: *This is no other but the house of God and the gate of Heaven.*

Much of all this, we know, may be supplied by early Christian or by modern classical architecture. There is a solemn simplicity and impressiveness in the ancient basilicas, due, doubtless, in no small measure to the memories and associations which cluster around them, but proceeding also from the style, so much so that several modern architects of unquestioned ability have been led to imitate it in the old world and in the new. As to classical architecture, we know that the Church owes it some of her most glorious monuments, from St. Peter's of Rome to St. Genevieve's of Paris, and that a certain distinction and dignity is the ordinary appendage of classical architecture wherever properly applied. But the most powerful and most deeply religious effects seem to us to belong to the architecture of the Middle Ages. "The Greek art," says Coleridge, "is beautiful. When I enter a Greek (Greco-Roman) church, my eyes are charmed and my mind sated. I feel exalted and proud that I am a man. But the Gothic art is sublime. On entering a cathedral I am filled with devotion and with awe. I am lost to the actualities which surround me, and my whole being expands into the infinite. Earth and air, nature and art, all are swept up into eternity, and the only sensible impression left is that I am nothing."

What the poet felt at the very dawn of the Gothic renaissance has been ratified by its subsequent history. During the greater part of the century mediæval architecture has been the common form of religious structures. At first the more recent or Gothic style prevailed exclusively; but gradually the older or Romanesque won recognition. In its rounded arches, its massive piers, its solid walls and sober sculptural ornament, there is unquestionably something extremely solemn and impressive; nor must we wonder that many have come to set it above the Gothic for ecclesiastical purposes. Yet it is a preference we cannot bring ourselves to share. As a compensation for certain beauties wanting in it, the Gothic has beauties of its own,—grace, elegance, airiness, richness of decoration, while

retaining all the new features which the Romanesque so happily introduced: lofty towers and spires, majestic fronts, aspiring lines, colored light, besides adding to the beauties of each and all. We therefore coincide with what has been the common verdict of these latter times,—that Gothic in its earliest and purest form comes nearer the ideal religious architecture than any other.

But what is ideally the best is not always practically preferable. The real problem for priest and architect is what is best, considering the means at their disposal: the materials, the surroundings, the pecuniary resources, etc. Thus, a chapel built in connection with a classical or Romanesque building will naturally be classical or Romanesque. The Gothic lends itself best to the outspreading of stained glass windows, if such are in prospect; the Romanesque and classic offer larger mural surfaces for painting devotional subjects. Gothic is naturally more ornate, and consequently more costly. Only a very able architect can handle it so as to make it satisfactory with the amount of ornament that will fully suffice in a Romanesque building. Romanesque, therefore, as a style, is less expensive. Architects tell us, besides, that it accepts brick more readily as a building material.

In general, the elasticity of mediæval architecture, that is, the ease with which it lends itself to varying the proportions, horizontally and vertically, as compared with the rigid canons of classical art, makes it much more convenient in the hands of the architect. Nothing is more unpleasant than some of the devices in use among the ancient Romans and their modern imitators to observe the traditional proportions in their columns and, without making them too massive, to connect them with the arches they are meant to sustain. The mediæval architect, freed from the conventional laws of proportion, and guided only by his taste, thrust aside pedestals, fragments of entablatures, of cornices, and the like, and, starting his column from its base, carried it right to the point where its support was needed. In the same way, the possibility of widening or narrowing indefinitely the pointed arch made it easy for him to vault gracefully almost any area, however unequal in its proportions or irregular in its form.

III.

While thus pointing out some of the advantages of mediæval architecture, we are far from considering all its traditional interior arrangements as worthy of imitation. For it must be confessed that, while very impressive and doubtless fully sufficient for the special services of cathedral or monastic choral celebrations, the larger mediæval structures were ill-suited to the practical requirements of a parish. In a parish church the people assemble to assist at the celebration of the divine mysteries and to listen to the word of God. Now, our mediæval cathedrals were little fitted, nor indeed were they principally meant, for either. The choirs were usually walled in, even in front, as may still be seen in many of the old European cathedrals, thus shutting out almost all the faithful from the view of the altar. Even where the front was thrown open, the thick piers which separated the nave from the side aisles made it impossible for the great majority of those who filled the latter to see the celebrant. For the same reason, many of them were out of sight and hearing of the preacher. Thus the nave alone was fully available, and the lateral aisles, often very spacious, were little used except as passage-ways or for indoor processions. In cathedral and abbey churches, where no parish work was done, the inconvenience was small; but where parish churches were erected on the same plan, the awkwardness of the arrangement was constantly felt by priests and people, and gradually led to minimizing the evil by various devices, which architects instinctively follow at the present day.

A.—The most ordinary and most effective of these devices was to widen considerably the nave and to narrow proportionally the aisles, so as to make them little more than passage-ways.

B.—Another means was to reduce the size of the piers. A tendency in that direction grew steadily during the course of the Gothic period, each new form of the style becoming lighter than the preceding one. In our time, with our thin plaster vaults and columns of cast iron or steel instead of stone, nothing is easier. In fact it might be carried safely much farther than is done, were it not for the appearance of weakness which it would impart to the structure. So long as the material of the pillars is made to look like stone, the eye demands that they shall also have the proportions which would give stability to stone.

C.—Finally, the piers or pillars dividing the nave from the aisles were entirely removed and the roof made to rest on the walls, leaving the whole covered area available. This was done not only in many of the basilical churches, ancient and modern, but also in the smaller parish churches in mediæval times, with their vaulted roofs, and even in many of the great abbey churches and cathedrals of southern France. The open oak roofs of England, often beautiful in themselves, facilitated the arrangement, and something of a similar kind has been happily employed in several of our finest churches in this country, such as the Cathedral of Providence, R. I., and St. Peter's, Dorchester, Mass.

IV.

But a maximum of accommodation in a given area, though very important where the resources are limited, is not, however, the only thing to consider. Carried out to its full extent, it would transform the house of God into a theatre or a public hall, or give it at least the aspect of many of our Protestant churches, which are constructed simply in view of placing a large congregation within easy hearing of the preacher. Our plainest parochial edifices are expected to do much more. They are not meant to be mere well-constructed halls, with an altar at one end instead of a rostrum. Neither must they be so disposed that the eye may take in all at a single glance. A church demands something of mystery; by its lines, that break off or lose themselves, it must suggest something beyond. Even an ordinary place of popular worship calls for the shrines and altars of special devotions, for nooks and recesses where pious souls may retire and pour themselves out in prayer, unnoticed and undisturbed. This was admirably supplied in the old Gothic churches, with their many separate chapels gathered round the choir, sometimes running along the aisles or built out from them and sheltering statues of devotion and relics, hom-age offerings and sodality banners; meeting, in a word, and fostering every form of piety to be found among the faithful. Something at least of the kind should be provided in our churches. With forethought at the time of building and a little additional expenditure it can be done, and always with equal profit to the beauty of the building and to the piety of the faithful.

Among the many arrangements which facilitate this object, we may mention the use of transepts.

A transept, besides many practical advantages, adds much to the beauty of a church. It imparts variety and dignity to it externally and internally. It maintains in the plan of the sacred edifice the traditional form of a Latin cross. It allows a greater number to come near the altar. But it adds not a little to the cost of the construction; yet a decided return to it is noticeable in our modern religious work.

An ordinary means of increasing the accommodation without adding to the size of the building consists in erecting galleries. **Galleries** may be a necessity, as when a church bought on advantageous terms proves to be too small, or when the population has outgrown the seating capacity of the edifice and no new church is in prospect. But they are none the less an evil, crowding the building, breaking up its lines, besides placing a portion of the congregation in an unsuitable position. The proper place of the people is one from which they may look up to the altar and to the priest, not look down upon them. In this latter position what is gained in convenience may easily be lost in reverence. Consequently, short of absolute necessity, such as insufficiency of available space or of funds, galleries should form no part of an original plan.

Several of the other above-mentioned requirements of a Catholic church are provided for in various parts of this country by the substructural part of the church, the basement.

Basements answer a variety of useful purposes. From the beginning they often supply a necessary shelter to priest and people for carrying out the essential services, and thus allow them to take all the time that is needed for completing the construction. They give dignity to the structure itself by adding to its height, and at the same time help to secure it from dampness. They offer convenient accommodations for Sunday-schools, sodalities, and similar gatherings, as well as for low Masses, when for one reason or another the church is not available. But in certain parts of this country the basement is used to a far greater extent. Not only are the confessions heard there, and certain minor services cele-

brated, but there it is that the daily Sacrifice is offered from the beginning to the end of the year, Sundays excepted. It is there that the Blessed Sacrament is kept for the adoration of the faithful. In short, the basement, at first used only as a temporary makeshift, continues, after the need has passed, to be the regular seat of priestly ministration and popular devotion. It is the real church, the upper structure being little more than a place devoted to the Sunday services and occasional solemn celebrations.

How priests and people voluntarily submit to such an arrangement seems incomprehensible to those who have not themselves been trained to it. Of course it makes little difference to the bulk of the people, who come to church only on Sundays. But for the pious portion of the flock, who return often during the week, many every day,—it may be several times in the same day,—the system would seem strongly objectionable. It deprives them all through the week of the elevating influence which a lofty and spacious building is meant to exercise on the soul, and as a fact does exercise, though not always consciously. The effect of a basement on those who enter is just the opposite. Felt sensibly or not felt through habit, it is always depressing. A basement is generally gloomy, always low, cheerless, and devoid of ornament; nor can it be otherwise. The beauty suited to the house of God has no room to expand in it. It neither leads to nor lends itself to that richness of decoration which Christian piety loves to lavish on the dwelling-place of the Most High. Pious priests, of course, see to it that there shall be nothing unsightly or unworthy in a place where the Holy Sacrifice is offered. But one naturally looks to the brightest and richest spot in the whole structure as the proper place for that daily Sacrifice and for the abiding habitation of God among men. Catholic piety leads spontaneously in that direction. Wherever it grows, there is a growing disposition to forsake the basement for the church, and, as at the close of the persecution, to emerge from the catacombs and worship God in the open light of day.

Church architecture cannot but be benefited by such a movement. It will soon lead to greater elaborateness of plans, to variety and picturesqueness, instead of the monotonous forms and arrangements that have hitherto prevailed so widely. Provision will be

made from the beginning for carrying out the popular devotions in the place to which they naturally belong, and where they feel fully at home; where the tribute of art and decoration which they inspire will not be lost in darkness, nor the voice of praise be beaten down and deadened by a low ceiling, nor God's sunshine kept all the year round from lighting up the loving homage of His children.

But none the less, where it has been thus far employed the basement will remain as a thing of abiding, manifold utility. It will be constructed so as to admit more light and air. Economy in heating will still be an inducement to cling to it for general purposes, but only during the winter season. A dread of desecration or defilement of the upper structure or other motives of convenience may lead many a pastor to maintain the same system right through the year. Even so, the old worshippers will not be missing. Their faith and piety will supply what is wanting in external helps, if habit has not long since made them insensible to it. More still, the force of early associations may give them a preference for places, however ill-suited, where they were wont to feel nearer to God, and thus make them enjoy the basement more than they can enjoy the church. But this is only for a few, and it is not enduring, and anyhow it can not be made into an argument, for it would simply lead to the exclusion of all improvement which changes the accustomed aspect of things. New surroundings are like new garments; it takes a little time to get used to them, but once accustomed, one rejoices that the change was made. Once more the basement will remain; though no longer utilized in so many shapes, it will be none the less useful; it may even revert momentarily to its position of earlier days, and in times of general decoration or repair become again the only place of worship. But in ordinary times its purposes will be more limited. Other minor structures will arise, chapels, halls, meeting-rooms, opening into the church or gathered round it, forming a picturesque group of buildings—an old Catholic tradition, imitated in many recent Protestant structures, and now being happily taken up among us for Catholic purposes.

J. HOGAN.

St. John's Seminary, Brighton, Mass.

ECCLESIASTICAL CHRONOLOGY—December 15, 1899—June 15, 1900.

DECEMBER, 1899.

24. Solemn opening of the Holy Gates at the Basilicas of St. Peter, St. John Lateran, St. Paul, and St. Mary Major. The Holy Father opens the Vatican Jubilee Gate.

26. Papal Approbation of the Association of Our Lady of Mercy, founded to promote devotion to the Holy Souls in Purgatory.

27. The Right Rev. J. S. H. Brunault, D.D., Titular Bishop of Tubuna and Coadjutor of Nicolet, Canada, consecrated.

JANUARY, 1900.

1. In the United Kingdom the School Attendance Act goes into effect: compulsory attendance of children until twelfth year.

6. Preparatory sitting of the S. Congregation of Rites, for the discussion of the four miracles proposed for the Canonization of the Blessed Rita da Cascia, of the Order of St. Augustine.

11. The S. Congregation of the Propaganda decides that the Christian Brothers in their American Institutes return to the primitive observance of their Rule, which forbids their teaching Latin and Greek.

At the opening of the British Parliament the Irish members move an amendment to the Queen's Address, representing "that the Catholics of Ireland have long suffered, and still suffer, under an intolerable grievance in respect to University Education."

12. Death of the Right Rev. Joseph Rademacher, D.D., Bishop of Fort Wayne, Ind.

17. Death of His Eminence Cardinal Louis Trombetta; born February 3, 1820; created Cardinal June 13, 1899.

18. In the United States House of Representatives resolution introduced providing for proper representation of Catholic Chaplains in Army and Navy.

20. The Reverend Thomas M. Esser, O.P., appointed Secretary of the S. Congregation of the Index.

FEBRUARY.

1. Death of His Eminence Cardinal Dominic Jacobini; born September 4, 1837; created Cardinal June 22, 1896.

2. The Right Rev. John Lancaster Spalding, D.D., Bishop of Peoria, and the Right Rev. Arthur Riddel, D.D., Bishop of Northampton, received in papal audience.

4. The Right Rev. Donatus Sbarretti, D.D., Bishop of Havana, consecrated in St. Aloysius' Church, Washington, D. C.

11. The Right Rev. J. Casey, D.D., Bishop Coadjutor of St. John, N. B., and the Right Rev. F. X. Barry, D.D., Bishop Coadjutor of Chatham, N. B., consecrated.

20. The Right Rev. Michael Verdin, D.D., Bishop of Dunedin, received in papal audience.

26. The Right Rev. B. J. Keiley, D.D., appointed Bishop of Savannah, Ga., and the Right Rev. Bertrand Orth, D.D., appointed Bishop of Vancouver's Island.

MARCH.

4. Death of the Most Rev. John Hennessy, D.D., Archbishop of Dubuque, Iowa.

12. Death of His Eminence Cardinal Louis di Canossa; born April 20, 1809; created Cardinal March 12, 1877.

The Right Rev. James Laird Patterson, D.D., Titular Bishop of Emmaus, Auxiliary of Westminster, and the Right Rev. Edmund Knight, D.D., Titular Bishop of Flaviad, received in papal audience.

The Right Rev. John B. Cahill, D.D., appointed Auxiliary Bishop of Portsmouth, and the Right Rev. Richard Preston, D.D., appointed Auxiliary Bishop of Hexham and Newcastle.

17. Golden Jubilee celebration of the Cathedral of St. Patrick, Newark, N. J.

22. The Right Rev. Patrick O'Donnell, D.D., Bishop of Raphoe, received in papal audience.

23. In the British House of Commons resolution in favor of University Education for Catholics in Ireland introduced. Vote: for, 91; against, 177.

24. The Most Rev. William Walsh, D.D., Archbishop of Dublin, received in papal audience.

26. Death of His Eminence Cardinal Camillus Mazzella; born February 10, 1833; created Cardinal June 7, 1886.

31. In Ireland system of payment of portion of emoluments of National Teachers from the State by results fees discontinued.

The Right Rev. Henry Moeller, D.D., appointed Bishop of Columbus, Ohio.

APRIL.

2. The Right Rev. John Doyle, D.D., Bishop of Grafton, received in papal audience.

5. Death of His Eminence Cardinal John the Evangelist Hallar; born April 30, 1825; created Cardinal November 29, 1895.

His Eminence Cardinal Aloisi Masella appointed Pro-Prefect of the S. Congregation of Rites.

7. His Eminence Cardinal Peter Respighi appointed Vicar-General of His Holiness.

Ninety marines of the U. S. S. "Dixie" received in papal audience.

9. The Right Rev. Denis O'Donaghue, D.D., appointed Titular Bishop of Pomerania, North Africa, and Auxiliary of Indianapolis.

16. Supreme Court of Michigan decides that the title to all church property is held by the Bishop of the diocese in fee simple, and not merely as trustee for the congregations.

18-19. Annual Conference of Catholic Colleges of the United States, Chicago.

19. In Secret Consistory: His Eminence Cardinal Cretoni appointed *Camerlengo* of the Sacred College. The following were preconized: The Most Rev. Raphael Merry del Val, D.D., President of the Academy of Noble Ecclesiastics; the Right Rev. Donatus Sbarretti, D.D., Bishop of Havana; the Right Rev. B. J. Keiley, D.D., Bishop of Savannah; the Right Rev. Bertrand Orth, D.D., Bishop of Vancouver's Island; the Right Rev. Henry Granjon, D.D., Bishop of Tucson; the Right Rev. Richard Preston, D.D., Titular Bishop of Focea, Auxiliary of Hexham and Newcastle; the Right Rev. Denis O'Donaghue, D.D., Titular Bishop of Pomerania, Auxiliary of Indianapolis. Public Consistory: permission given for the solemn canonization of Blessed Jean-Baptiste de la Salle and Rita da Cascia.

22. Death of the Right Rev. Tobias Mullen, D.D., Titular Bishop of Germanicapolis, former Bishop of Erie, Pa.

23. Supreme Court of Pennsylvania decides that the United

Greek Catholic congregations in America owe allegiance to the Roman Catholic Church, not to the Orthodox Greek Church.

Mr. Michael Cudahy, Chicago, subscribes \$50,000 to the Catholic University of America.

27. British Government makes inquiries concerning the provision made for the University Education of Catholics in its Colonies.

29. Death of the Most Rev. Angus MacDonald, D.D., Archbishop of St. Andrews and Edinburgh.

In the United States Senate, during discussion of Indian Appropriation Bill, an amendment providing for the continuance of the Government employment of the Indian contract schools defeated.

The International Catholic Truth Society files its certificate of incorporation in the office of the Secretary of State, Albany, N. Y.

MAY.

1. The Right Rev. John Baptist Cahill, D.D., Auxiliary Bishop of Portsmouth, consecrated.

3. Scottish Pilgrimage presented to His Holiness.

15. The Most Rev. M. A. Corrigan, D.D., Archbishop of New York, received in papal audience.

Abbatial Benediction conferred on the Abbess-Elect of St. Mary's Abbey, Oulton.

17. The Most Rev. Alexander Christie, D.D., Archbishop of Portland, Oregon, receives the Pallium.

21. Received in papal audience: the Right Rev. Henry Gabriels, D.D., Bishop of Ogdensburg, N. Y.; the Right Rev. Chas. E. McDonnell, D.D., Bishop of Brooklyn, N. Y.; the Right Rev. Francis Bourne, D.D., Bishop of Southwark; the Right Rev. W. R. Brownlow, D.D., Bishop of Clifton; the Right Rev. A. Brownrigg, D.D., Bishop of Ossory; the Right Rev. E. T. O'Dwyer, D.D., Bishop of Limerick; the Right Rev. Æneas Chisholm, D.D., Bishop of Aberdeen; the Right Rev. James Corbett, D.D., Bishop of Sale, Australia.

23. A petition, fortified with the signatures of over 30,000 of the best citizens of Cuba, requesting the revision of the marriage law, presented to General Wood, Military Governor.

Death of the Right Rev. John Vertue, D.D., Bishop of Portsmouth.

24. Solemn Canonization of Saint Jean-Baptiste de la Salle, founder of the Brothers of the Christian Schools, and Saint Rita da Cascia, of the Order of St. Augustine.

27. Feast of St. Bede, Doctor, extended to the Universal Church (Decree, November 13, 1899).

Pilgrimage from Brooklyn, N. Y., received by His Holiness.

Solemn Beatification of the seventy-seven martyrs for the faith in China, Cochin-China, and Tonquin, between 1798 and 1856.

30. The Most Rev. John J. Kain, D.D., Archbishop of St. Louis, received in papal audience.

31. United States Circuit Court, New York, decides that statuary and sculpture, especially imported in good faith for the use and by the order of a society established solely for religious and charitable purposes, are free from duty.

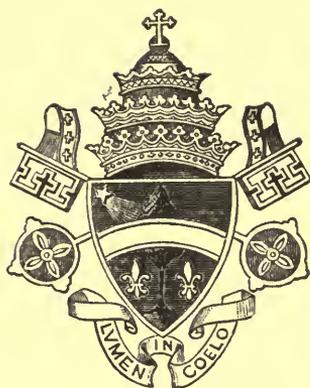
JUNE.

2. Twenty-fifth anniversary of the Episcopal Consecration of the Right Rev. James Augustine Healy, D.D., Bishop of Portland, Maine.

3. Consecration of the Right Rev. B. J. Keiley, D.D., Bishop of Savannah, and of the Right Rev. Bertrand Orth, D.D., Bishop Vancouver's Island.

10. New Catholic Chapel at the West Point Military Reservation dedicated.

13. Meeting of the Organizers of the New England Catholic Historical Society.



Analecta.

E SACRA CONGREGATIONE RITUUM.

I.

AMERICAÆ.

DUBIA CIRCA ALTARIA PORTATILIA.

Sequentia super Aris portatilibus solvenda dubia Sacrae Rituum Congregationi fuere proposita, nempe:

Dubium I. An Altaria portatilia, quae sunt ex lapide non quidem marmoreo, sed duro et tamen compacto, idonea pro Sacrificio haberi possint?

Dubium II. An tolerari possint eadem Altaria portatilia, quae ex lapide puniceo sive ex gypso constant?

Dubium III. Quid iudicandum de illis lapidibus sacris, quorum sepulcrum non in medio sed in eorum fronte effossum fuit?

Et Sacra Rituum Congregatio, omnibus mature perpensis et voto exquisito Commissionis Liturgicae, respondendum censuit:

Ad I.—*Affirmative.*

Ad II.—*Negative.*

Ad III.—*Dicti Lapides in posterum non sunt admittendi;*

quoad praeteritum vero, cum commode fieri possit, iterum breviori formula consecrentur.

Et ita rescripsit ac declaravit.

Die 13 Iunii 1899.

C. Ep. Praenest. *Card. MAZZELLA, S. R. C. Praef.*

L. + S.

DIOMEDES PANICI, S. R. C. Secret.

II.

DECRETUM GENERALE

SUPER FESTO TITULARIUM IN ECCLESIIS ET ORATORIIS PUBLICIS
CELEBRANDO.

Cum Sacra Rituum Congregatio compererit nonnullos irrep-
sisse abusus circa Titularium Festa celebranda, sicut in Ecclesiis
ita in Oratoriis publicis, Decreta hucusque evulgata in praesenti
renovans et confirmans declarat :

I. In quibusvis Ecclesiis publicisque Oratoriis vel consecratis
vel saltem solemniter benedictis relativum Titularis Festum quo-
tannis esse recolendum sub ritu duplici primae classis cum octava.

II. Ecclesias autem omnes esse ab Episcopo, nisi consecratae
eae fuerint, saltem benedicendas, quemadmodum etiam Oratoria
publica sub formula in Rituali Romano praescripta.

III. Hinc, pro Ecclesiis et Oratoriis publicis, ad effectum cele-
brandi Titularium Festa, illas sacras aedes esse intelligendas, quae
pro Missis celebrandis sacrisque aliis, etiam solemnioribus, functio-
nibus peragendis ab Ordinariis locorum destinatae, vel consecran-
tur vel solemniter benedicuntur, ut publico fidelium usui libere
plus minusve deserviant.

IV. Relativi Titularis Festum a toto Clero, si extiterit, vel a
Sacerdote Rectore Ecclesiae aut publico Oratorio addicto, per
integrum Officium celebrabitur: secus, in defectu cuiusvis Cleri
per solas Missas iuxta Rubricas.

V. In Oratoriis autem quae existunt in aedibus episcopalibus,
Seminariis, Hospitalibus, Domibusque Regularium, relativum
Titularis Festum non celebrabitur, nisi in casu quo aliqua ex iis
consecrata vel benedicta solemniter fuerit.

VI. Denique Sacra Rituum Congregatio mandat, ut nullum
ex Oratoriis privatis consecretur, aut Benedictione donetur

solemni, quae in Rituali Romano legitur; sed ea tantum formula benedicatur, quae pro Domo nova aut loco in eodem Rituali habetur.

Et ita declaravit.

Die 5 Junii 1899.

C. Ep. Praenest. *Card. MAZZELLA, S. R. C. Praef.*

L. † S.

DIOMEDES PANICI, *S. R. C. Secret.*

E SACRA POENITENTIARIA.

I.

DECLARATIONES S. POENITENTIARIAE CIRCA ABSOLUTIONEM A CENSURIS PUBLICIS.

In Litteris Apostolicis *Quoniam divinae* num. IV legitur: “Absolvere item possint (Poenitentarii minores) a supra dictis censuris et peccatis, pro quibus facultas concessa est § III, poenitentes quamvis censurae quibus adstricti sunt, publicae sint, in locis unde venerunt, et quamvis deductae aut nominatim declaratae ac denunciatae in iisdem locis sint per Ordinarios, aut alios quoscumque Iudices: praemonitis tamen poenitentibus de libello, ut infra in his casibus publicis Poenitentariae Apostolicae omnino submittendo. Post absolutionem nimirum conficiant libellum supplicem, expresso nomine, cognomine, ac Dioecesi poenitentis, et casu huiusmodi censurae publicae subiecto, et subtus scribant testimonium absolutionis ab eadem censura concessae, eundemque poenitentem dirigant ad Officium Poenitentariae Apostolicae, ut recipere possit Breve in forma *missi*, vel *remissi* absoluti, iuxta praxim eiusdem Officii Poenitentariae.

“Haereticos vero, qui fuerint publice dogmatizantes, non absolvant, nisi, abiurata haeresi, scandalum, ut par est, reparaverint.

“Eos quoque, qui sectis vetitis massonicis aut aliis eiusdem generis nomen dederint, si occulti sint, absolvere possint, iniunctis de iure iniungendis: si vero occulti non sint, absolvere quidem eodem pacto possint, dummodo tamen iisdem scandalum reparaverint.”

Quaer. I. Circa verba *in locis unde venerunt*: His verbis exclusi ne intelligi possint qui Romae degunt, cum de his non

videantur stricto sensu verificari verba *in locis unde ternerunt*: an etiam cum his eadem ac cum illis regula servanda sit?

II. Circa verba *de libello, ut infra, in casibus publicis*: Libellus, de quo agitur, confici ne debet indiscriminatim de omnibus censuris, dummodo sint publicae, quamvis non sint deductae, aut nominatim declaratae ac denunciatae: an tantum de publicis quae sint insimul deductae aut nominatim declaratae ac denunciatae?

III. Circa verba *abiurata haeresi*: Haec abiuratio debet ne esse *absolute* publica ac in forma solemni ab Ecclesia praescripta, an sufficere possit ut fiat coram Confessario vel quomodo?

IV. Circa verba *scandalum, ut par est, reparaverint*: Scandali reparatio, debetne *absolute* praecedere absolutionem; an, si hic et nunc fieri nequeat, sufficiat ut huiusmodi poenitentes serio promittant se scandalum reparaturos, praesertim si de longinquo venerint?

Sacra Poenitentiarum, sedulo examinatis expositis, adprobante SS.mo D.no Div. Prov. PP. Leone XIII, respondet ut sequitur:

Ad I. *Negative ad primam partem; affirmative ad secundam.*

Ad II. *Affirmative ad primam partem; negative ad secundam.*

Ad III. *Reparatio scandali publici debet esse publica: abiuratio potest esse secreta apud ipsum confessarium.*

Ad IV. *Si serio promittant, affirmative.*

Datum Romae in S. Poenitentiarum, die 20 Februarii 1900.

II.

DECLARATIO S. POENITENTIARIAE CIRCA COMMUTATIONEM VISITATIONUM BASILICARUM.

In Monitis Constit. B. n. XIV n. xix legitur: "Qui semel illarum gratiarum particeps factus est prima vice qua Iubilaeum consecutus est, seu qua omnia praescripta opera implevit, iterum earum particeps fieri non poterit, si post primam Iubilaei acquisitionem iterum in censuras incurrerit, aut casus reservatos commiserit, vel novis votorum dispensationibus indigeat."

Quaeritur: An inter gratias, quarum secunda vice particeps quis fieri non potest pro acquisitione Iubilaei, recenseri debeat etiam commutatio visitationum Basilicarum, ita ut qui prima vice

iam fructus est, secunda vice illius commutationis particeps fieri non possit?

Sacra Poenitentiaría, consideratis expositis, adprobante SS.mo D. N. Leone Div. Prov. PP. XIII, respondet:

Affirmative.

Datum Romae in S. Poenit. die 20 Februarii 1900.

III.

DECLARATIO S. POENITENTIARIAE CIRCA ITERATIONEM VISITATIONUM IN EODEM DIE.

In praedictis *Monitis*, num. XXIV legitur: "Visitatio quatuor Basilicarum in uno die fieri debet, vel nimirum ab una ad alteram "mediam noctem, vel a vespere diei praecedentis usque ad subsequentis vespertina crepuscula."

Quaeritur pro securá praxi fidelium: Utrum ille, qui ex gr. post horam diei civilis decimam quartam explevit visitationem quatuor Basilicarum, sive tenuerit computationem diei naturalis, sive ecclesiastici, possit denuo ingredi postremam Basilicam et ibi utiliter iterare statim novam visitationem cum animo perficiendi reliquas visitationes die sequenti?

Sacra Poenitentiaría, consideratis expositis, adprobante SS.mo D. N. Leone Div. Prov. PP. XIII, respondet:

Praecisione facta a definitione temporis, quo vespere incipiunt, qua de re consulat probatos Auctores, quoad cetera, affirmative.

Datum Romae in S. Poenit. die 20 Februarii 1900.

IV.

UTRUM ET QUOTIES EADEM PERSONA PLURIES IUBILAEUM CONSEQUI POTERIT.

Il sottoscritto Gaetano M. Sergio Barnabita supplica umilmente la S. Penitenzieria per le opportune dichiarazioni intorno ai seguenti quesiti:

I. Se la presente concessione di lucrare il S. Giubileo fino a due volte per chi ripeta le opere ingiunte, possa ritenersi estensibile ad un numero maggiore di volte, e anche *toties quoties*, posta la ripetizione delle medesime opere.

II. Se le persone notate nella Bolla, come le claustrali o simili,

che non andando a Roma possono nondimeno in questo anno guadagnare l'Indulgenza del Giubileo, potranno fruirne anche nell'anno venturo quando sia esteso fuori di Roma.

III. Si domanda il medesimo per chi, recatosi a Roma quest'anno vi guadagni il Giubileo, se cioè potrà fruirne di nuovo quando sia estesa la grazia fuori di Roma, ripetendo le opere ingiunte.

Sacra Poenitentiaria, consideratis expositis, respondet :

Ad I. Extra Urbem illi, quibus ex Bulla Aeterni Pastoris licet consequi Iubilaeum, bis tantum illud, iteratis operibus iniunctis, intra Anni Sancti decursum, consequi possunt. In Urbe vero, toties quoties.

Ad II. et III. Affirmative.

Datum Romae in S. Poenit. die 17 Martii 1900.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents for the month are :

I.—S. CONGREGATION OF RITES :

1. Answers questions regarding the material of portable altars.
2. Renews and confirms former decrees concerning the feast of the Titular of a church or public oratory—seminary or convent chapel.

II.—S. PENITENTIARY :

1. Explains certain passages of the Holy Father's Letter *Quoniam divinae*, in respect to absolution from public censures during the Jubilee.
2. Dispensation from the visits to the Basilicas is not given twice for the gaining of the Jubilee Indulgence.
3. The visits to the four Basilicas are to be made on the same day ; the civil or the ecclesiastical style of computation may be chosen.
4. Those who by favor of the Bull *Aeterni Pastoris* are privileged to gain the Jubilee, may do so only once during the year 1900 ; all in Rome, however, may gain the Indulgence *toties quoties*.

DO THE ACTS OF THE APOSTLES—19: 18—TEACH SACRAMENTAL CONFESSION ?

Qu. Can Verse 18 of Chapter XIX of the Acts be legitimately adduced as a proof for the Apostolic practice of sacramental confession? Protestants hold, I believe, that the act of "confessing,"

attributed to the Ephesians in the passage, simply means that they openly professed their faith in Christ; and that the expression "declaring their deeds," as the King James version has it, is equivalent to the "giving testimony in behalf of the Lord," as practised by individual members in Protestant churches or experience-meetings. Catholic apologists on the other hand see a strong proof for the practice of sacramental confession, in the words "many believers came, confessing and announcing their deeds." What is the recognized force of the original text?

Resp. The Greek text of the passage in question reads: Πολλοὶ τε (some versions have Πολλοὶ δε) τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν, which the Vulgate renders: "Multique credentium veniebant confitentes et annunciantes actus suos." The obvious reading, translated into English,—viz., "many of the believers came confessing and announcing their deeds"—would justify the interpretation which connects the words "confessing" and "announcing their deeds." The main contention between Protestants of the schools of Luther and of Calvin, and Catholic exegetes, such as Bellarmine, Lapierre and Corluy, has been as to the sense of the word πράξεις, which Protestants hold to mean *good* deeds rather than evil deeds (or sins). It is true that the word by itself might signify one or the other of the two opposites; but if we allow the context to determine the matter according to approved rules of Biblical interpretation, we must incline toward the latter sense; for St. Luke, immediately after having declared that the people had announced their deeds, "confessing," tells us that not a few of them who had practised magical arts came and burnt their superstitious books in the public square.

The question remains, of course, whether this public confession on the part of the Ephesians can be accounted a sacramental confession in the Catholic sense. If the people who confessed had been actually baptized, which some theologians hesitate to admit, we have no reason to doubt that (since there was here faith, repentance, and confession with due reparation of scandal) St. Paul also complied with the Apostolic injunction of absolution, given in the words of St. John: "Whose soever sins ye forgive, they are forgiven unto them: whose soever sins ye retain, they are

retained" (John 20: 23), to those who, according to the direction of St. James (5: 16), "confess their sins to one another."

Much argument has been spent in the attempt to prove that those "that had believed" were actually baptized, before admitting that the "confessing" here spoken of was the sacramental (public) confession of the Catholic Church. But the proof would hardly aid Protestants in regarding sacramental confession in any true light, since their objection rests mainly upon the assumption that Christ could not delegate the power of forgiving sins to any man, although the Scriptural teaching in the passages above cited from St. John and St. James appears to be plain enough."

THE CLERICAL BOOK-BUYER.

Qu. I am assistant priest in a prosperous country mission. Having been ordained but recently, I have only a rather small library, whilst there is ample opportunity for study and reading. When, therefore, I go to the city I usually stroll into some old bookshop and pick up odd volumes to enrich my store of reading material. My pastor, although not a reading man himself, being mostly occupied with practical work among the people, often warns me against promiscuous buying of books, saying that it is not only a waste of money, but that it also injures the mind to be reading all sorts of things without system. I feel that there is truth in this, and would ask you for some suggestions to a young priest in my condition who is anxious to improve his library as a store-house for mental pabulum. Looking over my shelves now after three years of gathering cheap books, I find that there is a good deal of trash and that the money might have been better spent under judicious direction regarding the character and quality of books helpful to a priest for self-culture and in his missionary work.

Resp. It was with a view to direct young priests in the choice of books that we printed some years ago a series of articles entitled: "The Library of a Priest," and, later on, Dr. Hogan's articles on "Clerical Studies," which have since been published in book-form. To these papers we would refer all young clerics desirous of forming a good library for the parish priest.

The value, to the individual priest, of new books may be ascertained by watching reliable criticisms of the book reviews. A good

book is sure to get a favorable criticism ; but not every seemingly favorable criticism is a guarantee of the value of a book ; hence the book-buyer should learn to discriminate between the notice which recommends a book for the good object it serves, and the criticism which points out the specially informing qualities it possesses for the student. Pointing out certain faults in a scientific book does not always imply a derogatory critique ; whilst praise suggestive of the general purpose, type, binding, etc., of a volume, contains often a decided intimation to the student that it is waste of money for him to purchase such a work.

As to the matter of purchasing books in general, the Abbé Dementhon (*Directoire de l'Enseignement Religieux*) gives some valuable hints to the inexperienced. We incorporate them, with our own suggestions, in the following rules :

1. Resist the temptation to purchase newly announced books on the ground of captious or sensational titles, the eulogies contained in booksellers' prospectuses, or the recommendations of high officials, which are, as a rule, mere courtesies by which the gratis presentation of the volume is acknowledged. Even the Papal blessing given to authors and their endeavors in return for the presentation of a volume implies in no wise a favorable judgment regarding the merits of their actual work.

2. Never buy a book simply because it is cheap. If it has no special value to you as intended for actual use and improvement of mind and heart, keep your money.

3. As a rule, buy books only which serve for study rather than for casual reading. The latter may be had in a lending library.

4. Make no large purchase of books without having consulted a competent and impartial judge regarding their merits, and also whether they suit your particular intellectual and moral calibre. An excellent book is often perfectly useless to the individual not prepared to use its contents.

5. Do not buy books on trust. See and examine them ; and be in no hurry to accumulate a large library.

6. Do not subscribe to serial works on the representation of agents. Be sure that you want the work—that it satisfies you. Most books of an encyclopædic character go out of date in a little while and are superseded by new editions ; you will miss nothing by waiting and consulting.

REQUISITES FOR APPROBATION OF A RELIGIOUS INSTITUTE BY THE HOLY SEE.

Qu. I would be very much obliged to you if you would let me know what sort of documents must be presented to the Holy See in order to obtain the approbation for the establishment of a new religious community.

Resp. 1. A brief historical account of the origin and growth of the community up to the time when the approbation is asked.

2. Statement of the date when the institute received the express canonical approval of the Ordinary of the diocese in which it originated and operated, and its development since that time.

3. A detailed and clear statement of the following points:

(a) Object of the institute: its general and specific aim, and the means by which it proposes to attain that twofold aim;

(b) Mention of the class or classes of persons composing the institute: that is, whether there are two distinct divisions—choir sisters and lay sisters—or only one;

(c) The terms of duration of postulantship and novitiate;

(d) Whether the vows made at the end of the novitiate are temporary, and for how long,—or perpetual;

(e) The method of governing the institute: whether there is a superior-general; how long she is to hold office; whether she has consultors, and how many; how the elections are conducted, and how often they occur; how long the different officials serve, and what are the terms of their appointment;

(f) What is the number of houses, and in how many dioceses they exist;

(g) What number of postulants, novices, professed sisters, with temporary vows and with perpetual vows, and the respective number of choir and lay sisters among these;

(h) The financial condition of the institute; the value of its property, dependencies, its liabilities and resources; the manner in which it is supported,—by the labors of the members, or by dowry, or benefice;

(i) The actual condition of discipline: difficulties in the matter of observing the rules, etc.;

(k) A formal petition of the superior-general addressed to the



Holy See, and signed by all the members of her council, in which she asks for the approbation of the Institute ;

(*l*) This petition must be signed by the Ordinary in whose diocese the mother-house is located ; he is to add his explicit endorsement regarding the truth of the facts stated ;

(*m*) Testimonial letters from every Ordinary in whose diocese there is a house of the Institute. These letters should be sent directly to Rome, and should contain not only the expression of approbation concerning the work done by the community in the diocese, but also, if need be, suggestions of such modifications as may seem desirable for the greater efficiency of the Institute.

(*n*) Ten or more copies of the printed constitutions to be distributed among the members of the special commission appointed to examine the same.

These items, as well as the text of the constitutions, should be printed in Latin or French, with blank pages opposite, so as to leave room for notes of the correctors of the Roman commission.

The petition accompanying the same is addressed to the Holy Father directly—" *Sanctissime Pater ;*" but it may be sent to the S. Congregation of Bishops and Regulars for transmission.

It is also advisable to state such privileges and favors as have been accorded the Institute at previous times by the Holy See.

INCENSE IN LOW MASSES.

Qu. A clerical brother informs me that we are permitted to use incense at the low Mass, as he has actually seen it used in certain churches in Spain and elsewhere at the parochial Mass. I think it would add to the dignity of the service if we could do this, especially on occasions when, as in midsummer, we have only low Masses in our churches on Sundays.

Resp. The fact that incense is actually used in certain churches at low Masses would not render the practice lawful. We have noticed the custom of incensing at low Mass in the church of the Spanish Franciscans at Damascus, perhaps because the Syrians do it universally, according to the Oriental rite. But the Roman ceremonial forbids it, as is plain from the decisions of the S. Congregation.

THE INTRODUCTORY FORMULA OF THE EPISTLE.

Qu. The Epistles in the Roman Missal usually begin with the words *Lectio Epistolae B. Apostoli*, or *Lectio Isaiæ Prophetæ*, or *Lectio Libri Sapientiae*, etc., according to the character of the book from which the Lesson is taken. Then the text opens usually with *Fratres* or *In diebus illis*. But in some cases, as at Pentecost or on Trinity Sunday, there is no such phrase. Why this difference? Or was the collection of Epistles made at different times and by different Popes? That might account for the variation in expression.

Resp. The Epistles, as we find them in the Roman missal at present, were introduced into the liturgy during the early ages of the Church, probably under Pope St. Damasus († 384). Originally the Mass also contained large selections from the Prophecies. These were gradually omitted during the course of the fifth century, except those for certain days about the time when ordinations were to be held. The introductory phrases vary only when the text of the Lesson suggests or demands it. Thus, when the time of the incident narrated in the Lesson is mentioned at the beginning, the phrase *in illo tempore* is omitted, as on the feast of Pentecost; again, when the text begins with an exclamation, as on Trinity Sunday or the Epiphany, or when the Lesson opens with the beginning of a book of Scripture, as on the vigil of Christmas or in the third Mass of the feast. The Epistles of St. Paul usually begin with the address *Fratres*; those of SS. Timothy and Titus begin with *Carissime*. The Epistles of the other Apostles open with *Carissimi*. All of these titles are suggested by the peculiar form of the contents of the Lessons.

WHICH PREFACE IS TO BE SAID?

Qu. On Friday in Passion week we had the feast of the Seven Dolours of the Blessed Virgin. Should the Preface in this case have been that of the time, viz., *De Cruce*, as is prescribed for all the Masses from Passion Sunday to Holy Thursday; or should the *Prefatio B. M. V.* be said, as proper to the feast?

Resp. The Preface proper to feasts of Our Lady is to be said on all her feasts, except the Purification (February 2). The

universal rule is that a feast occurring during an octave having a special Preface, takes its own Preface if it have one. The only exception to this rule occurs on the feast of St. John the Apostle, when the Christmas Preface is said. The reason for this exception lies probably in the intimate relation which the Beloved Disciple bore toward the Incarnate Word, of whose mysterious generation he has been privileged to become the special exponent in his Gospel.

FORM OF THE SISTRUM.

Qu. Would you kindly state in the REVIEW whether the Jewish musical instrument mentioned in the Bible as *Mena-anim* (II Sam. 6: 5), and translated as *σεῖστρον* in the Vulgate, was an arrangement of metal rings strung upon wires; or whether the wires loosely attached to a metal frame produced the jingling noise? I see illustrations in some cases without the rings, and in others with rings.

Resp. There is some doubt whether the instrument referred to in Samuel (6: 5) is the old Egyptian sistrum or not. If it is, we have the instrument without rings, as described by Apulejus, speaking of the celebrations in honor of Cybele:¹ “*Dextera quidem gerebat aureum (aercum?) crepitaculum, cujus per angustam laminam in modum balthaei recurvatum, trajectae mediae paucae virgulae, crispante brachio trigeminos jactus, reddebant sonum.*”

The instrument consisted, therefore, of two metal strips joined in a curve at the top. A number of thin iron rods passed through holes on opposite sides of the frame, and bent at the ends so as to strike against the metal strips when shaken by a handle attached to the lower end, produced a rhythmical sound accompanying the singers or dancers. There were, no doubt, other forms of the sistrum, with rings attached to the wires.

THE CONFESSOR IN THE CASE OF MIXED MARRIAGES.

Qu. A Catholic and a baptized non-Catholic were married by a Protestant minister. Now the Catholic party has repented of his sin and comes to the priest and asks to be reconciled to the Church and to be allowed to receive the Sacraments. The priest, of course, must

¹ Cf. Haremborg, *Hebr. Poes.*, 345.

apply for faculties to absolve the party: but must he also apply for a dispensation *ab impedimento mixtæ religionis*, and require the parties to give the usual *taxa* or alms to be sent to the *cancellaria*?

Undoubtedly the impediment is not diriment, but only impedient. Nevertheless, does it in any way continue to be *impediens* until the dispensation is obtained?

An answer in your excellent REVIEW will greatly oblige several readers.

Resp. If the marriage has been *validly* (though unlawfully) contracted, there can be no cause for requesting a dispensation, the parties having dispensed themselves.

The act, so far as the Catholic party consciously ignored the precept of the Church and recognized the danger to religious and domestic peace for the most part involved in such unions, was a sin. As such the confessor has to deal with it, imposing a proportionate penance, and inducing the penitent to undo, by every prudent and legitimate means, the scandal and injury caused by the act both in the family and out of it.

THE MAGNIFICAT AND INCENSATION OUTSIDE VESPERS.

Qu. In this section of Canada it is common to see the May devotions carried out on Sundays as follows: First, the priest recites the Rosary with the people; then the instruction is read, after which the Litany of Loretto is sung. The priest then goes to the altar, blesses the incense, incenses the altar, the choir meantime singing the Magnificat; and the priest is incensed, as at Vespers. The ceremony closes with Exposition and Benediction of the Blessed Sacrament. I would like to know—for my own instruction and that of others—whether or not there is any authority for thus detaching the Magnificat from the Office of Vespers; and especially for the incensing of the altar and priest (as also the servers and people). Is this merely an *abusus omnino eliminandus*?

Resp. It is contrary to the Rubrics to incense the altar outside the solemn functions. Even in the simply *missa cantata*, incensation is not allowed. Neither is it allowed in the ordinary Vespers when the celebrant is not vested in cope. The practice mentioned by our correspondent is unrubrical. The Rubrics do not forbid the detaching of the Magnificat from the Vesper Office; but they do forbid the incensation of the altar in such case.

Recent Bible Study.

THE *Revue Biblique*¹ contains a masterly article on the authorship of the fourth Gospel by the distinguished Louvain professor, A. van Hoonacker. It was a study on the same subject, which M. A. Camerlynck² presented to the theological faculty of Louvain, that occasioned van Hoonacker's contribution. The writer concludes that John the Presbyter is identical with John the Apostle, a conclusion directly opposed to Professor Harnack's contention³ that tradition is wrong in identifying John the Apostle with John the Presbyter, and that this latter is the true author of the fourth Gospel. Our readers will remember that Dr. Harnack, in his *Chronologie*,⁴ maintained that the *Epistle to the Hebrews* probably was addressed to Rome, and written by Barnabas; in one of his most recent contributions to Biblical criticism, entitled *Probabilia as to the Designation and Author of the Hebrews*,⁵ he still favors "a church in the house" in Rome as the destination of the epistle, but transfers its authorship from Barnabas to Priscilla and Aquila, especially to the former. S. W. Comb⁶ synopsis the Professor's arguments for his new and original theory, and concludes: "And yet we are not convinced. There is a logical force, a masculine grasp, an argumentative cogency . . . which do not favor the hypothesis of feminine authorship." We are afraid that theories like the foregoing occasion such works as that of Dr. F. Thudichum's *Epistle to the Hebrews*,⁷ according to which the canonical epistle is a product of the fourth or fifth century, prepared by the priest party, in order to bolster up the claims of the

¹ April, 1900, pp. 226-47.

² De quarti Evangelii auctore; pars i. Antiqua traditio de origine evangelii S. Ioannis; Lovanii, van Linthout, 1899, pp. xvi + 208.

³ Cf. *Chronologie der Altchristlichen Litteratur*, i, pp. 656 ff. Leipzig, 1897. J. C. Hinrichssche Buchhandlung.

⁴ P. 479.

⁵ Cf. *Zeitschrift für die Neutestamentliche Wissenschaft*.

⁶ *The Expository Times*, May, 1900, pp. 347 f.

⁷ Cf. *Kirchliche Fälschungen*, second pamphlet.

hierarchy of that time. And yet Professor Harnack⁸ most emphatically denounces these theories: "These miserable fabrications only show again that theological science does not yet possess that credit and recognition as an equal branch of learned investigation, which is enjoyed by other departments, and which secures for them safety from such reckless abuse."

Professor Margoliouth's opinion,⁹ that the newly-discovered Hebrew text of Ecclesiasticus is nothing but a retranslation into Hebrew from the Greek, with the help of the Syriac version of the book, has found some favor in England. But Nöldeke, in the *Zeitschrift für Alttestamentliche Wissenschaft*,¹⁰ Professor Smend, in the *Theol. Litteraturzeitung*,¹¹ Professor Kautzsch, in the *Einleitung*¹² to his recently-completed *Apokryphen und Pseudepigraphen des Alten Test.*,¹³ and Dr. F. Perles, in the *Oriental. Litteraturzeitung*,¹⁴ agree with Dr. König's position,¹⁵ though not with all of his arguments, that the newly-discovered Hebrew text is no mere retranslation. The great interest which the learned world takes in the study of Ecclesiasticus is evinced by the numerous publications on the book.¹⁶

⁸ *Christliche Welt*, Leipzig, n. 49.

⁹ *Cf.* Margoliouth. The Original Hebrew of Ecclesiasticus, xxxi: 12-31; xxxvii: 22; xxxvii: 26; *Jewish Quarterly Review*, Oct., 1899; The External Evidence Against the Cairene Ecclesiasticus, *Expository Times*, Nov., 1899, and Jan., 1900.

¹⁰ xx: 81-94; *Bemerkungen zum hebr. Ben Sira*.

¹¹ March, 1900; *cf.* Die hebr. Fragen d. Weisheit des Jesus Sirach. *Gött. Gelehrte Abh.*, 1899.

¹² Pp. xxviii f.

¹³ Freiburg. J. C. B. Mohr, 1900. This important work has received many favorable notices during the course of its issue. Each of the different books is preceded by a valuable introduction from the pen of the respective scholar intrusted with it; besides, there is a general introduction by the editor himself, which brings down to date several of the questions that have arisen during the publication of the work.

¹⁴ March 15.

¹⁵ Die Originalität des neulich entdeckten Hebräischen Sirachtexes, Freiburg, Mohr, 1899, pp. vii + 113; *cf.* Dr. König's articles: Is the External Evidence Really Against the Cairene Ecclesiasticus? *Expository Times*, Dec., 1899, pp. 139-42; Feb., 1900, p. 234; The Origin of the New Hebrew Fragments of Ecclesiasticus. *Ibid.*, Sept., 1899, pp. 564-6; Oct., pp. 31-3; Nov., pp. 69-74; *Ecclus.* xliii, 4c. In Reply to Professor Margoliouth. *Ibid.*, Oct., 1899, pp. 45-6.

¹⁶ *Cf.* S. Schechter and C. Taylor. The Wisdom of Ben Sira: portions of the book Ecclesiasticus from Hebrew MSS. in the Cairo Genizah collection, presented to the University of Cambridge by the editors; New York, Macmillan, 1899, pp.

In 1881, after the appearance of the *Revised Version* of the New Testament, the late Dr. Frederick Field printed and privately circulated a third part of his *Otium Norvicense*, sive Tentamen de Reliquiis Aquilae, Symmachi, et Theodotionis e lingua Syriaca in Graecam convertendis; the first and second parts had appeared as early as 1863; the third part contained mainly "Notes on Select Passages of the Greek Testament, chiefly with reference to recent English Versions." It is precisely these "Notes" that have been reprinted¹⁷ with additions from the author's memoranda. Dr. Field has thus in a certain sense proved to be the forerunner of the opposition which has of late been raised against the critical principles of Tischendorf, Tregelles, and Westcott-Hort, according to which they produced, in spite of the two hundred thousand variants of the Biblical manuscripts, a practically uniform Greek text of the New Testament. The above critics regarded the Vatican and Sinaitic codices as the most reliable basis for the reconstruction of the text; but now Prof. Blass, of Halle; Prof. Zöckler, of Greifswald; Prof. Zahn, of Erlangen, and Profs. Nestle, Weiss, Bousset, Belser, Salmon, contend that the readings of the codex Bezae must be valued more highly. Dr. von Gebhardt¹⁸ gives a description of the controversy, and expresses a decided dissent from the proposed innovation, regretting that the work of decades is thus again called into question. A popular account of the transmission of the New Testament text, with an estimate of the work done by successive scholars in the field of textual criti-

87 + 68 + 24; Cowley, Notes on the Cambridge Texts of Ben Sira, *Jewish Quarterly Review*, Oct., 1899; Abrahams, The Wisdom of Ben Sira, *ibid.*; Bacher, An Hypothesis about the Hebrew Fragments of Sirach, *ibid.*; Bickell, Der hebr. Sirachtext eine Rückübersetzung, *Wiener Zeitschrift für Kunde des Morgenlandes*, xiii, 251-6; Nestle, *Ecclus.* xii, 10, 11, *Expository Times*, Dec., 1899; Fränkel, Zur Sprache des hebr. Sirach, *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, Nov., 1899; Grimme, Strophenartige Abschnitte im *Ecclus.*, *Orientalische Litteraturzeitung*, ii, n. 7; Halévy, Le nouveau fragment hébreu de l'*Ecclésiastique*, *Revue Sémitique d'épigraphie et d'histoire ancienne*, vii, 214-50; Lévi, Les Nouveaux fragments hébreux de l'*Ecclésiastique* de Jésus, fils de Sira, *Revue des études juives*, 1899, July-Sept., pp. 1-15; Oct.-Dec., pp. 177-90; *Hebrew Ecclesiasticus*, A résumé, *Independent*, Nov. 30, 1899.

¹⁷ Notes on the Translation of the New Testament. Being the *Otium Norvicense* [Pars tertia]. By the late Frederick Field, M.A., LL.D., etc. Reprinted with additions by the author. Cambridge: University Press. 1899.

¹⁸ *Theologische Litteraturzeitung*, Leipzig, n. 26.

cism, is given in *A History of the Textual Criticism of the New Testament*, by Prof. Marvin R. Vincent.¹⁹

Thus far we have been dealing mainly with works touching on the authenticity or the genuineness of the sacred text. We pass on to a few treatises that have reference to its inspiration and authentic explanation. The Rev. P. H. Casey²⁰ considers the right of private judgment and the right of infallibility in the theory and practice of Biblical exegesis. One would have to search a long while if one wished to find a treatise on this question of questions between Catholics and Protestants, combining more interest and clearness with greater compactness and more comprehensive completeness. The question of inspiration is touched upon by Brüll in his article, *Verbal Inspiration and the Seven Last Words*;²¹ we need not insist on the interest of this article for all those who have paid any attention to the difficulties involved in the dogma of Biblical inspiration. It is this same article of faith which prompts the Rev. Lucien Méchineau²² to study anew the inadequacy of the documentary hypothesis in the solution of the synoptic problem. The writer warns again—he has done so in several previous articles—against the ruinous policy on the part of the Christian apologist of granting more to the enemies of revelation than reason and conscience allow. J. A. Howlett²³ defends the Chronicler against the charges and insinuations of Wellhausen. The writer shows that the Chronicler naturally must be expected to exhibit a greater brevity than is found in the books of Samuel; that he cannot be charged with the intention of concealing unpalatable truths on this account; that he had good reasons for writing as he did; that Wellhausen's appeal to i. Par. x, 13, 14, and xi, 1, is of no avail; finally, that the latter author's statement concerning the effects of the Chronicler's *suppressio veri* is wholly erroneous.

Prof. C. A. Toy has added an important publication to the

¹⁹ New York: The Macmillan Co. 1899. Pp. xii. + 185.

²⁰ *The Bible and its Interpreter*. By the Rev. P. H. Casey, S.J., Prof. of Dogmatic Theology in Woodstock College. John Jos. McVey, Philadelphia. 1900.

²¹ *Katholik*, April, 1900.

²² *La Théorie Documentaire dans le Nouveau Testament*; *Études*, Mai 5, 1900, pp. 364-78.

²³ *Dublin Review*, April, pp. 391-411.

Critical International Commentary; ²⁴ but in spite of its many excellencies, the Commentary shows notable deficiencies: the limits—300 B. C., and some point in the second century—within which the Book of Proverbs is said to have appeared, set the inspired writer at variance with the religious life of his period; the translator appears at times to bend the text to his own idea, substituting his own conjectural emendation for the existing Masoretic text; the author's arguments are sometimes at fault.—We do not despair of seeing the historical trustworthiness of Paralipomenon vindicated in spite of W. E. Barnes's contribution to the *Cambridge Bible for Schools and Colleges*,²⁵ in which the learned writer expresses his disagreement with the statements of the inspired author on several historical questions.—Archdeacon Perowne's commentary on Proverbs²⁶ considers in its Introduction the interesting questions of The Wisdom of the Hebrews, the Literary Character of the Book, Authorship, Moral and Religious Teaching, etc.

The *Biblical and Patriotic Relics of the Palestinian Syriac Literature*²⁷ contain only four Biblical fragments, representing less than fifty verses in all. Brief passages of Holy Scripture are also given in the Syriac texts edited by Agnes Smith Lewis and Margaret Dunlop Gibson.²⁸ It is mainly the specialist that will be interested in these publications.

²⁴ The Book of Proverbs. By C. A. Toy. Edinburgh: T. & T. Clark. 1899.

²⁵ The Books of Chronicles. Edited by W. E. Barnes, D.D. Cambridge: University Press.

²⁶ The Proverbs. Edited by the Ven. T. T. Perowne, B.D. Cambridge Bible for Schools and Colleges. Cambridge: University Press.

²⁷ Edited by G. H. Gwilliam, F. Crawford Burkitt, and J. F. Stenning; *Anecdota Oxoniensia: Semitic Series*, i, part 9. Clarendon Press.

²⁸ Palestinian Syriac Texts from Palimpsest Fragments in the Taylor-Schechter Collection. London: C. Clay & Sons.

Book Review.

THE MORALS OF SUICIDE. By the Rev. J. Gurnhill, B.A., Scholar and Moral Science Prizeman of Emmanuel College, Cambridge. London, New York, and Bombay: Longmans, Green & Co. 1900. Pp. x-227.

THE BIBLE AND ITS INTERPRETER. By the Rev. P. H. Casey, S.J., Professor of Dogmatic Theology in Woodstock College. Philadelphia: John Jos. McVey. 1900. Pp. 94.

The coupling of books treating of such diverse subjects as these two may seem to the reader incongruous. Yet there is that in the finality, the aim and the purpose, of the first, which necessitates the doctrine set forth in the second, in order to insure soundness and safeness.

Mr. Gurnhill shows from statistics the alarming increase of suicides. During the past ten years the annual roll of self-murders in England has increased by 484; and the rate per million of the population, by eight. This shows an average annual increase of 48.4, or .8 per million of the inhabitants. In the United States the annual increase is still greater. "It was stated in the *Chicago Tribune* that suicides had increased from 978 in 1885, by nearly 500 a year, to 5,750 in 1895." For the truth of this statement, the reader, as the author, relies of course on the authority of the witness. The obvious lesson conveyed by these statistics would have been emphasized, had the growing records of child suicides—that most singularly horrible crime of our day—been called into testimony.

Whether or not the philosophy of Schopenhauer, with its diabolical pessimistic theory of life, has had a causal influence on recent suicidal tendency, the author does not attempt to determine; although he summarizes the principles of pessimism of which Schopenhauer's apology for self-destruction is a logical sequel. In physiological psychology,—or we should rather say in its abuse, to which the increasing empiricism lends itself so readily—the fad of the school-ma'am and miss, he sees a most potent force in developing the materialism that includes a concept of human nature and a view of life which theoretically legitimizes and practically impels the sorrow-laden and weary of life to self-destruction. Christian psychology alone, in which the doctrine of a spiritual and immortal soul, with obligations founded in God's creative act and man's divinely-given

destiny, is established, can furnish a satisfactory explanation of the heinousness of suicide, as a crime against God, and self, and humanity. This position Mr. Gurnhill establishes clearly, though not as solidly as were desirable. He has evidently no clear insight into ontology. This is plain from his definition of *personality*, which definition is very inadequate. Personality is more than "the essential, inalienable attribute of soul;" more than "the expression of the soul in activity;" more than "the soul regarded as a living self-conscious agent, acting and fitted to act on the stage of human experience" (p. 51). The influence of the Lockean philosophy is here obvious. Personality is the abstract perfection, the completion of the human individual total substance, of the human individual. It belongs to body and soul conjointly. The soul without or apart from the body is not a person. No more adequate definition has ever been formulated than that of Boethius: "Persona est naturae rationalis individua substantia," an individual, complete, substance, subsisting in a rational nature.

Having shown the intrinsic immorality of suicide the author analyzes briefly the leading conclusions and suggestions presented by Morselli, in his *Essay on Comparative Moral Statistics*, which in its English dress has a place in the "International Scientific Series." Written as it is from the standpoint of positivism, its remedial suggestions are, to say the least, inefficacious. Some of Morselli's statements, however, have sufficient interest to justify their being quoted here:

"In countries of mixed religions, the inclination towards suicide diminishes in direct proportion to the predominance of Catholicism (or Orthodoxy in the Greek or Eastern Church). Looking at the aggregate of statistics it is inferred that the frequency of suicide is as follows:—

In States of Catholic religion, average proportion,	58	per million.
Protestant States	" "	190 " "
United and non-united Greek " "	" "	40 " "
States of mixed religions	" "	96 " "
Jews	" "	48.4 " "

Assuming these figures to be correct, to the Catholic, of course, the reason for their differences will seem as obvious as Morselli's appear far-fetched. The latter's theory runs thus:

"Protestantism, denying all materialism in external worship, and encouraging free inquiry into dogmas and creeds, is an eminently mystic religion, tending to develop the reflective powers of the mind, and to exaggerate the inward struggles of the conscience. This exer-

cise of the thinking organs, which, when they are weak by nature, is always damaging, renders them yet more sensible and susceptible of morbid impressions." (*Quoted by Gurnhill*, pp. 80-81.)

Another instructive inference from Morselli's statistics deserves citation :

"It is those countries which possess a higher standard of general culture, which furnish the largest contingent of voluntary deaths" (p. 131).

"Sweden, Norway, Denmark, Germany, Bavaria, Saxony, Alsace, and Champagne take the lead in popular education, and also in frequency in suicides."

"Saxony, amongst the German countries, is the most advanced as to schools and spread of education, and we have seen already that it was the focus of irradiation of suicide in all Central Europe" (p. 132).

"... any country with Protestant inhabitants is always pre-eminent both in instruction and in suicide" (*Ibid*).

"Brouc many years ago asserted that it was possible to deduce the average of voluntary deaths in a given country from the number of pupils in the public schools" (p. 137).

In view of these statements it is hard to appreciate the efficacy of the remedy most strongly advocated by Morselli, as cited at page 101, by our author :

"Religion and morals have never reached the root of the calamity ; they were ignorant of its growth, and, therefore, the really essential element to undertake the only cure possible was wanting, that of prophylactics. Sociology, on the contrary, teaches us what are the true psychological and social characteristics of suicide, explains its mechanism to us, and can put us on the right road better than any speculative discipline to prevent and cure this fatal tendency of civilized society. To science alone will belong in future the functions of regulator and moderator of public morals" (pp. 371-372).

If suicides increase in number proportionally with the cultivation of "sociology and science," how these phases of intellectual discipline are to react as diminishing agencies is, to say the least, not apparent.

Mr. Gurnhill has little faith in the efficiency of merely natural helps in combating the evils, physical, social and moral, on whose putrefying matter the suicidal disease battens. Christianity alone holds the saving remedy. But the supernatural forces of Christianity, to be effectual, must be concentrated in a social organism. Such an organism already exists, the author believes, in the movement known as Christian Socialism, whose general aims are the following :

“1. To secure that the same principles and precepts which the individual Christian regards as of paramount authority in private life and conduct, shall be recognized in all the departments of social and industrial intercourse.

“2. To spread the idea of the great Christian brotherhood amongst all grades and classes of society.

“3. To improve the conditions of life and labor, and so to render the struggle for life less trying and severe” (p. 189).

These principles assuredly indicate the only way of salvation. They may perhaps seem vague and remote from the concrete difficulties which cluster chiefly on the side of practical application. To aid in bringing them into “active operation in the solution of the many difficult problems of social and industrial life—*e.g.* education, terms and hours of labor, collective bargaining, profit-sharing, coöperation, free labor, housing of the poor, old-age pensions, and the like” — is the aim of the Christian Social Union, whose Hon. Secretary is the Rev. J. R. Carter, Pusey House, Oxford. A narrow and a heartless man were he who would not applaud the aims and efforts of so noble an organization.

Now what are the basal principles on which the forces of Christendom should be organized to make them bear remedially on the existing social disorders? “What are the cardinal principles of the Christian fellowship? What is required of men before they can be admitted into that fellowship? How are they to be admitted? And what is expected of them when they have been admitted?” Answers to these queries the author deduces from our Lord’s mandate to His Apostles, Math. 28: 20.

“There are three points to be noted:

“1. The preliminary condition is faith in the Trinity.

“2. The initiatory rite is Baptism.

“3. The rule of life to be observed by all who are admitted is obedience” (p. 194).

Mr. Gurnhill pleads fervently for unity of faith, which he thinks can be based on the baptismal formula, of which the three Creeds, the Apostles’, the Nicene, and the Athanasian, are more explicit expressions. He realizes that there is “a great objection to them on the part of many Christian Denominations, but is it too much to hope that a deeper knowledge of their contents, and a truer perception of the causes which rendered, and still render, them necessary, will in time remove this prejudice? . . . But it is not only heresy that has caused schisms and divisions amongst the followers of Christ. It has been, perhaps, no less frequently an imperfect obedience to

His plain commands, a picking and choosing as to which are to be kept and which not" (pp. 187-198).

There is such a ring of earnestness and sincerity in the author's pleading for unity of faith and loyalty of obedience among Christians that the reader must be unsympathetic and cold indeed who is not moved to a hearty response, and to a readiness in holding out the hand of fellowship in so noble a cause. At the same time one cannot fail to notice that Mr. Gurnhill himself is untrue to the first principle of his own position. If Christ, the God Man, commissioned His Apostles (and their lawful successors) to teach all men all things whatsoever He had commanded them, and if He promised to be with them in their appointed official duty unto the end of time, so that the powers of hell should never prevail against the teaching organism He had constituted, either He, the God Man, was unfaithful to His promise, or else the organism which traces its origin historically back to Him could not be permitted by Him to "make void the Word of God" and "to proffer to the thirsty souls of men a mutilated Sacrament." Mr. Gurnhill does not, of course, recognize the inconsistency of his position, for he is dominated by the false principle that has obscured the Protestant mind for the past three hundred years. He no doubt calls and considers himself a Catholic; but the position he takes in respect to the Church's teaching is essentially Protestant. He interprets that teaching in the light of his own private judgment, and, consequently, sees it not in its totality, but in a fitful, fragmentary way. This brings us to the work we have placed in connection with his—*The Bible and Its Interpreter*. In the position established in the latter work lies the only hope for the unity of faith and loyalty of obedience for which Mr. Gurnhill pleads, and in which alone is there healing for the individual and the nations.

The question of questions between Catholics and Protestants is: Who shall be our interpreter of the divine word? "No matter what attacks are made on the Bible, as it is the Word of God, 'it cannot pass away;' and as long as the Bible remains, men of thought will scrutinize its pages, and, like Baltassar of old, will ask, 'Who shall read this writing and declare the interpretation thereof?'" The question, in other words, turns upon the Rule of Faith. On the general definition of this term Catholics and Protestants agree that it is "the authority which makes known to us with clearness and certainty all the truths that we are obliged to believe as divinely revealed" (p. 11). When it comes, however, to define specifically what that magisterial

authority is, Catholics and Protestants at once diverge. According to the former "the Rule of Faith is an infallible Church handing down and interpreting the truths of revelation;" according to the latter "it is the Bible as interpreted by each one's private judgment." Father Casey's essay is devoted to a calmly judicial hearing at the bar of reason of the claims of these two positions, just half of the book being apportioned to each claimant. The decision of the judge is given against the party of the second part, and in favor of the party of the first part.

We summarize here the grounds on which the decision is based :
1. In the time of the Apostles the Rule of Faith was the authority of a living body. This is evident from Christ's commission to them. There is no proof that this Rule was even abolished. Therefore it still subsists. 2. There is no evidence in the Bible for the Protestant Rule of Faith. But there ought to be if the Bible be the sole Rule of Faith. 3. Every orthodox Protestant believes in the inspiration of all the books, at least of the New Testament. But there is no proof in the Bible that all these books are inspired. 4. A Rule of Faith should be clear and unmistakable. This the Bible is not, even as to the so-called fundamentals. 5. The Rule of Faith should not be subject to the caprice of human passion and prejudice. Private interpretation of the Bible renders it thus subject. 6. The Protestant Rule leaves man free from any external law in matters of religion. 7. It results in a creedless faith. 8. It begets dissension. 9. Every law adapted for efficacious human guidance must be safeguarded by a judicial organism having interpretative functions. The Protestant system withdraws the divine, the highest, law from such protection. 10. It leaves the majority of Christians, up to the invention of printing, without any Rule of Faith. 11. It was the Rule of Faith employed by the ancient heretics and reprobated by the Fathers.

These eleven grounds of dissent from the Protestant Rule are pithily and cogently set forth by Father Casey. They are not new arguments. They are found in many a work of controversy and in the classic treatises on Dogma. The present author's merit lies in his having given them a popular, a practical, and a timely setting.

We cannot follow him with an outline of his argument in defence of the Catholic claims. Suffice it to indicate here in a few words the point of view and the temper in which the argument is pursued. "The question of infallibility is not one to be settled by sentiment. A certain feeling, however, arising from the study of Christ's goodness and mercy may afford us much help in searching for the truth. But the

ultimate ground on which we admit infallibility must be reason. It is sometimes imagined that Catholics accept the Rule of Faith blindly. Nothing could be further from the fact. No one can absolutely give up his right to private judgment till he has become certain that the Church cannot err in interpreting the truths of revelation." We think that the unprejudiced reader of Father Casey's presentation of the Catholic claims will find in it a fair object-lesson of the true position on the relation of reason to faith—that reason leads up to faith, and faith in turn vindicates the validity of reason.

Those who have read Father Casey's *Notes on Lea's History of Auricular Confession* will find the present critique characterized by the same luminousness of statement, both of his own and of his adversaries' positions, the same incisiveness of criticism tempered by a kindly humor. As one reads one feels constantly the restraint the author has put upon himself in the expansion of his thought, and we close the book with the one wish, that it were longer.

ISRAEL'S MESSIANIC HOPE TO THE TIME OF JESUS. A Study in the Historical Development of the Foreshadowings of the Christ in the Old Testament and Beyond. By George Stephen Goodspeed, Professor in the University of Chicago. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1900.

Professor Goodspeed intends to help the intelligent reader of the English Bible to a better understanding of Israel's Messianic hopes: he avoids, therefore, technical questions in criticism and exegesis as well as the use of Hebrew and Greek words. After an Introduction of 11 pages, the author devotes 276 pages to the historical development of the Messianic foreshadowing, treating successively of the pre-Mosaic age, of the time of Moses, the period of the united kingdom, the time of the earlier prophets, the years of Isaiah, the age of Jeremiah, the exilic and post-exilic times, the years from the Maccabæan uprising to Jesus, and finally reviewing the Messianic ideal as a whole. In each of the foregoing periods the writer first determines the character of the material, or describes the sources from which he draws; he then pictures the historical situation of the respective Messianic expectations; thirdly, he liberally quotes illustrative passages so that the reader has under his eye the grounds for the conclusions reached; after this follows a summary of the nature and extent of the preparation which the period illustrates; finally, to satisfy the wants of the more advanced student, the author adds after each chapter topics for further study with bibliographical material, references to pertinent

literature, and to whatever else can deepen and broaden the reader's understanding of the Messianic passages. At the end of the volume may be found a selected bibliography, a register of Messianic passages, an index of names and subjects, and an index of texts.

At first sight, one is tempted to regard Prof. Goodspeed's book as a mere reprint of a series of articles upon the same subject prepared by the author for the readers of *The Biblical World*; but a careful comparison shows that in the present volume the material has been thoroughly revised and judiciously enlarged. There can be no doubt as to the present tendency of studying everything from an historical point of view; but we cannot wholly agree with the author's verdict: "the historical method is preferable." The historical method may show us what precise meaning each Messianic passage had for its contemporaries; but we are not justified in assuming that the full meaning of our inspired books was understood by their respective contemporaries. Again, the author himself contends that the Pentateuch was written long after Moses. What solid reason, then, can he advance for his conjecture that the Pentateuchal hopes of the Messiah belonged to the pre-Mosaic or the Mosaic period? We are afraid, too, that Prof. Goodspeed quotes several passages as referring to the Messiah for the Messianic character of which he has no good reason beyond the ingenuity of his conjecture or the play of his imagination. We must confess, however, that the picture of Israel as painted by Prof. Goodspeed compares most favorably with the caricatures of the people of God as drawn by the higher critics.

MONOPOLIES AND TRUSTS. "The Citizen's Library." By Richard T. Ely, Ph.D., LL.D., Professor of Political Economy and Director of the School of Economics, Political Science, and History in the University of Wisconsin. New York: The Macmillan Company. London: Macmillan & Co. 1900. Pp. ix-278.

There float about in speech and print so much vague speculation and emotional vaporizing on the subject treated in this work, that one takes up the book with a certain trustful hope of finding in it something definite and solid on which to rest the wearied soul. The author's name is here a basis of confidence, for no one, at least with us in this home of monopolies and trusts, speaks on matters economic with more generally admitted and better founded authority than Professor Ely. We believe that in this case the confiding reader will not be disappointed. He will be encouraged at the outset by the opening sentence, which reminds him that "the first step in the removal

of the bewildering confusion of thought in the current discussion of monopolies and trusts is taken when monopoly is clearly and accurately defined."

The author at once proceeds to examine the various definitions attached by economists to the term, and adopts as his own the following: "Monopoly means that substantial unity of action on the part of one or more persons engaged in some kind of business which gives exclusive control, more particularly, although not solely, with respect to price" (p. 14). After explaining this formula, he goes on to classify monopolies. How complex the general subject really is, is seen by a glance at the various classifications that have been put forward by the "dismal" scientists; nor does it grow in exhibition of simplicity when one sees that two pages are needed to present the classification adopted by the author. The law of monopoly price, the limits of monopoly, and the permanency of competition, the concentration of production and trusts,—these titles of the subsequent chapters mark the lines of further treatment. The reader, even though unprofessional, cannot afford to skip these chapters, for they are full of wise and temperate criticism and useful suggestions.—Involuntarily, no doubt, his eye will hasten to the closing chapter, in which the evils and the remedies connected with monopolies are outlined. The evils are sufficiently before the world; although to look upon monopolies as metaphysical evils is to take a short-sighted view of their character and influence. Nevertheless there are evils resulting from them, and these Professor Ely dissects with no uncertain hand. They are not, however, irremediable, and he has remedies to propose. These are chiefly: education, especially in economics; more equitable public control, or perhaps public ownership of natural monopolies; taxation on large inheritances, in order to break up and distribute vast fortunes; tariff reform; reform of patent laws. One sees, however, after reading his therapeutics, that Professor Ely is conscious of the inadequacy of these and of all other kindred remedies for social and economic disorders. This he dimly suggests in the closing paragraph, in which he alludes to a field of activity outside the industrial, wherein there are abundant "opportunities for development along physical, intellectual, and moral lines." He might well have emphasized the latter adjective, and have indicated in *moral* and religious forces the chief and most necessary remedy for social evils. If economic questions are always at bottom a "stomach question," they are even more so a "soul problem," and their solution, like that of all human problems, lies in the just combination of physical and psychical, material and spiritual agencies.

In conclusion, we should mention that the volume is the first of the *Citizen's Library*. If the coming numbers of the series prove as instructive and interesting, as thorough in matter and lucid in style as the opening volume, those engaged in the making of the Library will deserve well of the reading public.

THE MAKING OF CHARACTER. Some Educational Aspects of Ethics. By John MacCunn, M.A., LL.D., Balliol College, Oxford. New York: The Macmillan Company; London: Macmillan & Co. 1900. Pp. vii-226.

It is easier to feel character than to define it. To many thinkers, moreover, a definition has a contracting influence; they move under it with difficulty, like a knight with an encumbering, ill-fitting armor. It may have been for some such reason that Professor MacCunn has omitted to formulate any definition of what precisely that character is, the upbuilding of which he describes in the present volume. Yet one cannot but realize that it is precisely a definition of character that is needed to give a perfectly satisfying unity to his work. Not that the work is devoid of a certain unity, but the reader is left to infer it from the converging lines of the treatment.

The sub-title indicates that Ethics is to show forth some of its educational sides in the development of character. The exigencies of this manifestation involve a bringing into view of the congenital endowments of the human person, the co-natural elements underlying "character"—those, namely, involved in heredity, vital energy, temperament, capacities, instincts, desires. The education of these native endowments calls partly for development, partly for repression, and for the genesis of permanent habits. "There are three main requirements to be satisfied before moral character can come to full maturity. The first is good habits rooted in strong and promising instincts; the second, that coördination of habits that fits the man for his life work; the third, the sound judgment which enables its possessor, when the days of leading-strings are at an end, to stand alone and confront the world in his own independent strength" (p. 51).

The unfolding of this tripartite plan necessitates setting forth the leading influences, natural and social, that train and foster native endowments. Such are bodily health, nature's environment, the home, the school, friendship, livelihood, citizenship, religious organization, moral ideals, example, precept, and casuistry. The resultant of native endowments and these influences should be the formation of sound moral judgment; and the final outcome, a certain independence in self-development and mastery. The unity of treatment thus stands

out in lines that begin with the raw material in the person's native endowments, and end with the finished product of educational art—the aggregate of coördinated habits, mental and moral, in virtue whereof the individual is master of self.

In elaborating the immense amount of matter lying within these bounds, the author shows himself singularly skilful. He is quick to discern the concealed potentialities of each section, and with a few sharp, decisive strokes he makes them reveal themselves singly as well as in their relationship to the total system. He is at once acute and luminous, and suggestive of truth beyond what he expresses. As far as his work is a study of the merely natural endowments of human personality and the educational factors lying within the purely natural order, it is quite thorough and certainly helpful to educators,—helpful, not so much for anything new it proposes as for its stimulating attention to certain educational elements and processes which do not, perhaps, receive the care they deserve. If the author had realized the existence and the educational influences of the supernatural order, his treatment would have been deeper and broader, even on its natural side. The lack of this realization is, however, one of the inevitable conditions of his religious position. An instance of this is apparent in the chapter on Casuistry, wherein this much-abused subject, although given fairer treatment than usually falls to its lot, lies very much under shadow, because viewed without the illumination that can only come from above.

BIBLICAL TREASURY OF THE CATECHISM. Compiled and arranged by the Rev. Thomas E. Cox. Second edition. New York: William H. Young & Co. 1900. Pp. 415.

THE SOLDIER OF CHRIST; or, Talks Before Confirmation. By Mother Mary Loyola, of the Bar Convent, York. Edited by Father Thurston, S.J. London: Burns & Oates; New York: Benziger Brothers. 1900. Pp. xviii-421.

SERMONS by the Rev. M. Fabri, S.J. Translated from the Latin by the Rev. M. J. Conway. New York and San Francisco: Christian Press Association. 1900. Pp. 311.

THE HISTORY OF THE PASSION of our Lord Jesus Christ. Explained by the Rev. James Groenings, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. xi-517.

SERMONS ON THE BLESSED SACRAMENT, and especially for the Forty Hours' Adoration. From the German of the Rev. J. B. Scheurer, D.D. Edited by the Rev. F. X. Lasance. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 351.

Some helps for catechists and their pupils. *The Biblical Treasury* contains four hundred and twenty-one questions arranged and num-

bered according to the Baltimore Catechism. The questions and answers are printed in full-face type as headings, and to each answer are subjoined pertinent passages from the Bible confirmatory of the doctrine, the passages being printed in a different style of type. The volume is verily a Biblical treasury, from which not only catechists may draw to the profit of themselves and their pupils, but also the priest in the preparation of his instructions, the seminarian in his theological studies, and the intelligent Catholic as well as the non-Catholic who seeks to know the Scriptural basis of the Church's doctrines and practices.

The Soldier of Christ we cannot praise too highly. If we said it has the charm of the same writer's preceding *Talks to the children before First Communion*,, we should have commended it strongly enough to those who are acquainted with the latter work. The pretty frontispiece, in which Ignatius is pictured in the attitude of exchanging the earthly for the heavenly warfare, gives the keynote to the treatment of the theme. The Christian knight, his enrollment, his accoutrement, his warfaring, his character and duties,—from this military viewpoint the children are taught to see, in pictures that must impress themselves indelibly on their consciousness, the meaning and the effects of the Sacrament that is given to make them strong and perfect Christians and soldiers of Jesus Christ.

The book is intended for the use of children to *prepare themselves*. Priests, especially those who cannot command the assistance of religious women in the preparation of the hearts of the little ones for the coming of the Holy Spirit, will realize how potent an influence the tender yet sensible piety that breathes in these pages, and the vivid imagery in which the whole is set, will exert in the child's soul, if the little ones be given the book to read for themselves. The work will prove serviceable, moreover, in instructing children of a larger growth. What priest in preparing converts for the Sacraments has not found difficulty in imparting, not so much light to the mind as warmth to the heart? The affective forces of religion do not pass from our lips into the hearts of our fellows. *Cor ad cor loquitur*. It is the writer's heart that urges her mind, both in this volume and its predecessor, and gains the reader's soul. She has given us two beautiful books on two Sacraments. May we not hope for at least a third, on Confession?

The translator of *Fabri's Sermons* has aptly said that "they speak for themselves;" and, if we mistake not, their voice of self-approbation is as clear and as well justified in their borrowed medium as in

their original Latin. The well-known *Conciones* have a place amongst the few collections of sermons that are not in some way disappointing. One never reads a sermon of Fabri without taking away some strong thought that will stay. Passages in them are not infrequently too quaint and old-fashioned for present-day use. The translator has shown good judgment in eliminating these and abbreviating parts that are overspun in the original. The version is clear, and retains some of the fontal quaintness; for instance, this: "When a boy is slow rising from bed, his father shows him the rod, and the boy rises immediately; otherwise he would not only see it, but feel it also." The "points" are clean-cut and brief, so that the busy preacher can readily possess himself of their essential contents.

Father Groening's *History of the Passion* is a book of meditations. The subject-matter is clearly explained, and the appropriate affections and resolutions suggested. Topics of a more erudite character calling for criticism are relegated to notes at the end of the volume. The work will help the priest in his instructions on the Passion and be useful as reading for the people at the Lenten devotions.

Doctor Scheurer's *Sermons* contain abundant material and suggestions for the use of the preacher. In their English form they have not quite that force and directness which our pulpit utterances should have. They read better than they will "preach," and will answer better as instructions than as sermons. They are devotional and practical, and may serve to foster in the preacher the mental disposition for his sacred office.

ST. PETER IN ROME AND HIS TOMB ON VATICAN HILL. By Arthur Stapylton Barnes, M.A. London: Swan, Sonnenschein & Co. 1900. Pp. xv-372.

This is a fascinating archæological study setting forth the history of the remains of St. Peter and of the monuments that have enshrined his body, from the *Cella Memoria* of the first century to the present St. Peter's on the Vatican Hill. In the opening chapters there is a substantial introduction on the question of the residence and martyrdom of St. Peter in Rome. These facts are now as firmly established historically as any such facts can well be. Intelligent and well-read Protestants no longer deny them, though they do deny their influence on the primacy of the Pope. Whiston, the translator of Josephus, long ago declared: "The thing is so clear in Christian antiquity that it is a shame for any Protestant to confess that any Protestant ever denied it." Father Barnes recapitulates the evidence from

Scripture, early Christian writings, and ancient monuments. The testimony of the monumental remains is especially well presented, and will be read by English readers with a new appreciation of the force that may be given to such arguments. A chapter is devoted to the wanderings of St. Peter's body, and the bulk of the book is then given to the study of the monuments associated with his tomb. In this part of his work the author has inevitably invited criticism; "since," as he says in his prefatory note, "he has felt obliged on so many points to run counter to the opinions which are generally held."

Father Thurston, S.J., examines these new views in a searching and outspoken article in the April number of the *Month*. The May number of the same magazine publishes the reply of Father Barnes, and a final rejoinder by Father Thurston. All who are interested in the antiquities of Christian Rome should not fail to read these articles. It would not be possible, within the limits of this brief notice, to give a clear account of the controversy, which ends with each maintaining his original contention. The two Fathers differ widely, not only in their interpretation of certain pieces of documentary and monumental evidence, but also in their appreciation of the authoritative weight of such writers as De Waal and Lugari. The chief points in debate are, the antiquity of the *Platonia ad Catacumbas*, the manner of construction of St. Peter's tomb on the Vatican Hill, the date of the transept of Old St. Peter's, and the nature of an obscure ornament in the Confession of St. Peter's behind the grating of Innocent III. Father Thurston is persuaded that Father Barnes "has worked too fast," and that the close examination of the arguments put forward by him, in support of such of his opinions as are new, does not, except in one instance, remove the antecedent improbability that a priest on the English mission, with comparatively limited opportunities of direct contact with Roman remains, should be as likely to be right as the great professional archæologists of the Eternal City.

"I quite agree, writes Father Barnes in reply, "that my book consists largely of hypotheses which I have not as yet been able absolutely to prove. . . . I submit, however, that not even the weakest and most doubtful in all the book has sustained the smallest damage from the criticisms that Father Thurston has seen fit to make." Father Barnes is able to quote the following judgment of Lanciani on his work: "This book is cleverly and soberly written, and is lavishly illustrated. In the text there is hardly a statement not based on facts and not corroborated by monumental evidence."

Whatever we may think of the controversy, we cannot fail to recognize in Father Barnes many special qualifications for the study of

archæology, the faculty of keen observation, and the constructive power to a high degree; a good acquaintance with the sources and results of antiquarian researches, and an independent temper of mind. The book is a stimulating one, and the numerous plates and text-illustrations make it a pleasure to follow the smooth narrative.

Not the least interesting portion of the work is the concluding chapter, wherein the author puts forward, in a tentative way, a new plan of reaching the tomb of St. Peter. The site of that tomb, it is needless to say, is the passionate quest of all Christian archæologists; veneration for it has drawn countless pilgrims to Rome throughout the Christian ages.

The pilgrim of to-day, placing himself beneath the dome of St. Peter's, descends a flight of 16 steps, and finds himself on the floor of the Confession of Paul V. He is now only on the pavement of the Old Basilica, immediately in front and under the high altar is the recess of the Confession. Bending down to look in, he sees that it runs back some 6 or 7 feet. On the floor of the recess is seen the gold casket, containing the *pallia* sent to the newly-appointed Archbishops "from the body of Peter." If this casket be removed, a door is disclosed. This door is opened but rarely. It was last opened in 1891. This metal door gives access to a little square well which, in turn, opens out into a chamber some 2 feet 8 inches deep in addition to the depth of the well ($13\frac{1}{2}$ inches). The bottom of this lower chamber is covered with loose stones and broken masonry. It is thought by Father Barnes that this rubbish was thrown there at the approach of the Saracens in 846 to prevent the desecration of the tomb. This loose masonry, he thinks, is about 4 feet deep, and fills up the chamber between the upper and lower "cataracts," or openings, through which objects were lowered to touch the sepulchre of the Apostle in the *Memoria*, or sepulchral chamber beneath. It was naturally in this direction that archæologists have hitherto looked for an approach to the tomb. Father Barnes, however, is led to believe that the recess of the Confession was narrowed on the right hand side by a wall thrown up at the time of the Saracen raid to mask an old stairway which led directly to the sepulchral chamber. If this wall were torn down (and it might be done with little injury to historical remains), the pilgrim of the twentieth century might make a true visit *ad limina Apostolorum*, and see, deep down beneath the Dome of St. Peter's, what has been hidden for more than a thousand years—the golden crosses of Constantine and Helena, lying upon the bronze sepulchre that contains the bones of St. Peter.

Dunwoodie, N. Y.

J. F. D.

THE CATHOLIC LAYMAN IN THE AMERICAN REPUBLIC. A Lecture. By the Rev. M. P. Dowling, S.J., President of Creighton University, Omaha, Neb. Pp. 37.

A bright lecture in pamphlet form, making a vigorous plea for larger lay activity in the Church. The reasons of the remissness hitherto of such activity in this country are stated, and the lines on which the energies of laymen should at the present time be exerted are laid down. One of these lines lies in the spreading of knowledge by diffusing a better light of ourselves.

“The best means to gain this object is by printer’s ink. Now, what is to prevent a layman from promoting the circulation of controversial works, books of instruction, and other forms of good literature, and why need it be given over to the clergy?”

“I have before my mind now the case of a wholesale merchant of a large Western city, who became incensed at the high prices charged by publishers of Catholic books. From his own experience in printing catalogues and price-currents in his business, he felt confident that many Catholic books could be sold for one-fourth the usual prices and yet leave room for a good margin of profit. As an experiment, he printed an edition of 100,000 copies of a popular controversial work, of 360 pages, and sold the books in lots of 1,000 at $3\frac{1}{2}$ cents apiece. Think of it! A Catholic book of 360 pages for $3\frac{1}{2}$ cents! Of course, he made no profit on this transaction, but he proved clearly that the charges for similar Catholic books were exorbitant, and he showed what an energetic and zealous layman can do. He disposed of the entire 100,000. He said to me: ‘I have my packers engaged by the year. It will not cost me any appreciable sum to add a few hundred of these books to a consignment of goods, and thus spread them broadcast.’ And that is what he did. Encouraged by this experiment, he went to a Catholic publisher, and said boldly: ‘You charge too much for such a controversial work; you ought to sell it cheaper.’ ‘We cannot afford to do it,’ replied the publisher. ‘Yes, you can; you sell it now for 35 cents, but you can sell it for 12 cents, and still leave yourself 200 per cent. profit.’ ‘Who can oblige us to do that?’ ‘I can; for if you don’t do it, I will publish the book myself.’ ‘But the book is copyrighted,’ answered the publisher, ‘and we can prosecute you.’ ‘Yes; *your* translation is copyrighted; but I can have another translation made, and I will sell the book so cheap that your plates will be useless.’ The result of this interview was that the book was soon in the market for 12 cents, with 10 per cent. off for cash. And the Catholic public wondered at the reduction of price and commended the bookseller for his enterprise in selling Catholic books so cheap. They would not be so complimentary if they knew how it all happened.”

It would not be difficult to forecast the publisher’s reply to this incident.

Father Dowling's lecture is attractively written, and is replete with practical suggestions. It should have a place on Catholic Truth Societies' lists and should be spread broadcast. It will help the priest's work in various ways, especially if he be active in promoting the carrying out of its suggestions.

THE TEMPLE CLASSIOS. The Golden Legend; or, Lives of the Saints as Englished by William Caxton. Two vols.: pp. x-298, and vi-285. New York: The Macmillan Company; London: J. M. Dent & Co. 1900.

Another of the Temple Classics' gems, one which may well be placed beside the *Fioretti* of St. Francis and the *Paradiso* of Dante, two jewels from the same casket, to which we referred in these pages some months ago. The *Legenda Aurea* was compiled about six hundred years ago by Jacobus de Voragine, Archbishop of Genoa. It is based on the *Lives* of the Fathers, by St. Jerome, the *Ecclesiastical History* of Eusebius, and on popular tradition. It is a reflex of the mind and religious life of the Middle Ages, of the faith that found its expression in the glories and mysteries of Gothic architecture. "To those who can pace the aisles of a great cathedral, or priory, or abbey church, or even tread the humbler stones of an ancient parish church, without being touched with a sense of reverent wonder, the pages of *The Golden Legend* will appeal in vain. . . . But to those who, whatever may be their creed, never set foot in those stone-written records of the past without a feeling of awe and veneration, mingled with an earnest longing to understand something of the spirit which breathes forth from them, and a desire to know what it was that so wrought in the minds of their makers as to produce . . . a thousand other marvels . . . which, even after centuries of destruction, neglect, and ill-usage, still impress us with wonder and admiration,—the histories of *The Golden Legend* will be a new revelation of inestimable value" (p. vi). We feel that we can recommend this mediæval classic to our readers in no words more fitting than these from the eloquently sympathetic prologue to the present translation.

The Golden Legend was reprinted times beyond count in the original; and it has been translated into the vernacular of most of the European nations. Caxton made his version evidently from a French translation, and most probably availed himself of extraneous help in the work. The editor has made only such changes in the wording as were essential to reveal the meaning. The simplicity and

quaint flavor of the old English are thus retained,—properties of style which find an expression in the characteristic make-up of the series of volumes of which these booklets are numbers.

THE PEOPLE OF OUR PARISH. Being the Chronicle and Comment of Katharine Fitzgerald, Pew-Holder in the Church of St. Paul the Apostle. Edited by Lelia Hardin Bugg. Boston: Marlier, Callahan & Co. 1900. Pp. vi-254. Price, \$1.00

The people of "Katharine Fitzgerald's" parish must be twin relatives of the people of our own parish, so much alike are they in thought and word and act. We have our "Miss Wiggins"—all fashion and no devotion, and our "Mrs. Chartrand," who "breathes forth the spirit of real piety in every act." Messrs. "Stiles and Creighton" never miss the late Mass. The Misses of St. Paul's the Apostle, and the young men who occupy the rear of the church, and, afterwards, the curb-line, are with us every Sunday. Our people know no more of one another socially than do Miss Fitzgerald's fellow-parishioners. They marry and give in marriage (*cum dispensatione mixtæ religionis*), for the same reasons precisely as the "better" class of St. Paul's allege. As few rent pews in this parish as in St. Paul's; as many grumble when asked to do their share for the maintenance of the church; and the same things are thought and said about the parochial schools and about Catholic boarding-schools and colleges. Our parish societies experience the same difficulties; our pastor receives the same advice, and suffers the self-same criticism. We have our faithful counterparts for every character and for each situation, and just as true to nature as Miss Bugg's description of them.

The People of Our Parish is a splendid presentation of parishioners as they are, and a thought-provoking, suggestive lecture on what they ought to be. Parents would do well to make it their meditation book at least twice in their lives—when they are bringing up their children, and when "marrying" them; and the children "of larger growth" should begin at once to read it from cover to cover. Miss Bugg has done her work well, but some may think she has occasionally emphasized the "other side" over-strongly. We know *our* defects; often we forget the defects of *others*. The educational conditions in Catholic schools to-day are as much improved over the methods and scholarship of a decade ago as they are in the public and private non-Catholic schools and colleges. The book will do much good if read in a proper spirit; will surely make the reader think, and often say "Amen."

A. T.

AUTHOR AND TITLE CATALOGUE of the Cathedral Free Circulating Library of New York. Pp. 534. The Cathedral Library Association, 123 East Fiftieth Street, New York, N. Y.

A LIST OF THE CATHOLIC BOOKS in the Pratt Free Library, Baltimore. Compiled by the Rev. John F. O'Donovan, S.J. Unofficial Catalogue.

A library catalogue may be variously instructive, apart from its special functions of indexing a book collection and embodying the plan of a library arrangement. In proportion to its thoroughness it is a guide to good reading. It may be a pathfinder and suggester in manifold fields of studious research. To read it over is to measure the range of one's reading, and to revive by association books and their contents that else had lapsed entirely from memory. It may afford pleasure and profit akin to what one derives from the store of *cartes de visite* one accumulates in much travelling. Thus and in other such ways the two catalogues at hand will be found interesting and helpful.

In another and a higher relation, they may be recommended here as appealing to our readers. They indicate what a priest with zeal for the spread of enlightenment can accomplish. As one skims through the royal quarto of eleven hundred columns that make up the Cathedral Library Catalogue, one cannot but rejoice that the people of New York have at their hand such a splendid store of clean, healthful, edifying, and instructive literature as it represents. One rejoices all the more when one observes that this treasure-house of the good things of the mind and heart is wide open to the public, so that the Catholic has right at hand what will strengthen, and the non-Catholic what will enlighten, in the ways of faith and virtue. The director who established, developed, and brought to its high state of usefulness this broad institution deserves the congratulation of his brethren everywhere and the gratitude of countless beneficiaries.

In the New York Cathedral Library are found, besides the most important works bearing on the Church, a large number of other books, covering almost every department of literature. It were much to be desired that an institution of such a kind were established in each of our large cities. We can hardly hope for this, however. What can be done in its stead is indicated by the "List of Catholic Books in the Pratt Library" of Baltimore, compiled by Father O'Donovan. What Catholic who frequents our public libraries has not felt humbled at the paucity therein of books representative of his faith, and saddened at the number of those that misrepresent what is dearest to him? It may well be asked, on the other hand, what we

Catholics, cleric and lay, have done and are doing to effect a reversal of this representation and misrepresentation. As an answer to what we can and should do, the preface of Father O'Donovan's pamphlet will prove suggestive, and the list of books he has compiled, directive.

THE SAINTS.—SAINT JEROME. By Father Largent. Translated by Hester Davenport. With a Preface by George Tyrrell, S.J. ST. FRANCIS DE SALES. By A. de Margerie. Translated by Margaret Maitland. With a Preface by G. Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Brothers. Price, \$1.00 each volume. La Vénérable JEANNE D'ARC. Par L. Petit de Julleville. Le Bienheureux RAYMOND LULLE. Par Marius André. S. JEAN CHRYSOSTOME. Par Aimé Puech. Paris: Librairie Victor Lecoffre. 1900. Prix, 2 fr. par vol.

The latest additions to "The Saints," a series that has leaped into universal favor, shown by the multiplying editions of each of its numbers. The series owes its success to its genuine merit. It sets before the reader the heroes in God's service as they lived their lives, in their humanness and divineness, their natural and supernatural phases. The English translations are of course well done. The editor's name on the title page stands sponsor for this. Not a little, however, of their value and attractiveness they owe to Father Tyrrell's editorial prefaces. In these forewords the reader gets a perspective of the saint's life, an insight into his character, a breathing of his spirit; and under the influence of this mental preparedness he follows the story of saintly heroism more intelligently and with stronger interest and with a larger answering profit. Whilst the profit is, as it should be, in the spiritual and supernatural order, it is all the more solid and wide because the influence of the saint is discerned in its natural elements. Did space here permit, it might be interesting to illustrate this point by citation from the text. However, the volume introductory to the series (*Psychology of the Saints*, by M. Joly) has brought this out with ample clearness and fulness.

One commending feature of these biographies is that they are at the same time histories of the age in which their heroes lived,—pictures wherein the central figures of the saints are seen in relation to the leading events and personages which were at once causes and effects of their holiness. From this viewpoint the present five volumes offer as many distinct tableaux of human history, profane and religious. The lives of St. John Chrysostom and St. Jerome are supplemental pictures of Church and State in the fourth and fifth centuries. Blessed Raymond represents the many-sided life of the thirteenth; the

saintly maid of Orleans personifies heroic struggle in the fifteenth ; and St. Francis de Sales embodies the meekness of Christ triumphing over the rebellious passions which heresy had set loose in the sixteenth century. The series when finished will fill in the intervals, and exhibit connectedly and with the coloring of intense personality, a complete history of Christianity.

THE ROSARY. *The Crown of Mary.* By a Dominican Father. New York, Cincinnati: Fr. Pustet & Co. 1900. Pp. 147.

The venerable author, with his splendid record of over thirty years spent in the labor of giving missions, has placed the clients of the Queen of the Rosary under another obligation in bringing out this new edition of the *Crown of Mary*. The little volume is a mine of information and instruction on all that pertains to the much-favored and favoring devotion of the Rosary. The first part of the manual gives the first Encyclical Letter of Leo XIII on the Rosary. Extracts from later Encyclicals follow ; then a brief history of the wonderful development of the chaplet. The second part explains in a popular manner the component parts of the Rosary, the mysteries and points of meditation for each decade, the Confraternity of the Rosary, its erection, administration, etc. In connection with this, the oldest of the Church's societies, is given the new list of Indulgences, as approved by the S. Congregation, granted by the Sovereign Pontiffs to Rosarians, and to all the faithful who say the beads. The third part deals with the Living Rosary and the Perpetual Rosary, closing with the formulas of blessing beads and other prayers. The manual is well designed to meet at once a need of both priest and people, and in its present improved form is sure to renew its success and usefulness.

ELÉMENTS D'ARCHEOLOGIE. *Notions générales.* Par Horace Marucchi. Paris, Rome: Desclée et Lefebvre. 1900. Pp. xxxvi-391.

Professor Horace Marucchi's object in presenting to the public this attractive volume is to place within reach of all, especially of young ecclesiastical students, the elements of Christian archæology, *a true science*, the unquestionable founder of which was Jean Baptiste de Rossi ; and *an important science*, for it seeks in the monuments of antiquity whatever may better enable us to understand the men and things of that remote epoch. The book is an echo of the conferences on archæology, delivered before the young priests of the Procure of St. Sulpice, in Rome. This is what the preface tells us in neat lapidary style :

ARTHURO . CAPTIER
 SOCIETATIS . S . SULPICII . SUPREMO . MODERATORI
 VOLUMEN . HOC . DE . ANTIQUITATIBUS . CHRISTIANIS
 IN . DOMO . SULPICIANA . ROMAE . PROTRACTIS
 AUCTOR . DONAT . DEDICAT

The conferences, however, the first cast of the present work, have here received as substantial a form as possible, so that the volume becomes a ready instrument for those who desire to apply themselves to the study of problems bearing on Christian antiquity. With this object in view, the bibliographical references have been made abundant, precise, and exact. To give an idea of the value of this work, it suffices to say that the author has aimed at popularizing the method and teachings of his master, de Rossi.

The book treats especially of Rome, which has the privilege of preserving so many of the monuments of the heroic age of Christianity. To these, in fact, the work is only an introduction; for before studying the cemeteries or catacombs of Ancient Rome (it is well known that around and under the Eternal City there is another city, a true *Roma Sotteranea*), some general notions on the history, the epigraphy, and the art of the epoch must be possessed. It is precisely this character as an introduction, this mass of general information it furnishes, that makes the book most interesting, for it forms a chapter on *De locis theologicis*, an important chapter indeed in our manuals, whether of history or theology, yet one too often lacking or inadequately developed.

After an introduction on the sources of Christian archæology, the author traces, in broad outline, the picture of the Church and of the Roman Empire during the first four centuries. An exposition of the condition of the first Christians before the Roman law serves as "an abridgment of the history of the persecutions;" for during the first four centuries from the time they began to be distinguished from the Jews, the Christians lived almost constantly under persecution. The abridgment, however, is as complete and as critical as possible, giving, as it does, the substance of the best books written on the subject. The author touches *en passant* on many interesting questions. With regard to the number of martyrs, for example, he rejects the too frequent exaggerations, as well as the tendencies, on the other hand, to restrict the number unduly, by taking into account only those names cited in documents. The early writers could not have recorded or known all. The impression drawn from their recitals, as well as from the teachings of apologists, is that multitudes of Christians died

in torments, and though it is impossible to determine their exact number, we have every reason to believe that it was very great.

This historical résumé leads up to the story of the Christian monuments of Rome. The ancient Christian cemeteries or catacombs form the subject-matter of the second book. A general idea of them is given, and we are told how they originated, what was their form, and how the Christians, in spite of the hostility of the pagans, could have possessed them, so as to assemble there for religious worship. The Church did not descend into the catacombs, as is very often asserted. The catacombs were only burial grounds; and liturgical reunions were only held there on the anniversaries of the dead, especially of the martyrs; and if betimes they served as a refuge for the Christians, this was only exceptional and temporary. The author follows the evolution of these cemeteries, which were at first private and afterwards public. Subsequently they became places of pilgrimage, until, after Constantine, freedom of open worship was accorded to the Christians.

Under what title did the Church possess the catacombs? M. de Rossi, with the majority of archæologists, holds the opinion that it was under the title of Burial Association. Abbé Duchesne does not accept this view, as it is difficult to imagine that the State would have accepted the legal fiction implied in 20,000 persons associating merely for the purpose of having beautiful funerals. He prefers the opinion that the Churches *were tolerated* as religious societies. Professor Marucchi leaves the reader free to accept either opinion.

The most important monuments discovered in these cemeteries are the inscriptions and the works of art. To understand these we must have some general principles; and it is here especially that the author becomes a valuable guide, and one easy to follow, for this part of the work is well illustrated, either from the monuments themselves, or from engravings contained in the works of M. de Rossi. A short but full treatise on epigraphy makes known to us the characteristics peculiar to Christian inscriptions, the characteristics which distinguish the inscriptions of each century, and the principal dogmatic or historic elements which they contain. We will mention only the dogmatic and historical importance of those inscriptions which have preserved to us many pages of the history of the martyrs, whilst they attest the great antiquity of our dogma of the Communion of Saints. The *graffiti* form the subject-matter of a special chapter. From a topographical point of view, the *graffiti* possess peculiar importance, as indicating the neighborhood of a historic crypt of a martyr, or enabling us to

retrace the way which the visitors trod in passing from the basilicas to the subterranean chapels. We cannot refrain from quoting that touching prayer on one of the *graffiti* in the cemetery of St. Calixtus. It is, we might add, the only place in his book where Marucchi cites an English author—Northcote's *Roma Sotteranea* :

“One of these pilgrims it is especially interesting to follow, after an interval probably of fifteen hundred years, along the precise path of his pilgrimage through the Catacomb of Calixtus. He had come with his heart full of the most affectionate memory of one Sofronia—whether wife, or mother, or sister, does not appear. Before entering on the vestibule of the principal sanctuary he wrote *SOFRONIA VIVAS CUM TUIS*; then at the entrance itself, *SOFRONIA (VIVAS) IN DOMINO*; by-and-by, in large characters, and almost in the form of a regular epitaph, he scratched on the principal altar-tomb of another chapel, *SOFRONIA—DULCIS, SEMPER VIVES DEO*; and yet once more he repeats in the same place, *SOFRONIA, VIVES*, where we can hardly doubt that the change of mood and tense reflected, almost unconsciously perhaps, a corresponding change of inward feeling; the language of fervent love and hope, fed by earnest prayer at the shrines of the saints, had been exchanged at last for the bolder tones of firm, unhesitating confidence.”

The last book treats of Christian art, its origin, its relations to pagan art, its technique, etc.; especially is its symbolism thoroughly examined. The symbols of the Resurrection naturally predominate in a cemetery. It seems that each fresco, each sarcophagus, has one or more of the touching invocations which the liturgy places upon our lips for those who are in their agony—“Deliver, Lord, the soul of Thy servant, as Thou hast delivered Enoch and Elias, Noah, Job, Isaac, Moses, Daniel, Susanna, David, Peter, and Paul,—this soul which desires to be at length *Boni Pastoris humeris asportata*.” We cannot dwell upon the Sacraments, the Biblical episodes, the images of our Lord and of the Saints, all of which are here studied, not only in the important monuments, such as the cemeterial frescoes and the sculpturing on the sarcophagi, but also in the small articles for liturgical or domestic use,—medals of devotion, lamps, glasses, rings, bracelets, and various ornaments.

We might add that to the work is appended a very complete analytical index. The mere mention of the fact that the work comes from the press of the Society of St. Augustine is sufficient eulogy of the typographical execution. Let us hope we shall soon see an English edition.

J. B.

L'ANNÉE DE L'ÉGLISE, 1899. Par Ch. Égremont. Deuxième année. Paris: Librairie Victor Lecoffre. 1900. Pp. 665.

There are year-books of many kinds: for the statesman, the scientist, the artist, and so on. Surely there is room for another—the Church's year-book. A work of this kind was started two years ago in France, that land of manifold initiative and quick execution. Already it has developed itself by one-third the original content. The present volume gives a succinct account of the more important events that have transpired in the Church's life throughout the world during the past year. The account of the Foreign Catholic Missions is especially interesting, and, in particular for us, the statistics relative to our Eastern possessions. There is a fairly full record of religious events in the United States and Canada. Of Church life in our sister republics, Mexico, Paraguay, Uruguay, and Argentina alone give their account; the other South American territories are represented only in their missionary fields. In course of time these also will furnish their statistics, and the series will then be what it unmistakably promises to become, an indispensable source of historical information.

APPARITIONS ET GUÉRISONS DE LOURDES. Lectures pour le mois de Marie. Par un Prêtre du Clergé de Paris. Paris: Ancienné Maison Douniol, P. Téqui. 1900. Pp. ix-385. Prix, 2 fr.

NOTRE-DAME DE BON-SECOURS à Montréal. Le Culte de la Vierge Marie en Amérique. Par l'abbé J. M. Leleu. Ière Série. Montréal: Gadieux et Derome. 1900. Pp. xxxii-155.

POURQUOI JE ME SUIS FAIT CONGREGANISTE. Confession et Communion. Réponses a quelques Difficultés des Catholiques. Par le R. P. Ed. Hamon, S.J. Paris: P. Téqui. 1900. Pp. 237. Prix, 2 fr.

Three books for our Lady's clients. The first divides up the story of Lourdes. The apparitions and subsequent events are arranged to form devotional reading matter for each day of May. Instead of the "examples" usually given in books of the kind, there are here accounts of some of the extraordinary favors obtained from Notre-dame de Lourdes. This lends a special vividness to the narrative.

The sanctuary of *Notre Dame de Bon Secours* is a focal point in the Catholic life of French Canada. To it converged the strong faith and spirit of self-sacrifice of the early missionary and pioneer, and from it has radiated much of the fervor and steadfastness that have characterized the French Canadian. In narrating the history of the sacred shrine, the Abbé Leleu is really laying bare the beginnings and development of the religious as well as the national life of New

France, in so far, at least, as it centered in Montreal, *la Ville-de-Marie*. The narrative, whilst close to the facts of history, is gracefully told. It is the first of a series of monographs on the history of devotion to our Lady in America.

The purpose of P. Hamon is to show the spiritual advantages of membership in associations in honor of the Blessed Virgin. The book is addressed in the first place to men, though its arguments have a wider application. He answers conclusively the objections sometimes made against such associations. The second half of the book pleads for more frequent reception of the Sacraments. It exposes the fallacies under which some men veil their ignorance, or passion, or supineness in this respect.

SAINT-GILDAS DE RUIS. *Aperçus d'histoire monastique.* Par Marius Sepet. Paris: Ancienne Maison Douniol, P. Téqui. 1900. Pp. 416.

A collection of historical sketches and portraits. The author has made the venerable Breton abbey of St. Gildas de Ruis a centre around which to gather a series of descriptions and pictures bearing on the religious and civil development of France, from the founding of the famous monastery in the sixth century down to the Revolution. His essay on Abelard, the most important in the volume, throws some strong light on the beginnings of higher education in France and the customs characteristic of school life in the twelfth century. The clerical life of the time, the intellectual currents, the passions, the religious fervor, are vividly portrayed. The author is no panegyrist or satirist. His aim has been to describe the facts and the persons as they were. His name guarantees amply the literary finish of the work.

A PRIEST'S POEMS. By K. D. B. London: Catholic Truth Society. 1900.

THE CANTICLE OF THE MAGNIFICAT. By the Rev. P. A. Sheehan, P.P. Notre Dame, Indiana: "The Ave Maria." 1900.

In *A Priest's Poems*, Father Kenelm Digby Best has gathered verses written in former years at various intervals. The volume (242 pages) is divided into two parts. Part I includes *Lyra Martyrum: Lays of Early Martyrs* (SS. Stephen, Laurence, Lucy, Agnes, Cecilia, Kenelm); *Carmina Devota* (thirteen poems); *Carmina Moesta: In Memoriam* (seven poems); *Carmina Casualia* (eight poems). Part II includes *Marianthea* (seven poems); *A May Chaplet* (thirty-two poems translated from F. Philpin de Rivière's "Guirlandes de Mai"); and *The Seven Dolors* (seven poems), besides two additional poems.

The volume of Father Best and the pamphlet of Father Sheehan

are antitheses not only in size but as well in style. Father Best writes simply, in the fashion of his spiritual Father, Faber; while Father Sheehan is loftier in expression. Both are men of the finest culture, as their previous literary output sufficiently suggests. The contrast in poetic style will be obvious to any reader who will compare the *Canticle of the Magnificat* (100 six-lined stanzas) with Father Best's poem on the Ave Maria (78 six-lined stanzas). We quote two stanzas from each.

AVE MARIA.

Hail, lowly Handmaid of the Lord!
 Hail, Virgin-Mother of the Word!
 His everlasting choice—
 His loved one, His Immaculate—
 Our Mother, and our Advocate—
 In whom we all rejoice!

The angels in the new-made light
 Saw thee and Jesus; at the sight
 Some doubted, some adored—
 Proud Satan and his bands were lost,
 But Michael knew that Heaven's host
 Through thee should be restored.

CANTICLE.

Magnificat anima mea Dominum.

I, Temple of the living God, proclaim
 From every organ of this trembling frame,
 The glory and the greatness of my Lord.
 I, who encircle His infinity,
 I, who encompass His immensity;
 Speak as the mouthpiece of His Hidden Word.

Is the praise worthy? Not because my lips,
 Quiv'ring in terror of my God's eclipse,
 Stammer the canticle to list'ning skies.
 But my cold words are feathered with the fire
 That leaps from loving Son to list'ning Sire,
 From the dim spaces of His great emprise.

We have enjoyed our glances into Father Best's volume, and venture to make our own the criticism passed by Cardinal (then "Father") Newman, in 1873, on the *May Chaplet and Other Poems* of F. Best: "I thank you very much for the volume of poems . . . I mean it for a high compliment, and I hope you will take as such, if I say they read so easily and naturally that I should never take them for translations. Those which are original at the end of the volume, fluent as they are, do not run more fluently than those which you have taken from Father Philpin."

Recent Popular Books.¹

AT THE COURT OF THE KING: G. Hembert Wesley. \$1.25.

The stories in this volume are historical as far as reproduction of the customs and manners of the Valois and Bourbon courts goes, but most of the incidents are invented. A Napoleon-Rothschild legend is added; and all are written with minute care and precision, and in decorous phrases, not in the "yellow" style. The author cannot deny the sins of his characters, but he does not write as if they were merits, and in the lighter passages he shows a very pretty taste for high comedy.

BARON'S SONS: Maurus Jókai. \$1.50.

The joint heroes, young Hungarian nobles, take part in the rising of 1848, each having his share of stirring adventure, and one dying nobly for his elder brother. The plot is original and ingenious, and the evil spirit of the story, a female spy, is a marvel of wickedness. The author's hostility to the Church betrays him into sneers at the nuns, who play a minor part in the tale, but otherwise the book is agreeable reading.

BATH COMEDY: Agnes and Egeiton Castle. \$1.50.

An injudicious wife, whose alternate tears and fondness are alienating her husband, accepts the advice of a young widow, and attempts to hold him by arousing his jealousy. The consequence is a series of entanglements, misunderstandings, challenges and duels, whence the married pair emerge in the character of lovers, the widow meanwhile behaving very unlike a widow, indeed. The manners depicted are not too free for the patch and powder days, but Kitty Bellairs, the widow, is not a good companion for a foolish, imitative girl.

BIRD STUDIES WITH A CAMERA: Frank M. Chapman. \$1.75.

Excellent reproductions of some extraordinary photographs of the homes of shore and sea birds illustrate this book, and the text vividly describes them and many other similar places. The author enumerates the implements necessary to produce like marvels, and gives directions as to their manipulation. The volume is written with such vivacity as to interest readers innocent of kodaks.

BLACK TERROR: John K. Leys. \$1.50.

The author endows Russia with the superfluity of a band of conspirators addicted to spiriting away officials of whose conduct they disapprove and confining

them in a private prison, keeping them at hard labor until they experience a change of heart. The hero, who resembles the Czar, personates him for a short time, in order that he may be abducted, and persuaded to give his realm a constitutional government. The story is told with plausibility and is ingeniously planned. It appeared in this country almost contemporaneously with the *London Spectator's* publication of an article speculating on the possibility of such an abduction.

CAP AND GOWN IN PROSE: R. L. Paget. \$1.25.

Brief stories and anecdotes culled from the Protestant college papers and magazines, and affording suggestive reading for teachers and psychologists. The note of the volume is the desire to be either funny or epigrammatic; there is absolutely no attempt to write with elegance, and no spontaneity, but the English is better than the college English of 1880. A similar volume made up from the Catholic college papers would show a wiser choice of literary models and less self-confidence, but also less maturity.

CURRITÁ, COUNTESS OF ALBORNOZ: The Rev. Luis Coloma, S.J. \$1.50.

The chief character of this story is a Spanish woman of high rank, shamelessly dissolute and addicted to politics, but tolerated by many, and even pursued by society because of her very audacity and impudence. Her husband, her lovers, and her friends are worthy of her, and the blackness of their wrongdoing seems all the darker by contrast with the nobility of certain great ladies, and the sweet innocence of Curritá's children. What with the absurd gambols of the female politicians; an old beau wonderfully made up of artificialities, and the ridiculous events invariable among men and women whose law is vicious caprice, there is plenty of the comic in the story to relieve its tragedy—the Masons' pursuit and assassination of a recreant brother. There are some exquisite scenes in which piety appears triumphant, and the reverend author is quite justified in claiming that he has told his story with perfect discretion. It is hardly to be hoped that it will convert a Curritá, but it shows such women as she in clear light, unclouded by any illusions.

ELISSA: H. Rider Haggard. \$1.25.

This volume, published in the United Kingdom as "Black Heart and White Heart," contains three stories, the one which gives its name to the book describ-

¹ The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

ing the imagined life in Zimbabwe, the ancient Phœnician city, of which the ruins remain in Rhodesia. Its capture and its destruction by its savage neighbors give Mr. Haggard a subject for powerful writing, and he uses it. "The Wizard," a vivid story of a modern man's willingness to be a martyr, and "Black Heart and White Heart," a Zulu tale, completes the book. The horrors of stories dealing with modern savages and ancient heathens should not be confounded with those fancied by novelists writing of non-existent cities and kingdoms. The former instruct; the latter uselessly harden the sensibilities.

FOR THE QUEEN IN SOUTH AFRICA: Caryl Davis Haskins. \$1.00.

Six stories of fighting, with more than a suggestion of Mr. Kipling's influence in each one, compose a volume of light reading pleasant enough to sympathizers with England. One tells of an Irish conspirator who forgot his conspiracy when the fighting began, but whether one likes to have such a tale entitled "Blood Will Tell," depends upon one's own blood. The best of the tales has an American hero, and is ingeniously planned.

FOUR YEARS, NINE: Bart Manders. \$1.50.

A military officer, serving out a State-prison sentence, incurred by an offence more technical than moral, collects the stories told him by the warders and by the other prisoners. The author neglects the opportunity to show the criminal in his true light as deceiver and self-deceiving, and makes him a low-comedy character, or, at best, a melodramatic declaimer. A mind susceptible to evil influence would certainly be injured by the false sentiment in which the volume abounds.

FROM DOOR TO DOOR: Bernard Capes. \$1.50.

Seventeen stories, obligingly arranged by the author under the divisions of fantasies, romances, whimsies, and levities, and all written with such painful care to use the wrong word, as to destroy all levity in the reader. The stories suggest that they were written on a wager that such things could be produced, and even when the author expresses the tritest truth, it seems unreal. His hostility to the Church almost equals his ignorance, and his priests and religious are wickedly absurd.

FROM SANDHILL TO PINE: F. Bret Harte. \$1.25.

There are no new characters in this little book of short stories, although new names are given to some familiar friends. The tales are both Californian and Utopian, for Mr. Harte's present California is a land wherein none but he has ever set foot; but it is a pleasant land to view through the medium of his style, and one of the few places in the fiction of the moment where convulsive laughter is indigenous. His stage-drivers combine the clown's humor and the ringmaster's equine knowledge with the freezing impudence of the American public servant.

GEORGIE: S. E. Kiser.

These sketches of a detestable boy's adventures and observations written and spelled by himself are ingeniously adapted to the apprehension and taste of men and women on the intellectual level of such a boy's parents. Mr. Kiser is the typical modern journalist who taxes his readers' optic nerves, leaving their minds in utter quiescence, and his "Georgie" has long been a favorite with newspaper readers. The sale of the volume will probably be enormous, and its author deserves some reward for his firm and consistent self-suppression in all of Georgie's utterances.

GREAT NAPOLEON'S MOTHER: Clara Tschudi. \$3.00.

This Norwegian author is not of those who conspire to add to Napoleon's dignity, and she unsparingly exposes the narrow circumstances of the Buonapartes, but she is attracted by her actual subject and writes of Madame Mère with enthusiasm. The imagined details of her daily life are too minutely given, because the reader must know that they are imaginary, and the author seems unconscious of the hard common sense which was the foundation of Lætitia Buonaparte's character.

GREEN FLAG: A. Conan Doyle. \$1.50.

The Soudanese war, prize fighting, and piracy share the stories in this volume among them. The pirates are egregiously flattered, and the prize fighting is too highly exalted. The title story of the book is a relation in regard to an Irish regimental conspiracy turned to British advantage in the face of the enemy, because of Irish inability to endure defeat. Evidently Mr. Doyle, like Mr. Haskins, has read Mr. Kipling.

HEART'S HIGHWAY: Mary E. Wilkins. \$1.50.

An historical romance, diffuse in style, and marred by occasional glaring misuse of terms, and by anachronisms in character. The seventeenth century had its troubles, but nineteenth century foibles were not among them, and should not be attributed to early immigrants into Virginia. The book is much better than those in which the author depends entirely upon her own observation, for the spiteful captiousness with which she views her New England neighbors and their ancestors does not extend to the Old Dominion as she finds it in history. Truly noble characters she cannot depict, but the futile struggles of mediocrity to be heroic, of ignorance to be wise, and of neurotic weakness to be sturdy, are within her powers. Her characters are not Virginians, but they are not repulsive or ridiculous.

HOW TO KNOW THE WILD FLOWERS: Mrs. William Starr Dana. \$2.00.

This new edition of a book issued seven years ago has forty new colored plates and considerable additions to the original text. The blossoms are grouped by color, their

most conspicuous characteristic; each is scientifically described and about six score are figured in black and white. The volume is furnished with complete lists of Latin and English names, definitions, indexes, and other matter precluding the necessity of any reference manuals even in the case of an untaught observer.

ISLE OF THE WINDS: S. R. Crockett. \$1.50.

The villain, uncommonly villainous even for one of Mr. Crockett's manufacture, after murdering his father, is fain to murder his son, and remains in the same mind until his own death. The heroine, a brave maiden of humble birth, saves the hero's life so often that the reader's natural anxiety for him is swallowed up in curiosity as to the girl's next feat. Comedy and melodrama are mingled in nearly equal proportions in the story, which, although said to be founded on actual events, gives the impression of having been planned and written contemporaneously.

KNIGHTS OF THE CROSS: Henryk Sienkiewicz. Translated by Jeremiah Curtin. Second Half. \$1.00.

This volume completes the authorized honest edition of the book, and is of about the same size as the "first half," published some months ago. It brings the story down to the destruction of the Order, and leaves the hero happily married and in a state of prosperity. The entire book is quite equal to any of its author's historical novels, the struggles between the allied Poles and Lithuanians and the ambitious Knights giving him excellent opportunities.

LONDON TO LADYSMITH: Winston Spencer Churchill. \$1.50.

Mr. Churchill's experience in former wars, and his peculiar adventures in the Boer-English contest, give his book greater value than most of those reprinted from newspapers. He is not so savagely anti-Boer as Mr. Julian Ralph, because, being more of a cosmopolitan, he is less easily disgusted by persons unlike himself; and he is not so graphic as the lamented Steevens, because he is not a professional journalist, but he is fair-minded and clear-headed, and as nearly impartial as a man may be when writing of a contest between his own people and another. His observations in an armored train, his capture and his stay in Pretoria occupy about a third of the book; the rest is given to accounts of the various battles up to the day of the relief, with a description of the besieged town. The volume has three folding maps and plans of some of the actions, and comes nearer to being a history of the war than any book yet issued.

MAN ADRIFT: Bart Kennedy. \$1.25.

The adventures, chiefly maritime, of a man in search of employment and finding it in uncomfortable situations compose this volume, which is written in syndicate English. It might cure a boy of fancied desire for a sailor's life.

MAN THAT CORRUPTED HADLEY-BURG: Samuel L. Clemens. (Mark Twain.) \$1.75.

This author's detestation of anything above the commonplace, and of anything more venerable than his own recollection, was not removed by his conscientious study of the life and times of Joan of Arc, and reappears in this collection of stories. They are quaint and humorous, and they occasionally evoke a laugh from the reader, but they also bring a feeling of humiliation for being found in such company. The note is forced and does not ring true, and no possible admiration for the author's stern financial integrity can make it seem pure and natural.

MEMORY STREET: Martha Baker Dunn. \$1.50.

The heroine relates a family history of some twenty years' duration, including four quiet love stories, some pleasant talk, and pictures of the personages and life in a New England village, with occasional visits to large cities. It is written in excellent style, and, making no pretence to teaching a religious lesson, it sets a high standard for women and insinuates the wisdom of their setting a high standard for men.

MINISTER'S GUEST: Isabel Smith. \$1.00.

The chief character in the book is not the guest, but a young woman of great professed common sense, which faculty leads her to allow her blind aunt to go about in ugly disarray, and also to refuse to release her betrothed when he falls in love with another girl, and plainly but gently states the case to her. She is the "new woman" modified by Nonconformist teaching, and she quite overshadows the nominal heroine, whose modest desires are to be kind and to be loved by everyone. The introduction of a genial rector with a silly wife, and of a mild and good little minister with a viciously domineering sister, suggests that the author does not greatly admire her sister women.

OUR NATIVE TREES AND HOW TO IDENTIFY THEM: Harriet L. Keeler. \$2.00.

The native trees of the Northern United States, the Pacific Coast States excepted, are here minutely described, with some comment on the habits and appearance of each, and with nearly 350 drawings and photographs. A "Guide," enabling one to recognize the tree by its leaf; definitions and figures of the terms of form and structure; a glossary of botanical names, and indexes of both Latin and common names suffice for the use of readers entirely unacquainted with botany. The pictures offer excellent suggestions and aids for students of leaf drawing, and the book is substantially bound in wood-moss tints, and is not too large to be a companion for a walk.

PLUNDERERS: Morley Roberts. \$1.50.

The use of some unaccustomed substitute for the pen is suggested by the style,

which is wondrously disjointed and distracting to read. The English heroine is beloved by the Shah, but prefers an Englishman who cherishes a scheme for stealing the Persian crown jewels, all for patriotism. The effect of these two causes is a war, the capture of Teheran, and many other improbabilities. As none of the characters, the hapless monarch included, is allowed a moment of rest, the story does not lack liveliness, but it is as unreal as an inverted picture in a mirror, and the Persians might as well be called Zulus, as far as race characteristics are concerned.

RISE IN LIFE: Adeline Sergeant. \$1.25.

A young gentleman having secretly married a lodging-house servant, his mother, as soon as she hears of it from a stranger, takes the young person home and is extremely kind to her. The girl improves rapidly, but is intensely disliked by her husband's cousin, who, while the husband is abroad, so manages matters that the wife falls under suspicion of causing the death of a child standing between her husband and a title. Soon after, the husband's death is reported, but he comes back to life on the eve of his wife's marriage with his friend; his cousin poisons his mind against her, and there is a time of trouble until all falsehoods are exposed, and he dies in earnest, making way for his friend. The bad cousin, having been forced into marrying a man who has detected her wickedness, is left very uncomfortable, although forgiven by the heroine.

SEAFARERS: J. Bloundelle Burton. \$1.00.

This ghastly story tells of a vessel which rescued a few negroes from a slaver deserted by her crew, and discovered—too late—that they were afflicted with a mysterious and infectious disease, the three stages of which were blindness, delirium, and death. The heroine, a passenger, has two lovers, both of whom behave so very well that the author's expedient of ridding himself of one by means of a pet tiger seems unnecessarily cruel. The story is founded on a newspaper account of a deserted vessel found in mid-ocean.

SEA-FARERS: Mary Morison. \$1.50.

The hero and heroine, supposed by their parents to have been drowned while boating, reappear as a pirate and his wife—the pirate with a super-practical ability to threaten to throw his father out of window as a measure of enforcing a loan. In the end he becomes prosperous and all is forgiven, chiefly because he has an infant son. The moral is invisible, and the story is not so well written that a moral is unnecessary.

STANFORD STORIES: Charles K. Field and W. H. Irwin. \$1.25.

A baker's dozen of tales about life in the great Pacific Coast University, upon which the Spanish war seems to have made a profound impression, inasmuch as it brings most of the stories to an ending, good or bad. The only difference of any consequence between this book and similar volumes representing Eastern colleges is that the students seem less intent upon demonstrating their extreme old age, and are not too world-worn to manifest their gratitude to the founder of the University.

TRUE WILLIAM PENN: Sydney George Fisher. \$2.00.

The author is not content with stripping Penn of all the school-history virtues and making him an inconsistent mingling of fanaticism and time-serving prudence, but he must needs also copy the Jesuit of Henry Esmond and DeFoe and present it to the reader as the genuine priest. These United States have outgrown the Ignorance which is deceived by such work. American distrust of the Jesuit is confined to that class which arranges champagne, Amontillado, and Chartreuse under the category "rum," fancies that all Jews are usurers, and dreams that there are female Jesuits.

VALLEY OF THE GREAT SHADOW. Annie E. Holdsworth. \$1.50.

The characters are collected in a sanitarium, and nearly all are invalids; but a healthy girl, nursing her invalid father, a precocious infant, and a doctor are normal creatures. Many of the incidents are purposely pathetic, but in some respects the tale is the complement of the author's "The Years That the Locust Hath Eaten," for it shows how a selfish wife may waste a man's life. It suggests comparison with "Ships That Pass in the Night," but was evidently not prompted by that work, although its scene is similar.

VOICES IN THE NIGHT: Flora Annie Steel. \$1.50.

As a novel, this book is not especially original, for its plot revolves about a young man whose old love, although happily married, cannot resist the temptation to remind him of former days, and even feels a jealous pang when she sees that he is forming new ties. As a study of Indian life, the difficulties of Indian administration, and the possible complications arising from the marriage of an educated Baboo and an uneducated Englishwoman, it is highly interesting. A small boy, whose good breeding does not prevent him from being amusingly original, is a most agreeable contrast to the mannerless cub so much beloved by many American novelists in search of the comic.

Books Received.

- THE LIFE AND WORKS OF ST. MARY MAGDALEN DE-PAZZI, Florentine Noble, Sacred Carmelite Virgin. Compiled by the Rev. Placido Fabrini. Translated from the Florentine edition of 1852, and published by the Rev. Antonio Isoleri, Miss. Ap. Enriched with new illustrations, together with the reproduction of those in the original work. Philadelphia. 1900. Pp. 469.
- THE HISTORY OF THE PASSION OF OUR LORD JESUS CHRIST. Explained by the Rev. James Groenings, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. xi—517. Price, \$1.25.
- THE LITTLE MAID OF ISRAEL. By Emma Howard Wight. *The Same.* 1900. Pp. 96. Price, 30 cents.
- WEIGHED IN THE BALANCE. By Christian Reid. Boston: Marlier, Callanan & Co. 1900. Pp. 500. Price, \$1.50.
- MEDITATIONS ON THE PSALMS OF THE LITTLE OFFICE. By Peregrinus. With an introduction by George Tyrrell, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. xvii—140. Price, 75 cents.
- A SON OF ST. FRANCIS. St. Felix of Cantalice. By Lady Amabel Kerr. *The Same.* 1900. Pp. 200. Price, \$1.00.
- THE FLOWING TIDE. By Madame Belloc. *The Same.* 1900. Pp. ix—298. Price, \$1.60.
- HOLY MASS: A Morning Paradise. By the Very Rev. R. O. Kennedy. Notre Dame, Indiana: *The Ave Maria.* Pp. 86. Price, 5 cents.
- THE CANTICLE OF THE MAGNIFICAT. By the Rev. P. A. Sheehan, P.P. *The Same.* Pp. 36. Price, 5 cents.
- THE TESTAMENT OF IGNATIUS LOYOLA. Being "Sundry Acts of our Father Ignatius, under God, the First Founder of the Society of Jesus, taken down from the Saint's own lips by Luis Gonzales." Translated by E. M. Rix. Preface by George Tyrrell, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. vii—230. Price, \$1.00.
- CHRIST THE MAN-GOD OUR REDEEMER. By J. F. X. O'Connor, S.J. *The Same.* 1900. Pp. 87. Price, 40 cents.
- OLD IRE. A Reminiscence. By Lawson Gray. *The Same.* 1900. Pp. 168. Price, 75 cents.

- HESYCHII HIEROSOLYMITANI INTERPRETATIO ISAIÆ PROPHETÆ, nunc primum in lucem edita, prolegomenis, commentario critico, indice adaucta, a Michaele Faulhaber, Docente in R. Universitate Wirceburgensi. Cum approbatione Rev. Archiep. Friburg. Accedit tabula phototypica. Friburgi Brisgoviae. Sumptibus Herder (St. Louis, Mo.). 1900. Pp. xxvi—221. Pretium, \$1.60.
- DIE PROPHETEN IN IHREM SOZIALEN BERUF und das Wirtschaftsleben ihrer Zeit. Ein Beitrag zur Geschichte der Sozialethik von Dr. Franz Walter, Privatdozent an der Kgl. Universität München. Freiburg im Breisgau, St. Louis, Mo.: Herder. 1900. Pp. xvi—288. Preis, \$1.20.
- HANDBOOK TO CHRISTIAN AND ECCLESIASTICAL ROME. Vol. I—Part I. The Christian Monuments of Rome. Pp. xii—547. Vol. II—Part II. The Liturgy in Rome. Feasts and Functions of the Church and Ceremonies of Holy Week. Pp. 355. Vol. III—Part III. Monasticism in Rome. Part IV. Ecclesiastical Rome. Pp. xi—562. By M. A. R. Tucker and Hope Malleison. Illustrated. New York: The Macmillan Company; London: Adam & Charles Black. 1900.
- THEOLOGIAE MORALIS INSTITUTIONES quas in Collegio Lovaniensi Societatis Jesu tradebat Eduardus Génicot, S. J. Editio tertia. Duo volumina. Pp. 680 et 784. Lovanii, typis et sumptibus Polleunis et Ceuterick. 1900. Pretium, fr. 12 (additis vecturae expensis).
- A PRIEST'S POEMS. By K. D. B. In Two Parts. London: Catholic Truth Society. 1900. Pp. xiii—242. Price, 2s. 6d.
- SISTER CHATELAIN; or, Forty Years' Work in Westminster. Edited by Lady Amabel Kerr. *The Same*. 1900. Pp. 140. Price, 1s. 6d.
- POOR DEAR ANN. By the author of "The Life of a Prig." *The Same*. 1900. Pp. 112. Price, 1s.
- WHERE IS THE CHURCH? By the Rev. Charles Coupé, S. J. *The Same*. 1900. Pp. 143. Price, 1s.
- LE P. GRATRY: Sa Vie et ses Œuvres. Par S. E. le Cardinal Perraud. Paris: Librairie Ch. Douniol. 1900. Pp. xi—354. Prix, 3 fr. 50.

AMERICAN ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. III.—(XXIII).—AUGUST, 1900.—No. 2.

SIMON METAPHRASTES.

THE name of Simon Metaphrastes is a familiar sound to those who take interest in hagiography. Not only is a large number of lives of saints who flourished in the Oriental Church during the early Middle Ages ascribed to him, so that his name is in some sort identified with the make-up of Greek hagiography, but he is likewise a very common source of reference for writers in the Eastern Church. From him compilers of the liturgical books frequently draw for the subject-matter of their various readings. In Western hagiography also, since the sixteenth century, his name is constantly met with, and the breviary and some of the lessons are inscribed *apud Metaphrastem*. In fact, there is no library of account, containing Greek manuscripts, that does not boast of at least one or two volumes known as "a Metaphrastes."

Notwithstanding the frequent mention of the name of our subject in the field of hagiography, there exists an extreme divergence of opinion regarding the man and the value of his writings. Among the Greeks he is known as "the great author of the Metaphrastes collection;"¹ "the amiable writer of the Metaphrastes books;"² "the admirable Simon."³ He is quoted as an unquestioned authority by Hippolitus of Thebes, and honored as a saint. His feast, formerly commemorated on the 28th of November, and latterly on the 8th of the same month, has given occasion to numerous laudatory tracts. Leo Allatius, whilst criticising him, cites the

¹ Leo Centuripinus.

² Theophanes Kerameus.

³ Macarius Hieromonachus, *Coll. can.*, c. 109.

text of a famous canon in his honor,⁴ and in a like vein he is heralded by Marcus Eugenius.⁵ Not a few writers in the Western Church speak of him in the same strain. The Bishop of Verona, Aloysius Lipomani, who was the first to introduce him to the Latin Church, says of him in his preface: "Scito demum Simeonem Metaphrastem virum sanctissimum exstitisse, et apud graecos patres beatorum catalogo ascriptum unde plenissima fides ejus scriptis adhiberi potest, prout de illo gravissimorum pariterque doctissimorum patrum testimonium habemus."⁶ Non-Catholic writers, on the other hand, for the most part following the lead of L. Allatius, in his well-known treatise on the writings of Metaphrastes, are outspoken against our hagiographer. Even Cardinal Bellarmine, who joined to solid scholarship a singularly keen and critical discernment, in his short treatise on ecclesiastical writers, says of Metaphrastes: "Illud autem observandum, a Metaphraste scriptas fuisse historias de Vitis Sanctorum, multis additis ex proprio ingenio non ut res gestae fuerant, sed ut geri potuerant. Addit enim Metaphrastes multa colloquia, sive dialogos martyrum cum persecutoribus, aliquas etiam conversiones adstantium paganorum in tanto numero ut incredibiles videantur. Denique miracula plurima, et maxime in eversione templorum et idolorum quorum nulla est mentio apud veteres historicos."⁷ The Bollandists in general held similar views, although they do not in this respect, as Baillet remarks in his preface to the *Acta Sanctorum*, follow their leader Bollandus, who thought much more kindly of Metaphrastes. But whatever opinion may be held regarding Metaphrastes, it has hitherto been placed upon very slender evidence of his actual history.

To begin with, there is a large divergence of views regarding the time in which he lived. Surius, in a marginal note to the life of St. Alypius the Stylite (26th of November), says: "Symeon Metaphrastes discipulus ejus fuit." From the internal evidence of the Life it appears that it was written by one of the

⁴ *De Symecnum Scriptis diatriba*, Paris, 1664, pp. 236 ff.

⁵ An extract from this work is given in the *Bibliotheca Hagiographica Graeca*, p. 127, note 2.

⁶ *Tomus quintus Vitarum Sanctorum Patrum, Venetius, 1556, ad Lectorem.*

⁷ *De scriptoribus ecclesiasticis, a. 850.*

saint's followers. Now, St. Alypius lived at the beginning of the seventh century, so that if we accept Metaphrastes as the author of the Life, we must assume that he lived at that period. On this hypothesis is based the chronology adopted by Villegras and Father Ribadeneyra. Unfortunately for this system, we possess some biographies, such as that of St. Theoctistes of Lesbos, in which the author represents himself as connected with certain events which happened in the tenth century. According to Psellus, the Life of St. Theoctistes is authentic, and, indeed, the first contribution to hagiography which we have from the pen of Metaphrastes. This would place the career of our subject in the first half of the tenth century, a supposition which Leo Allatius⁸ and other writers generally accept as correct, although it is severely criticised by Casimir Oudin, who, however, does not offer any suggestions that would lead us to a more certain chronology.⁹ Of late years, however, M. Vasilievskij has suggested a new view. He found in a work written at the close of the twelfth century a statement which shows that the monks of Mt. Latros attributed to Metaphrastes the authorship of the Life of their founder, St. Paul. As this Life was written certainly later than 969, Vasilievskij put back a full half century the dates accepted up to his time; and he strengthened his theory by a passage taken from the annalist Jahia of Antioch, who assigns our historian somewhere in the last quarter of the tenth century.¹⁰ The Life of St. Paul had not been published at the time, and Vasilievskij's theory had to be taken for what it was worth. However, since then, the Bollandists have secured the document and printed it in their *Analecta*.¹¹ It is unmistakably the work of a monk of Mt. Latros, and not of Simon Metaphrastes.

Now a new turn has been given to the whole question by a most unexpected discovery. Two versions of the Life of St. Theoctistes have been published: the one anonymous, the other purporting to be the work of Nicetas, *magistros*.¹² The two texts

⁸ *De Sym. scriptis diatriba*; cf. Migne's *Patrol. Graeca*, t. cxiv, pp. 19-158.

⁹ *Commentarius de scriptis ecclesiae antiquis*, Lipsiae, 1772, t. ii, p. 1359.

¹⁰ *Journal of the Minister of Public Instruction* (Russian), 1880, p. 379, n. 37.

¹¹ Vol. xi, 1892.

¹² These two recensions were published in 1884 by Theophilus Joannu, in collection of Lives of Greek Saints printed at Venice.

have this in common: each contains the same personal details upon which the Metaphrastes chronology is based. Which of the two authors speaks in the first person? Which is the plagiarist? A close comparison of the two versions makes it clear that the original text of the Life of St. Theoctistes is the one ascribed to Nicetas; and that Metaphrastes has merely rewritten the text with an occasional attempt to embellish the style, and with the addition of a sort of preface after his own fashion, without eliminating the personal references of his predecessor, and little suspecting the obstacles he was putting in the way of future scholars who might take up the subject.¹³

The biography of St. Theoctistes cannot therefore be adduced as throwing light upon the contemporary history of Metaphrastes. We are thus turned back upon the arguments which favor the contention that Metaphrastes lived during the second part of the tenth century. Apart from the explicit statement by Jahia of Antioch, we have the Life of St. Sampson, written during the reign of John Zimisce,¹⁴ which makes allusion to a hagiographical enterprise that can hardly be assigned to any other work than that of Metaphrastes. Furthermore, we possess the more or less definite indications furnished by paleography in favor of the latter half of the tenth century. It follows therefore that, whilst the question is still an open one in some respects, the more reliable indications are against the dates suggested by Allatius. And in arriving at this conclusion we deem it hardly necessary to mention certain other theories, such as that which maintains that there were among the hagiographers of the East and the West several by the name of Metaphrastes who lived at different times. Professor Harnack, for instance, in speaking of the Life of Abercius, mentions a Metaphrastes of the fifth century; although it would be difficult to locate such a person with certainty at that time. This diversity of opinion only goes to show in how much obscurity the subject itself is involved.

It has been generally supposed that Metaphrastes meant to

¹³ The present writer has treated the question in the *Revue des questions historiques*, July, 1893, pp. 33 ff.

¹⁴ Acta Sanctorum, Junii, t. v, pp. 265-277; cf. *Analecta Bollandiana*, t. xvi, p. 322, n. I.

furnish subsequent writers with a sort of compilation containing the principal parts, or a summary of the lives of saints, fixing in many instances at least the more important dates. But it has been shown from time to time that the principal biographies which bore his name were not from his hand at all; such are the Lives of St. Alypius the Stylite, of St. Paul of Latros, and of St. Theoclistes. The fact naturally suggested a closer examination of the collection attributed to Metaphrastes, and of the peculiar style in which the various parts of it were written. The first step in the way of determining which lives or group of lives belonging to the Metaphrastes collection are the actual work of this hagiographer was taken by Professor Ehrhard, of the University of Würzburg. Whilst examining the catalogue of the hagiographical MSS. of Paris, published by the Bollandists,¹⁵ he arrived at certain conclusions which gave considerable satisfaction. Their intrinsic value would seem to be indicated by the fact that the Bollandist Fathers, being at the same time engaged in the same inquiry, came to practically the very same results, although they were entirely ignorant of the work that was being done simultaneously by Dr. Ehrhard, and their methods slightly differed from his.

Briefly, their process of reasoning was this. There are, in all the depositaries of Greek manuscripts, some volumes of a collection of lives of saints for the twelve months of the year, which at one time had evidently been in great demand: for on this ground alone can we account for the large number of copies made. Now, judging from a close inspection of the paleographic characters which distinguish the bulk of these MSS., they may be traced to the same school of calligraphy, that is to say, they were made by certain scribes belonging to Constantinople in the eleventh century. What is of still greater importance is the fact that the arrangement and make-up of these volumes is noticeably the same. The lists of saints given for each month are alike throughout, and the details regarding the life of any given saint hardly ever vary. Thus, for the 1st of September St. Simon Stylite is named, and in each of the various texts which mention him the account given is the same,¹⁶ that, namely, which opens with the words of the

¹⁵ *Analecta Bollandiana*, t. xvi, pp. 311-329.

¹⁶ Migne, *Patrol. Graeca*, t. cxiv, pp. 336 ff.

well-known narrative of Theodoret. An examination of the various copies reveals the striking similarity of most of the texts, and what variations one meets with are in the main very slight. Moreover, from a comparison of these biographies with other extant accounts of the same saints, it is easy to see that they are nearly all reproductions of more ancient Lives, that is, those known as *Metaphrastes*. Now, a *Metaphrastes* collection so clearly characterized and set apart and so widely circulated must be the largest and best known of its kind, that, namely, of Simon *Metaphrastes*.¹⁷

After thus defining the group, the next thing to be done was to classify the list of Lives which make it up. Professor Ehrhard is of opinion that the whole work was divided into ten books: the first book was devoted to the month of September; the second to the month of October; the third book would be taken up by the first half of November; the fourth by the second half of the same month; December would embrace volumes five and six, and January volumes seven and eight; February, March, and April shared the ninth part, whilst May, June, July, and August are covered by volume ten. We are inclined to think, however, that the collection was originally divided into twelve parts, one for each month of the year, but that in most of the copies, because of the unequal size of the divisions, the Lives came to be grouped in volumes as set forth above.

It will be noticed in looking over the several copies that the same dates occur regularly for each month. For we are not to suppose that the work of *Metaphrastes* was designed, strictly speaking, to be a collection of Lives of Saints for every day in the year. This is evident from the curious gaps that occur. The first five months (from September to January) are fairly complete, though each month has its lacunae. For instance, in October there is no Life or contribution of any kind assigned for the following dates: the 5th, 9th, 11th, 17th, and 27th; or for the following dates of November: the 8th, 19th, 21st, 22d, 29th. There are but eight treatises devoted to February, and to March five only, whilst the months from May to August share eight pieces, all told. These irregularities, due in all likelihood to liturgical requirements, are not yet accounted for in detail.

¹⁷ *Analecta Bollandiana*, t. xvi, p. 319.

With few exceptions, which are perplexing enough, but on which we cannot now dwell, the Lives assigned to each of the dates are alike in all the copies. At the same time, it is curious to note that many of the Lives have passed into the collections without undergoing any change. Some have even kept the name of the author to whom they were ascribed. As illustration of this, we may mention the best known: the Life of St. Anthony by St. Athanasius, January 17; the Life of St. Gregory Nazianzen by Gregory the Priest, January 28; the Life of St. Mary of Egypt, by Sophronus, April 1; and the History of the Machabees, quoted under the name of Joseph, August 1. Others¹⁸ too have been pointed out, and on a closer inspection the list will probably be increased. Keeping their relative proportions, one might compare the Metaphrastes collection with that of Surius, in a general way, and where does not occur the expression: "Fr. Laurentius Surius stylum mutavit et in gratiam lectorum accomodavit." And as in the case of Surius, so with Metaphrastes, we would then have to gather, from a comparison with the original texts and from details of style, which are the recast pieces; which have not been tampered with.

Although up to the present, little more than the threshold of this obscure subject has been crossed, it can be said that a decisive step has been taken, and even at this early stage it is possible to sum up the conclusions, the importance of which must be immediately evident to all. In the first place, none of the old list of Lives of Saints attributed to Metaphrastes exactly represent his work. The catalogue drawn up by Allatius, which is based on false premises, and all others which ultimately rest on his; the collection of Lipomani, made up from the MSS. of different collections (some of which are parts of menologies of earlier date than Metaphrastes), are now rejected, as well as the first compilation of the writings of Metaphrastes, in Migne's Greek Patrology. This latter shares the defects of the texts published both by Allatius and by Lipomani, being made up partly from one and partly from the other. Many of the writings which the editor took to be the work of Metaphrastes are compositions of notably earlier date; whilst other authentic productions of our author, almost all of which are

¹⁸ *Analecta Bollandiana*, t. xvi, p. 322.

known in their Latin translations,¹⁹ are omitted. But, with the exception of a few doubtful cases, the several parts that comprise the whole work have now been decided upon, and the time is passed when one was satisfied, after only a hasty survey, to give a decision on this point.

Another matter concerning our subject on which critics are now at one is as to the value or authority that should be accorded to Metaphrastes. There may still be some amateurs who admire his style; but as a historian he is no longer taken seriously. In a general way it may be said—leaving aside any exceptional cases that might be brought forward—that Metaphrastes is not the author, but the *arranger* of the anonymous Lives of the collections that bear his name. His statements have no other authority than that of the sources whence they are drawn. Where these are still extant we can judge of the liberties he has permitted himself in their regard; but where they have disappeared, it is well to remember that Metaphrastes' work was in no sense a critical undertaking, and that he had no appreciation, any more than the excellent Laurence Surius, who copied his example, of the harm he was doing to hagiographical literature, in stripping the writings which served him as model of their documentary character.

HIPP. DELEHAYE, S.J.

Brussels, Belgium.

EARLY MACCABEAN WAR SONGS.

THE songs composed by a people in the midst of their struggle for independence are interesting and valuable. And their value increases and the interest they arouse is greater when the people are comparatively small in number, when many of their fireside friends are secretly opposed to them, and when they are bravely battling against an organized and powerful enemy, not only for their political independence, but also for the preservation of their religious beliefs: for the songs then become declarations of faith and trust in the God of their fathers, as well as stirring ballads of patriotic love. It was in such circumstances

¹⁹ *Analecta Bollandiana*, t. xvi, pp. 322-323.

that some of the early Maccabean songs we now possess were composed. To understand the songs completely, and indeed to understand all Hebrew literature, it is necessary to read them in the light thrown upon them by the surroundings in which they were written, and by the circumstances that gave rise to their production. The Hebrew mind was, if I may call it by such a name, concrete; it considered things just as they were; it lacked the subtle imaginative quality that evolves persons, and scenes, and circumstances out of pure thought; and in consequence, its literary productions are real, the characters depicted in them are human, and the thoughts and emotions expressed are such as appeal not only to the Jew in Palestine, but to the far-away Gentile also. Hebrew songs especially are a manifestation of this quality of concreteness. The rhythmical flow of their verses has a melody musically true; the imagery is luxuriant and beautiful, and brings vividly before the mind's sight all the varied scenery that has made southern Syria famous; but the poems are the result of circumstance: they express the joy or hopefulness, the pain of heart and supplication of the poet, in times of prosperity and happiness, or of torture and oppression. A study, therefore, of the internal evidence supplied by a poem may bring forth indications of the period in which it was composed and the motive influence that suggested it. Many songs, however, are of such a general character, and the circumstances they imply being such as, in their plain outline, occur again and again, that it is very difficult to determine exactly the period to which they belong, or the particular event they commemorate or describe or lament. Some of the poems I ascribe to the time of Judas Maccabee are of such a character; but observing that they are in the Fifth Book of the Psalter; that they are inferior in thought, imagery and literary skill to the earlier poems; that they lack the care and polish and suggestiveness indicative of imitation of a classical model; and that the allusions and circumstances touched upon are not at variance with historical events, I have assigned them, with hesitation however, to the early Maccabean period.

That was a period of great importance in the history of the Jews. From the time of Alexander, Greek colonists and Greek influence had gradually been extended over Western Asia. The

entrance to a new world seemed suddenly thrown wide open to the Oriental peoples. Hellenism seemed to be a part of the bright sunshine and filled life with a warmth and craving for the beautiful in the world of nature, that made every other phase of civilization appear cold and ugly. But on nothing did it cast a more powerful spell than upon religion and its ceremonials. It clothed the shapeless barbaric deities with a dress that made them seem to have a human heart beating in their rough, cold breasts; it made them heroic men and women, with all the attributes of humanity; and in consequence it made the worship of them consist of all the human mind and heart can think and wish. In northern Syria where it had accommodated itself to the sensual temperament of the people, it soon became the official religion. Judea, however, for a while kept itself clear of that influence. But gradually, through commercial and other relations, it penetrated there also, until at the beginning of the second century the aristocracy and the educated were dominated by it. Through the influences the upper classes always exert on a community, the ultimate success of Hellenism over Judaism seemed probable. A party had been indeed formed to preserve unstained the ancient Law as promulgated anew by Ezra; but this party was in the minority. So far had contempt for the primitive religion gone, that a high priest sent gifts to the sacrificial festival of Hercules at Tyre.¹ But just at this time the silent progress and ultimate triumph, humanly speaking, of Hellenism was stopped by the Syrian king. Antiochus Epiphanes (175-164) determined by one stroke to destroy Judaism, and then to Hellenize the country.² The rightful high priest was deposed, and another, friendly to the Greeks, was installed in the office. Three years later, however, he fell, through the machinations of a rival; but in 170 he captured Jerusalem and forced his rival, Menelæus, into the castle on Zion's hill. Hardly had he done this when Antiochus appeared; the walls of the city were thrown down; a terrible massacre followed; all Jewish rites were forbidden; the holy Books were burned; and in December, 168, at the great altar of burnt-offering, a pagan altar was built and a pagan sacrifice offered. This was the abom-

¹ 2 Macc. 4: 18-20.

² Tacitus: Hist. v. 8.

ination of desolation standing in the holy place, spoken of in the Book of Daniel.³ To increase the sorrow of the faithful Israelites, it was believed that Menelæus, the Jew, had aided the Syrian king. It was probably against him in particular that the writer of Psalm cix directed those awful curses that later Christian times applied to the traitor Judas. The song is not the production of a master poet. The poetic fire of an Isaiah had long since died out. But the earnestness of this poem is so intense, and the misery and utter abasement of the chosen people, and the knowledge that one of those people had aided in producing the desolation visible everywhere, have stung the poet so deeply that he seems to have poured out the blood of his heart in his passionate appeal to God:

Place over him an unrighteous man,
And let Satan stand at his right hand ;
When he is judged, let him go forth condemned,
And may his prayer become a sin.
Let his days be few,
His possessions let another take,
Let his children be orphans,
And his wife a widow.⁴

As the poet brooded over the great wrongs that had been done, so did all the poverty and suffering, the feebleness and hopelessness of his people become concentrated in himself, and he felt as his own the pain of all:

For afflicted and poor am I,
And my heart is wounded within me ;
Like a shadow drawn out, I wander ;
I am shaken off like the locust,
My knees totter from hunger,
And my flesh falls away into leanness.⁵

This poem is like the last cry from a broken heart, and from it we may understand the calamities that had fallen upon the Jews. But the spirit of the Jews had been crushed only, and the state of passive resistance soon broke out into open revolt. In the year 166, in the town of Modein, a priest named Mattathias and his

³ Dan. 11: 31; 12: 11.

⁴ Ps. 109: 5-9.

⁵ *Ib.*, 22-24.

five sons slew the king's officer and fled to the mountains.⁶ Here they were joined by a number of the Hasidim, and thence passed up and down the country, overturning pagan altars, performing the Jewish rites, and slaying loyal subjects of the Syrian king. Mattathias, however, being advanced in years, soon died, and was succeeded by his son Judas, surnamed Maccabee, or the hammer.⁷ The spirit of Joshua seemed to have been transmitted to this Jewish hero. His personal strength, nobleness of character, unselfish devotedness to his religion and his country, make him stand out on the page of history, and we unconsciously invest him with the qualities and the glittering garb of the mediæval hero of chivalry. The Jewish arm has now become weak, and the battle horn has seldom sounded since the days of Bar Cochba; but in the early times there was no more valiant warrior than the Jew. And when ranged under the banner of the Maccabee, his arm was mighty and the Syrian foe fell before him. Yahweh, the Lord of battle, was fighting with the hosts of Israel again. It was probably after the first battle, in which Judas defeated the battalion of Apollonius, that the cxvii Psalm was sung. It is the triumphant song of a victorious army; and even now, when amid the organ peal "Laudate Dominum omnes gentes" is sung, its slow rhythmic trend and long note of exultation bring back vividly the jubilant columns of victorious soldiery:

Praise the Lord all ye nations,
Praise him all ye peoples,
For his kindness is mighty towards us,
And the truth of the Lord lasteth forever.

It was probably soon after this, when the second victory of Judas had been won, that the cxviii, and its counterpart, the cxv Psalm were composed. They manifest the joy of the people of the city. It is to be observed in all these songs that the human victor is forgotten, and thanksgiving and honor are paid to the unseen God of battle. This is peculiarly Hebrew, and in these late songs it shows that the old trust and belief were still strong as in the days of the ancient heroes:

⁶ 1 Macc. ii, 1-5; Jos. Antiq. 12: 6. 1.

⁷ Cf. Curtis: The Name Maccabee; Leipzig, 1876.

Yahweh is mine, no fear have I.
 What can man do to me?
 Yahweh is my helper,
 I can look steadfastly on my foe;
 It is better to flee to Yahweh,
 Than put reliance on man;
 It is better to flee to Yahweh,
 Than to put reliance on princes.⁸

The last line suggests the thought that even at this early period in the career of Judas, a party may have been formed within the Jewish camp whose members advocated an appeal for help to the Romans. If that were so, then we may infer that the author of this song was one of those who disdained all earthly help and believed that the Lord was still in the midst of His people, and that the heathen could never resist His power. It is to the might and glory of the Lord, also, that the author of the opening verses of Psalm cxv, ascribes the success of the Jews:

Not to us, O Lord, not to us,
 But to thy name give glory:
 Because of thy goodness,
 Because of thy faithfulness;
 Truly our God is in heaven;
 Whatever he wills, he does.⁹

The glory of the Lord did indeed seem to be over His people, for the Jewish success was marvellous; in skirmish and in open battle the Jews were victors. As Judas was now master of Jerusalem, the temple was cleansed and a new altar of burnt-offering was erected, and for eight days festivities were observed in honor of the Dedication of the Temple. In after years this event was commemorated under the name of Feast of Lights. Poetry as well as song has contributed to our knowledge of the joy that event produced:

Blessed be they who enter in the name of Yahweh,
 We bless you out of the house of Yahweh;
 Yahweh is God, and has given us light;
 Bind the festival with ropes,
 Even to the horns of the altar.¹⁰

⁸ Ps. 118: 6-9.

⁹ Ps. 115: 1, 3.

¹⁰ Ps. 118: 26, 27. Translated by Furness.

The general joy of the people, when they saw their holy place dedicated again to their God, is well brought out in a poem by a modern Jewess. I will quote only a few lines :

“ Now is their mourning into dancing turned,
 Their sackcloth doffed for garments of delight.
 Week long the festive torches shall be burned,
 Music and revelry wed day with night.”¹¹

The popular rejoicing was, however, of short duration. The party favorable to the Greeks was still strong ; and having called for Syrian assistance, Judas was expelled from the city. To further aid the Syrian party the king sent an immense army under Nicanor against Judas. A fierce battle was fought in Adasa, in which, although greatly outnumbered, the Jewish nationalist army was victorious and Nicanor was killed. This unexpected victory suggested a poem remarkable for its beauty and elegance of diction. It is evidently the result of careful study of the classic songs ; the sentences and the thought are well balanced, and the arrangement of the words is in conformity with the spirit of the thought, at times rapid and vehement, then slow, dignified, and stately. It is indeed the most artistic production of this period. I will quote only a few verses :

The mighty men of the bow are broken,
 But the weak have been girded with strength ;
 The surfeited have become hirelings for bread,
 But the hungry have ceased to labor ;
 The feet of his Hasidim he has guarded,
 But the wicked have perished in darkness.
 For it is not by strength a man becomes mighty ;
 Yahweh has confounded his adversaries ;
 El in heaven has thundered ;
 Yahweh has judged the ends of the earth.¹²

So elated were the followers of Judas over this great victory, that visions of a universal empire again arose before them. All nations beyond Lebanon and the Great Sea, and away in the far East, seemed about to pay homage to Yahweh, and through Him to His chosen people. Again the Jews were to become a living part of the great world ; and out from the Holy City would go

¹¹ Emma Lazarus : The Feast of Lights.

¹² 1 Sam. 2 : 4, 5, 9, 10. Cf. *Cath. Univ. Bulletin*, April, 1899.

forth laws bearing the seal of the Lord to all nations. In what is probably the last poem of this period the hope of a universal dominion is plainly shown :

Praise, ye servants of Yahweh,
 Praise the name of the Lord ;
 Let the name of the Lord be blessed,
 From now and forever ;
 From the East and the West,
 Let the name of the Lord be praised.
 Who raises the humble from the dust,
 From the mire he raises the poor,
 To sit with princes,
 With the princes of his people.¹⁸

From comparative obscurity Judas had now been raised to sit among the princes of the land. He was the idol of the people, the defender of their faith and their homes. But the Syrians, roused by the defeat of Nicanor, sent another army into Judea. The army of the Jews was small, and in the desperate battle that took place, Judas fell. We have no poem commemorating his fall ; but we may believe that the song of David was on the lips and in the heart of everyone :

Tell it not in Gath,
 Proclaim it not in the streets of Asqelon,
 Lest the daughters of the heathen have pleasure,
 Lest the daughters of the Philistines rejoice.
 How have the mighty fallen,
 And the weapons of war been destroyed !

From a comparative position of view, the poetry of this period, considered as a whole, is somewhat disappointing. With the exception of the song taken from the First Book of Samuel, it does not indicate a high degree of literary culture. Many of the songs are very plain, without imagery or music of any kind. Compared with the magnificent Psalms of earlier days, the majestic prayers of Isaiah, and the vivid descriptive poems of Hosea and Amos, these songs of the early Maccabean period seem to be little more than simple ejaculatory prayers and disconnected sentences expressive of joyful emotions. But when looked at in the circumstances that suggested them,—circumstances that prevented care

¹⁸ Ps. 118 : 1-3, 7, 8.

in mere literary work,—then the songs take on a new meaning. They manifest a supreme confidence in God, a firm belief in His mighty powers, and a hope that, amid the gloom hanging over everything, He would safely lead His chosen people and bring them into the bright light again.

ENEAS B. GOODWIN.

Catholic University of America.

LUKE DELMEGE: IDIOTA.¹

XIV.—WEIGHING ANCHOR.

IT was inevitable that an airy, impetuous, variable spirit like this should, under pressing circumstances, weigh anchor and drift with the tide. Gradually, as his fine genius asserted itself, he rose above all his confrères, both in the excellence and the efficacy of his work and in his unquestionable superiority of intellect. The Rev. Luke Delmege was beginning to be noticed. His bishop, who had returned from Rome, and then from a long round of visitations, appeared not to remark him particularly, which Luke, in his rising pride, set down to national prejudice. Once the bishop said:

“Delmege, you are not quite so mercurial as the generality of your countrymen. Don't you like your surroundings?”

Then Luke protested that he was happy, very happy, and did not seek a change.

Once, too, the old vicar said in his rough, kindly way:

“Here you are again, Delmege! It is a bad thing for a young man when the papers notice him. You'll have as much space soon as Madame Seigel's Syrup.”

But the younger men were more explicit and generous. His name had gone across the river, and he had been invited to preach at the Commercial-Road, and to lecture to workingmen at the Mechanics' Hall in Holborn. He had pushed on his schools until the inspector wondered at his own report, and the diocesan inspector had asked for him as an assistant.

¹ *Copyrighted, 1900, by the AMERICAN ECCLESIASTICAL REVIEW.*

Meanwhile, and, of course, imperceptibly, all this extenuation was affecting his character deeply. His soul was starved. All his energies went off in enthusiastic work. He never perceived that it was sheer materialism, when the soul was absent. In the beginning he consecrated his work and put a soul into it. Then, as vanity assumed control and men's praises echoed around him, he pushed forward wildly. Work, work, work—here was his cry! The gentle personal love for his Divine Master hallowed and sanctified his earlier efforts; but by degrees this evaporated in favor of a Cause. But the Cause was an Impersonality, though he called it "the Church." If he had identified the Church with its Divine Spouse, all would have been well. But no! The honor of the Church, the advancement of the Church, the glory of the Church—words always on his lips, and of such awful and hallowed significance,—conveyed no meaning, no life to his actions. He would have been deeply offended, if any one had hinted that he had degenerated into a form of worship that is generally veiled under a sacred guise—and only labelled by the truthful malice of the world, or the still more truthful revelations of humility—egotheism. Did not the ancient monks say: *Laborare est orare*? And here just now is not the sage of Chelsea preaching the same divinity of work? And is not Stanley in Christ Church, and Jowett in Balliol, stimulating the flagging energies of Oxford undergraduates by the same? Work, work, work, for it is the law of the universe,—the laws of birth and death, of stars and flowers! Work, because thereby you are identified with Nature by obeying its sacred laws, and thereby alone is true happiness attainable! If any one had whispered to Luke in these days, when he thought he was soaring on the highest altitudes of inspiration: "Come apart and rest a little while!" he would have scorned the suggestion as a temptation to abuse of the highest instincts and betrayal of the most sacred interests.

It was rather fortunate for Luke that, amidst the inevitable jealousies aroused by all this publicity, he had just strength of mind enough to move steadily onward, though not unbiassed or undisturbed. He had not yet had experience enough to write on the tablets of his mind the Pauline summing up of existence—*intus*

timores; but his life was not lacking in those external modifications which the Apostle styles—the *foris pugnae*. Unfair and unfavorable criticisms, little hints of possible imprudences in public utterances, vague suggestions of subdued heresy, the complete suppression of some fine public lecture—these were the drawbacks in a buoyant and most hopeful career. In the moments of doubt and depression that followed,—and they were many,—a memory of past times, of the frugal banquets of the “Inseparables,” of Father Tim’s drolleries and of Father Pat’s kindness, would recur to him; and sometimes there would float across the “*unda irremeabilis*” a tiny letter from the cottage above the sea at Lisnalee, or from the library of Father Martin—hopeful, cheerful, amusing, as a butterfly would float in from spring meadows and lose itself in the horrors of some Lancashire factory, or as a child would place a flower in the fingers of a bronze and unfeeling statue. Then Luke had a friend. And it needs not the sacred endorsement of Holy Scripture, or the expansive comments of that great interpreter, Shakspeare, to be assured that the best gift of the gods to man is a true and truthful friend. And Luke’s friend was not afraid to tell the truth. Witness this. They were walking on the banks of the Serpentine.

“I always choose this place for quiet meditation,” said the friend, in an explanatory tone to Luke, who was rather surprised to be suddenly introduced into the mighty gangway of Life-Guards, servant maids, and babies; “here you are alone, as much alone as Werther and his stars. You meet no one that will trouble the rim of your hat; babies,—God bless them!—are happily unconscious. The other elements of civilization here in the heart of the world are too much engrossed with each other to heed you. I am alone with the stars. Now, Delmege, old man, can you bear an operation? For I am going to do what my judgment calls the rashest and maddest and most ungrateful thing—I am going to pull a friend’s tooth. It is quite true that tooth is aching. Nevertheless, man is an ungrateful animal. I know you won’t bite; but promise not to say a cuss-word. I can’t bear that.”

“All right,” said Luke, “go ahead! I’m used to it. There never before was such a target for the small shot of gratuitous advice. I am as bad as if I had the influenza. Every old woman

at home made herself a Minerva, and every old duffer a Mentor. And here it is worse. It is quite clear the world regards me as a complete and unmitigated fool!" Which little speech shows how far Luke had gone in the way of the "galled jade."

"Now, look here," said the candid friend, "all that's quite true—"

"I beg your pardon," said Luke stiffly.

"Ahem! I mean that—you know—it may be quite true, you know—that advice, very well meant—you know—does not always comprehend the entire surroundings—look at that impudent slut with that soldier!"

"Oh! I thought you were alone with the stars," said Luke; which at once restored his friend's equilibrium.

"Well, now, look here, Delmege, it seems to me that you have two careers before you. On the one hand a life of usefulness and labor, hidden, unsuspected, no storms, no triumphs, but a reward exceeding great; and on the other a life of blare and brilliancy, thunder and lightning, honors and crosses, and then—"

"I understand," said Luke. "You'd have me choose the humbler and safer path?"

"Well," said his friend, dubiously, "perhaps!"

"Let me tell you," said Luke, "once and forever, that I have deliberately chosen the other; not because of its honors and emoluments—I despise them! but the Church requires it. Ours is not the Church of the Catacombs, but of Constantine!"

"It's a truth and a fallacy," said the candid friend. "Meanwhile, allowing all that, and presupposing that you are right in your decision, I don't admit it, you know—"

"Don't admit what?" said Luke.

"That the Church requires very brilliant men, or that the world is much in need of them."

"The world regards the Church as a molehill," said Luke; "a subterranean, cryptic, concealed system, burrowing under all the states and governments of the world,—its conspirators blinking and purblind in the light of day, and with vision enough only to plot, and delve, and undermine all the institutions of civilization."

"Out of which of the infidel reviews did you pick that rhodomontade?" said the friend.

"There now," said Luke, "you are losing temper, and the tooth is not yet drawn."

"Quite true. But now for the operation. I think you are going too fast and will get derailed. All this newspaper notoriety, 'able controversialist,' 'brilliant lecturer,' etc., is quite enough to turn any head not well screwed on; and yours, you know, ah—"

"Go on," said Luke, "go on."

"I'm hurting you," said the candid friend.

"Oh! not at all," said Luke. "I rather like it. It is so ingenuous, you know. You were saying something about my head."

"I see I'm hurting you," said the friend. "Now, I'll put it in a better way. Did you ever feel an impulse to go down on your knees and kiss the hem of the garment of some poor, half-witted, illiterate old duffer, who knew just enough of Latin to spell through his breviary, but who was doing, with sublime unconsciousness, the work of his Master?"

Luke was struck dumb. These were almost his own words, expressed with enthusiasm not quite two years ago.

"Once," he said faintly; "but I had no experience."

"And did you ever," said the friend, not noticing, "did you ever feel an irresistible inclination to get behind some great, intellectual prodigy, who was sweeping the whole world before him apparently, and with one glorious *coup-de-main* block his hat before all his admirers?"

"Never," said Luke, emphatically. "I think that is narrow-minded and illiberal."

"Well, I did," said his friend, dryly.

"Look here, now, Sheldon," said Luke, "once and forever let me say that I feel, and am sure, that the unnatural delay in the conversion of England is primarily due to this cause. You, English, are so narrow and conservative, and petty in your views that you'll never appeal successfully to the broad, human spirit of the age. You don't understand the *Zeitgeist*. The whole trend of human thought is to reconcile revelation with intellect; and out of the harmony to evolve a new and hopeful instauration of human blessedness. Now, we must take our rightful place in this renaissance. It won't do to be silent. Or, rather, we must speak out boldly and confidentially, with large, free interpretations of natural

and supernatural revelations, or hold our tongues altogether. *Falls er nicht schweigt!*"

"Good heavens!" said Father Sheldon, "where did you pick up that horrible jargon? What in the name of common sense, man, are you reading?"

"There now, there now," said Luke, "you don't read, my dear fellow. There's the great drawback. There's no use in arguing further. We move on different planes of thought. By the way, are you coming over to Bermondsey to dine to-morrow?"

Father Sheldon said nothing. He had failed to pull that tooth; and of all botches in creation, an unsuccessful dentist is the worst.

"Poor fellow," he said in his own *sanctum* afterwards, "he's on the down grade, though he appears to be sky-flying. That rush for Mass in the morning, and the substitution of the Rosary for the Office are bad signs. German snatches won't make up for it. Well, the retreat is at hand, thank God! Who knows?"

The retreat came, and the retreat was over; and Luke was the same—only worse. The preacher was a distinguished man, and, therefore, a failure in that line. Luke was delighted—and was lost. "He had never heard such command of language before;" "he did not know, till then, how religion could be lifted so beautifully into the regions of transcendentalism;" "how philosophy, in the hands of a master, can be made the handmaiden of religion;" "and how both together can be clothed in iridescence by the mastery of our mother tongue;" "yes, of course, he was apologetic, and why not? He was speaking to his equals, and was quite right in assuming that they knew all that he knew;" "he said 'sheol' for 'hell;' well, why not? It's the correct word, if you go so far;" "and he always spoke of 'eschatology' in place of 'eternity;' very well, isn't that the scientific term?" etc., etc.

"Ah!" he said to Father Sheldon, "these are the men we want. I'd give half a year's salary to see him invited over to Ireland to give a series of retreats. Wouldn't he wake them up from their lethargy? Wouldn't he show them what culture and education can do?"

"I thought your country used to be called the 'Island of Saints?'" said Father Sheldon.

"Certainly; so it was. You tried to rob us of that as of everything else. But you can't!"

"But the preacher said that the saints and their lives were never intended for imitation, but for admiration."

"And quite right. Do you mean to say that Simon Stylites would be allowed to remain twenty years or twenty days on the obelisk in these times?"

"Perhaps not. But what then becomes of your countrymen and their distinguished title? If there's no room for one saint, what do we want with a whole island full of them?"

"Look here, Sheldon, you are a horrible reactionary—a mediævalist—an Inquisitionist! How in the world will men like you ever convert England?"

"I'm not sure that it's worth converting," said Father Sheldon, lazily; "but I'm sure of one thing—that that modern idea that we are to hold up our saints, our beautiful saints, Francis and Ignatius and Alphonsus, Clare and Rose and Scholastica, as so many dime-museum freaks, to be looked at and wondered at as Divine Curiosities and no more—is the most horrible conclusion which our Catholic neologists have ever reached."

"I give you up, Sheldon," said Luke. "I'll write to-night to a confidential friend in Ireland to get over Father Azarias as soon as possible. He has a big field there."

"I suppose so. May the Lord grant you, Irish, a good conceit o' yersel's."

They were sitting at coffee in the library. It was Sunday, and dinner was at four P.M., instead of the usual hour, one o'clock. The bishop had said a few pretty things about the distinguished preacher the day before at dinner. But the bishop was curious. He liked to gather opinions—an excellent thing. You need never adopt them, like the good Irish prelate who declared with emphasis that he never took an important step without consulting his canons. "But do you always follow their counsels, my Lord?" The bishop, emphatically: "Never!"

But they were at coffee.

"How did you like the retreat?"

Luke was effusive and enthusiastic. The vicar said: "So far

as I am concerned, he might as well have been playing a flute the whole time. It was certainly very pretty."

"Father Sheldon, what are you poring over there?" said the bishop. Father Sheldon was a great favorite. In a solemn, but half-careless manner, as if he had stumbled on a chance passage, Father Sheldon read from the big, brass-bound Bible:

"Michaas said to Achab, King of Israel: 'Hear thou the word of the Lord. I saw the Lord sitting on His throne, and all the army of heaven standing by Him, on the right hand, and on the left.' And the Lord said: 'Who shall deceive Achab, King of Israel, that he may go up and fall at Ramoth-Galaad?' And one spake words in this manner, and another otherwise. And then came forth a Spirit, and stood before the Lord, and said: 'I will deceive him.' And the Lord said: 'By what means?' And he answered: 'I will go forth, and be a lying spirit in the mouth of all his prophets.' And the Lord said: 'Thou shalt deceive him, and shalt prevail: go forth and do so.'"

The bishop was silent, and serious. The vicar shook all over, and snorted once or twice, which was his way of laughing boisterously. A young priest said: "You haven't brought much charity out of the retreat, Father Sheldon!"

Luke said: "There is no use in talking here; Father Sheldon is a bronze statue, with his face turned to the past!"

"That's all right, Delmege. But when a man comes to dress and drill one hundred priests, so as to refit them for better work amongst a few hundred thousand souls, and when, perhaps, one of these captains is himself trembling in the balance, we expect something else besides 'Sing a song of sixpence,' and 'isn't that a dainty dish to lay before the king?'"

You'd like to see a portrait of Luke Delmege just at this time. Well, here it is:

II ALBEMARLE BUILDINGS, VICTORIA ST., W. C.

Dearest Mother:—I went up for my first-half a week ago, but got plucked. The questions were beastly. MacKenzie, an old Scotchman, who lived on oatmeal till he came to London, and now doesn't know himself, was my chief examiner. He asked the most absurd questions,—the percentage of fibrin in the blood, the specific difference between enteric and adynamic fever, the effect of hydrocyanic acid, etc. I was thoroughly made up in surgery, for which I have a peculiar taste, yet he never asked a question, except something ridiculous about the treatment of embolisms, and I could have given him lights in psychological and mental science, where I am A1, but he never asked a question. Then, he's not a gentleman. "Young mon," said this red-headed Highland savage, "I'd recommend you to qualify as a hairdresser.

It is a branch of surgery, ye ken." I have reported him to the trustees, and demanded a second examination. Dr. Calthrop is down here, examining in bacteriology, and, pardon the pun, he's backing me up. By the way, tell Barby that her clerical friend is coming out. He now parts his hair in the centre, and has assumed an Ionico-Doric accent. But I must say he preaches well and effectively. In fact, he's becoming a crack lecturer on this side. I cannot compare him, of course, with the Master of the Temple, for there will be always wanting that *esprit* and those little *nuances* of thought and expression that denote the university man. But he is strong and versatile, and I think, when he gets into the Attic accent, he will do fairly well. Just tell Pap that there was a blunder in the examination programme, and I am going up again. Perhaps he may write to Calthrop, who is a power here. I'll let him know later on about MacKenzie, and he'll probably give him a wiggling. Evidently, the uncouth fellow didn't know who I was.

* * * * *

Ever affectionately,

LOUIS J. WILSON, B.A.

One of the effects of which epistle was this :

DUBLIN, Sept. 8, 187—.

Rev. Dear Father:—I must write to tell you how proud and pleased we all are at seeing your name so frequently in the *Catholic Times* and *Tablet*, and in so honored a way. And now comes a letter from Louis, enthusiastically sounding your praises. I should give extracts, but I am afraid I should hurt you. But he is a great admirer of yours, and I cannot help thinking that our dear Lord has created this reverence and admiration in order that you may exercise a holy controlling influence over poor Louis in the midst of London temptations. I am supposing that you have not met him as yet in London; but his address is: 11 Albemarle Buildings, Victoria Street, London, W. C., and I am sure, if you could spare time to call on him, he would be highly pleased and flattered by your condescension. Do, dear Father! *It is a question of a soul and its future*, and your reward will be exceeding great. Sophy Kennedy, an old schoolmate of mine, now in Kensington, has also written to say she has been to hear you; and when I told her you were a friend of mine (this was presumptuous, of course) she actually sent me congratulations, and doubted if I'd acknowledge "small people" any more.

I am taking up too much of your valuable time with my nonsense; but our next letter from Louis will be a breath from Paradise.

I am, dear Rev. Father, respectfully yours,

BARBARA WILSON.

"A pan of hot coals on my head!" said Luke. "I must really look up the lad. I daresay he has forgotten our little *rencontre*. Of course, he felt he deserved richly what he got."

And, accordingly, some days later, he again crossed Westminster Bridge, and found his way to Albemarle Buildings. The Buildings were laid out in flats, on the French system. A respectable, middle-aged woman kept the keys.

"No, Mr. Wilson was not at home—had gone to the 'ospital," she supposed, "and would not return till late. He rarely dined at 'ome."

Luke was turning away, not too disappointed, for he dreaded the interview, although prepared to be very conciliatory and condescending, when the woman said:

"I perceive you're a clergyman, sir, and perhaps a friend of this young gentleman."

"Well, we are acquaintances at least," said Luke, straining at the truth, "and I am much interested in him."

"Well, then, sir," she said, "if someone would take him in 'ands. I fear he's not doing well. Would you walk upstairs, sir?"

They went upstairs, although Luke felt that he was intruding somewhat unwarrantably on the privacy of another. The woman unlocked a door and ushered him into an apartment filled with some strange, pungent, aromatic odor, such as hangs around a druggist's or perfumer's shop. There was chaos everywhere. Pipes of all shapes and forms, pots of unguents, masks and wigs, photographs, some quite fresh, some faded, of actresses and beauties. There were two side by side in a frame. One was subscribed "Circe;" the other, which Luke recognized as Barbara's, was simply marked by one red spot, which Luke soon discovered was a heart on fire. Over the mantelpiece hung a splendid enlarged photograph of the Canon, and in the frame was inserted a shield with the arms of the Murray family, and their motto, *Sans tâche*.

"It would cost me my situation, sir," she said, "if it were ever known that I brought you here; but I am a mother, and I know what it is to see the young astray. Has this young gentleman a father or mother? I know he has a sister, for every post brings him a letter from her. He never mentions his parents."

"Yes. I understand his parents are living. I know little of them; but I know his sister and their uncle." He pointed to the photograph.

"Well, sir, the poor young gentleman is doing badly. He often comes 'ome hintoxicated, has picked up with a dangerous lot—"

"Does he read?" queried Luke, looking around in vain for thick folios and bones.

"A good deal of these," she said, pointing to a heap of tattered novels. "But these are the real dangers,"—she pointed to the photographs, and took down a phial from the mantelpiece.

"He can take all that in a day," she said, pointing to the label, "enough to kill ten men. And he won't stand much longer, sir; mark my words, he won't stand much longer, unless someone steps in to save him.

"You won't see him sometimes for days together," she continued. "I knocks and knocks, and, thinks I, we'll have a crown-er's inquest here soon. And then he comes out a-shaking all over like a haspen, an' his face a-shining like the hangels. But it ain't hangels, but devils, he has seen."

"I'm much obliged to you for your confidence," said Luke, coming downstairs. "I must see to it at once."

"And you won't mention to no one what I have showed you?" said the woman.

"Never fear," said Luke.

"A pretty bad case!" he thought, as he wended his way homewards; "a pretty bad case. I must write to his sister or uncle. And this is the fellow I was half-afraid of a couple of years ago in that drawing-room. It needs travel and experience to know the world after all, and to know that there are few in it that are not beneath you."

Which shows that Luke had now fully adopted the philosophy of one of his Mentors, and was holding his head—very high.

XV.—AYLESBURY.

"I have been thinking of making some changes in the cathedral staff," said the bishop to the vicar in the library. "I'm not too well satisfied with the seminary, and should like to see more life and progress there. Would not Father Sheldon, with his very high ideas about the priesthood, be an admirable guide for young students?"

"Certainly," said the vicar, "except that, like myself, he speaks too plainly sometimes."

"Very true," said the bishop. "There would be some danger there. And I must remove Delmege—"

"Delmege?" said the vicar quite alarmed.

"Yes, for his own sake. I see clearly he is rather too interested in the platform—too little in the pulpit."

"He speaks well, and is doing excellent work," said the vicar.

"True; but is all that he says either useful or edifying, do you think?"

"Well, he does rub the wrong way sometimes," said the vicar, reluctantly.

"I had been thinking of speaking to him seriously about some of his utterances," said the bishop. "That perpetual harping on the English schism and on Irish fidelity does not exactly please our English audience. '*We* kept the Faith in Ireland when, at the dictation of a savage king, *you* flung aside the glorious heritage,' does not soothe the British mind."

"I should say not," said the vicar laughing. "But it is the truth, not its utterance, that is painful."

"Then," said the bishop, resuming, "I turned over a file of newspapers the other day, and came across this singular passage in one of his lectures:

"The English mind is by nature antagonistic to Catholic truth. It was not Luther, it was the legend of 'Faust' that prepared the way for the Reformation. The world was tired of asceticism and saints. So were the English. They wanted the gods, their liberty, their sensuality. They found their gods in such satyrs as Luther and Henry; they found their liberty in the assertion of individual freedom; sensuality followed. And if all England were Catholic again, and the Pope presumed to order an additional fast-day, you would call out the Reserves and mobilize the fleet at Spithead."

"Yes, I remember," said the vicar, laughing. "The fellow has the knack of putting the truth unpleasantly. I remonstrated with him. 'Is it true or false?' he said. 'Perhaps true,' I replied. 'Then why not tell it?' he said. He can't understand that it is not always desirable to advance unnecessary truths."

"He wants experience," said the bishop. "I was going to say 'correction.' But, you know, these fire-eating Irishmen won't take correction. Then I thought of sending him to Whitstable. But that is too great a responsibility—"

"I shall miss him greatly," said the vicar. "He is a fine, manly young priest; hits straight from the shoulder, and is undoubtedly a clever fellow. What a pity these high-blooded natives won't bear the bit!"

"Then I thought of Aylesbury," said the bishop. "I could bring up old Collins here. But would Drysdale be able to control this young enthusiast?"

"I think so. Delmege, the moment he recognizes the sanctity of his pastor, will be as wax in his hands."

"Be it so, then," said the bishop.

"I shall miss him sadly," said the vicar, with something that seemed like a sob. "No doubt, we are a leaden lot."

The following Sunday evening there was an important function in the Cathedral. The bishop was to assist in *Cappa magna*. Luke was to preach.

All were assembled in the inner sacristy just before the ceremony commenced. Luke was slightly nervous. It was the first time he had to preach in the bishop's presence, and, say what you please, it is an ordeal to speak before an accomplished preacher, who also holds the keys of life and death.

"Would you assist the bishop?" said Arthaw, who was master of ceremonies, "whilst I look after the altar."

Luke moved forward and took up the *Cappa magna*. Now, the *Cappa magna* is the most beautiful of all the beautiful vestments with which Mother Church, in her great love, clothes her children. I cannot conceive how any lesser genius than that of Michael Angelo could have devised it. A judge's ermine is nowhere in comparison, and even the coronation robes of royalty pale into insignificance before it. But, like all beautiful things in nature and art, it must be handled with science and skill and delicacy. You succeed by a hair's breadth, and it is a success. You fail by a most trifling misdirection, and it is a consummate and irremediable failure. Now Luke had neither science—because he knew nothing about this airy, fluffy, delicate thing; nor skill—because he had never touched it before; nor delicacy—for his strong, muscular fingers had not yet tapered into sensitive, nervous points. But he had all the confidence of inexperience. He took up the beautiful silk and ermine in his arms, and tossed it lightly over the

bishop's head. The bishop shouted: "Take care!" But it was too late. The bishop found that the long, shining masses of crimson silk hung like a curtain before him.

"You have put it on wrongly," he said angrily.

Luke tried to remedy the blunder by shifting the ermine around. It refused to be shifted. Luke was as crimson as the silk. He pulled and shifted and tugged.

"Take it off," said the bishop.

More easily said than done. Luke lifted it, and then found the bishop's head hopelessly entangled in the mighty mazes of the silken net. Then came a series of objurgations and apologies accompanying the tremendous conflict, whilst every moment seemed to involve the bishop more hopelessly in the silken intricacy. The brethren moved not. There was a faint sound as of a titter; but no! British equanimity and self-poise were proof against the temptation, and no one stirred from his statuesque position to help the struggling agonistæ. It was too good to terminate or interrupt. They enjoyed it in British fashion by looking at one another. Just then the master of ceremonies came in. He ran his hands into the pockets of his soutane, looked around calmly, and said aloud: "Well, I'm blessed!" Then, moving forward, he pushed Luke gently aside with "Allow me!" and, putting his arms under the tangled silk and ermine, he gently lifted it, turned it around, kicked back the long, shining train, and it was done. Then he ordered all forward, and Luke, with burning face and tingling nerves, took his place in the procession. He found it difficult to compose himself during Vespers, and forgot all about his sermon in the painful retrospect, until Arthaw bowed to him, and took him over to receive the episcopal blessing. The bishop saw his embarrassment, and showed, as only a bishop can, some invisible and intangible kindness. Then Luke was in the pulpit. He stammered through his text; then recovered himself, and spoke the first four sentences of his sermon well. His clear, metallic voice tolled slowly through the great overcrowded building, searching into every corner, as he leaned on every syllable and accented every final consonant. Then, in an unhappy moment, his memory reverted to his little *gaucheries* in the sacristy, and, as the shame came back, he forgot the trend of his discourse and began to flounder through

some dreary platitudes. But pride came to his relief, and his heart began to pump blood into his brain, until all the faculties fortified took up their work again, and the paralysis ceased, and the faithful and pliant instrument obeyed the soul; and without blunder or flaw, the beautiful discourse flowed on to the end, and men drew breath and said "it was good!" After Benediction, and before divesting himself even of his birretta, the bishop came over, shook Luke warmly by the hand, and said:

"I have rarely heard anything so beautiful and practical!" which, from a Briton, meant a good deal.

Next day Luke was in his library. The spirit of work had now seized him and possessed him, until he felt work, work, work, was the elixir of life. He had now determined to plunge deeper than ever into his slums, and to drag out of their horrors the souls that were festering there. For this purpose he had drawn up a large map, showing every street, lane, alley, and court in his district, and was just giving the finishing touches to an aristocratic and classical spot, called

Granby Court, Granby Lane, off Spittal Alley,

when the door opened and the bishop entered.

"At work, Delmege?"

"Yes, my Lord!"

"What would you think of going to Aylesbury?"

"Ay—ay—Aylesbury?" stammered Luke.

"Yes; I am sending you on to Drysdale. He is a brusque Briton, but a good fellow. You'll like him. When could you be ready?"

"Oh! at any time your Lordship pleases," said Luke, somewhat nettled, and thinking this might mean a fortnight's notice.

"Well, it's just now three. There's a train at half-past four. Could you meet it?"

Then the whole thing burst on Luke's mind, and he said, stiffly, as he rose: "If your Lordship pleases!"—and passed out of the room.

Whilst he was engaged in packing his few books and clothes, a timid knock was heard, and Father Sheldon came in.

"What's up?" he cried in amazement.

Luke turned away.

"What's the matter, Delmege? Where are you going?" said Father Sheldon, quite alarmed.

"Never mind," said Luke, turning around. "Look here, Sheldon, you are all the same—a pack of hypocrites. I tried to believe otherwise; but now my turn has come."

"I don't understand you," said Father Sheldon. "Are you going back to Ireland?"

"I wish I were," said Luke, bitterly. "Only that I have engaged myself for seven years, I should go back by the first train."

"But, for heaven's sake, man, what is it all about?"

"It's all about this—that I'm ordered off to Aylesbury at an hour's notice, as if I had the plague. Of course I should have expected it. The moment a young Irishman makes himself useful, or—or—a—remarkable, that moment he's shifted to some obscure place."

"There may be some reason," said Father Sheldon, diffidently.

"Of course there is. The universal reason of jealousy. I shouldn't mind so much, but the good bishop was kind and—hypocritical enough to pay a marked compliment last night, and then—"

"I'm extremely sorry," said Father Sheldon, moodily.

"There's more Saxon duplicity," said Luke bitterly. "I'm quite sure there's not one in the house who is half so glad as you are—"

"Be it so," said Father Sheldon, going out.

As Luke passed down the corridor, he stopped for a moment at the vicar's door and timidly knocked.

"Come in!" said the gruff, well-known voice.

"I'm going," said Luke briefly.

"I know it," said the old man. "There's a quarter due."

"I'm sorry for leaving you, sir," said Luke, with a gulp; "you have been very kind, and I couldn't go away without saying good-by!"

The vicar was writing. He folded the paper in an envelope, and handed it to Luke.

"Good-by, Delmege," he said. That was all.

"All alike," thought Luke. "Made out of putty and then frozen."

It was a week before he opened the envelope. Instead of £7 10s, the quarter's salary, the check was written for £10.

A two hours' run brought the sad and disappointed Luke to his new home. He drove rapidly to the presbytery. The rector was not at home. The housekeeper left his luggage in the hall, and did not even show him his room. He went out to see the church, muttering "brusque and British enough!" The little church was very dark, and the air was redolent with incense. He said a little prayer, and looked around, trying to imagine his congregation.

"Somewhat different from the Cathedral," he thought. "I shall not have to raise my voice here." He went behind the choir screen, and examined the music. He then studied the brass tablets on the benches, with the names of the pew-proprietors. There was no "Lord," not even a "Sir."

"The Canon would be disappointed," he whispered. He meant himself, though he did not know it. He started at some names. They were connected with art and literature. "I must mind my P's and Q's here," he whispered. "Let me see." He went up to the predella of the altar, and looked around, casting his voice in imagination up to the stained Crucifixion that lighted the front gallery. "'Twill do," he said. He meant "I'll do." He examined the cards in the pews again. "'The Misses Pardoe!'" he said. "I wonder who are these. 'Fräulein von Essler;' 'Mademoiselle Deshayes;,' rather cosmopolitan. 'Jeremiah O'Connor.' Hallo, Jeremiah!

Quae regio in terris, nostris non plena laboribus?

'Arthur Henry Halleck!' Can this be the *Nineteenth Century* reviewer? After all, I shall have some one to speak to."

Just then a visitor arrived in the shape of a great brown shaggy retriever, ringed all over with bronze curls. Gravely and sedately he moved up the aisle, until he reached to where Luke was standing watching him. He then as gravely lifted his right paw, which Luke instantly grasped.

"Good-day, old fellow," he said; "you're the first to welcome

me. I'd swear you are an Irishman." So they passed into the presbytery again. This time the rector was at home. He rushed out, a fussy little man, his gray hairs all tossed awry, fussily shook hands with Luke. "You, Delmege?"—took up the hat-box, bade Luke take the portmanteau—"Come along to your room; you'll have to rough it here, you know. There! A place for your books, bed, chair, table. You'll have some tea?"

"At the usual time," said Luke, coldly. He thought there was hardly sufficient recognition of his dignity. Then he sat down and looked around sadly. It was not a prepossessing kind of room. It was very large, with a very low ceiling, worm-eaten boards, pretty large rat-holes in the corner, cupboards where ghosts might hide—altogether a rambling, antique, haunted, mysterious kind of room, such as you might see in ancient castles, long since disused. One thing redeemed its darkness and general mustiness. There was a noble window, opening on a tiny plot of grass, and commanding an extensive view of a high, brown, bare wall, which Luke soon found was the northern gable of a hideous Wesleyan conventicle. For hence in the long summer twilights, and the long winter nights, did Luke often hear the dismal wailings of Calvinistic hymns, droned out by raucous male voices or the shrill trebles of women, and the eternal burden was:

Oh! let us be joyful, joyful, joyful,
When we meet to part no more!

But there was one hymn, redolent of Calvinism and discord, which was sung morning, noon, and night in this dreary conventicle. It haunted Luke like a spectre, and he confessed that, to the very end of his life, it sent his heart into his boots. It was all about being saved! saved!! saved!!!

"If these be the pæans of the elect," thought Luke, "I wonder on what unimaginable minor key are pitched the wailings of the lost!"

It was his first introduction to the gloom and desolation of the English religion.

"And these are the people who, through their writers, through Dickens and Arnold and the host of globe-trotting cynics, try to turn into ridicule the sweet, sunny religion of Italy and Spain!

But they produced a Faber, Luke. Well, that saves them somewhat."

There was a short service and Benediction on Thursday evening, at which, to Luke's surprise, there was a very large attendance. And here he noticed that almost invisible but terrible line of demarcation, that in all English churches separates the imperialists from the helots. The front benches were sparsely filled with well-dressed, stately English; the last two benches were well filled with poorly-dressed Irish, whose very attitude was an apology. And back in the gloom of the porch, hidden in the shadows of the confessionals, the exiles thronged, and swayed to and fro, and flung out their arms in adoration, and shook their beads, as long ago on the mud floors and white-washed cabins in the Irish hills. Luke couldn't stand it.

"Stand up, and go on to those vacant seats," he said peremptorily.

"God bless your reverence; but we'd rather be here." And there they remained.

It was his first little *rencontre* with his pastor. He referred, in not very measured terms, to this heretical exclusiveness in the House of the Great Father.

"There should be no distinction of class here, as there shall be none on the Day of Judgment. And, from my experience of England, Doctor, I tell you that the one secret of the Church is this: Preserve what you have got and develop it; don't waste your energies in fishing in barren waters."

"Your experience?" said Dr. Drysdale mildly and apologetically. "You've been a good many years in the country?"

"Two years and six months," stammered Luke, blushing at his own conceit.

"Oh! I nearly agree with you, my young friend," continued the rector; "but there are practical difficulties, which, perhaps, at some future time, you, too, may be invited to solve. For example, did it occur to you that there is a heretical gas company that insists on being paid every quarter; and a heretical corporation that demands rates; and an organist who, though not a heretic, wants bread and butter; and a sacristan who, though an excellent Catholic, must be fed as becomes a Briton; and last, not least, a

most estimable young Irish confrère who, perhaps, too—but, perhaps, I'm wrong?—Can it be that our idealistic brethren across the Channel live, in a balloon-like way, on fresh air?"

"Ye have left them precious little else to live on," said Luke, who was half angry, half amused.

"By the way," said the old man, not heeding. "What drink do you take for dinner?"

"Water," said Luke.

"Because I've had some little trouble with your predecessors here," said the rector, calmly and suavely. "One would like a glass of wine, and that meant laying in a dozen; another would have beer, and so on. I submitted the matter to the Ordinary, and his Lordship decided that I was to allow my assistant in future three pence a day, and you will be at liberty to select your own liquor."

"Good heavens!" thought Luke. "They'll never believe me when I tell this in Ireland."

Nevertheless, his training had already habituated him to common sense, and he rather admired the rector.

Luke preached on Sunday evening after Compline. Luke preached well. He did not anticipate a very distinguished or appreciative audience, and his nerves were calm under the indifference. But when his practised eye detected quite an aristocratic and educated audience, he pulled himself together, and directed his train of thought in the channels that might suit them.

"I dare say they have heard of me," the dear little idol whispered, "and expect something. I must not disappoint them."

And here let it be said that in these two years and a half Luke had picked out of reviews and pamphlets more theological information than he had acquired in his four years' divinity course. And now he had to study more closely, and address his studies to special subjects, because he found, in a few weeks, that he was now addressing not only a congregation of converts, but that, every Sunday evening, his audience was largely composed of Protestants of every shape and hue, from the eager solicitor, or doctor, or banker, down to the dragoon from the cavalry barracks, who, during the discourse, sliced oranges for his best girl. This latter episode, indeed, rather disturbed Luke's equanimity at first, and his

Celtic temper brought him perilously near an explosion; but he became accustomed to the unintentional irreverence, and, after a few Sundays, ceased to notice it.

Then he found that, on Monday morning or Tuesday, a Baptist, or Socinian, or Unitarian would claim an interview with the object of controverting some statement in the sermon of the previous evening; and Luke became suddenly aware that there was a good deal to be studied and considered before he could break through the crust of self-opinion that gathers round the right of private judgment.

But we are anticipating. On the first Sunday evening, when Luke entered the presbytery, expecting to receive the congratulations of his rector, he was surprised to find the little parlor full of parishioners. Three or four families were represented from father, grave and solemn, and mother, smiling and happy, down to grown maidens and youths with great black eyes and olive faces, and even little children, who looked up boldly and inquiringly at the new assistant. There was a little amicable rivalry amongst them, and the question was—who was to secure this clever, handsome young Irishman as guest for the evening.

“Now, Mr. Godfrey, you are always monopolizing our priests. There was no such thing as getting Father Collins to come to us.”

“Oh! dear, dear! and we used to say that Father Collins lived at the Hermitage.”

“Now, Mr. Godfrey, we really must make a rule that will not be infringed upon. We must have Mr. Del—Del—”

“Delmege,” said Luke, smiling happily at this battle in his honor.

“We must have Mr. Delmege *every* Sunday evening, and on alternate Thursdays.”

“Really, Mrs. Bluett, you are most grasping and intolerant. I appeal to the Doctor.”

The Doctor was tossing up the long ringlets of a little maiden of five summers, and here looked up.

“I’m sure,” he said, shrugging his shoulders, “I sha’n’t interfere. If you could manage to divide him, as Solomon intended with the baby, it would be all the better.”

Mr. Godfrey, however, bore away the prize triumphantly. Luke had sense enough to whisper to his rector: “Shall I go?”

"By all means. But don't stay later than ten. They'll like you all the better."

And this was Luke's first introduction to a good pastor, whom ever after he regarded as the greatest and dearest of the "dii majores" who were enshrined in the secret temple of honored friendship, and to the circle of the gentlest and sweetest people that he had yet or ever known. It is quite true, indeed, that he had some academic discussions from time to time with his pastor, generally on political topics, but these, too, were tacitly avoided after a while. And for a time he was embarrassed and puzzled at the idiosyncrasies of English life. He couldn't manage cold roast beef and cheese and ale at eight o'clock at night; and old John Godfrey was considerate enough always, when placing his hand on the cover of the Stilton, to shout: "Look out, Father Delmege!" So, too, he found it hard to understand how grave men of forty or fifty could spend hours over a stupid game of dominoes, with nothing but counters in the pool; and he thought whist insufferable. Sometimes, too, he fidgeted in his chair as he sat around a winter's fire, and a calm, Carthusian silence pervaded the whole family circle.

"Isn't this enjoyable, Father Delmege?" John Godfrey would say, taking the long clay from his mouth and exhaling a mighty cloud.

"Very," Luke would answer, adding in his own mind, "not quite as bad as a jail, but a great deal worse than a college."

But he got used to it, and his nerves were gradually toned down into the silky smoothness that reigned everywhere around him. And he began to see great deeps of affection and love far down beneath the icy surface; and every day he was made aware of genuine kindness, gentle, undemonstrative, unobtrusive, until he grew to love these grave, pleasant people, and they loved him in turn.

"Bah!" he used to say angrily to himself sometimes, "there's only a sheet of tissue-paper between the two races, but politicians and journalists have daubed it all over with the visions of demoniacs. When will the great man arise to drive his fist through the obstruction and let the two peoples see each other as they are?"

And the great, white-haired Canon at home began to rise steadily in his esteem, and Lisnalee became more shadowy and cloudy than ever.

Luke would not sing "The Muster" now.

"I really must write to Sheldon," he said. "I treated him badly. I am almost tempted to write the bishop to thank him. But I'll express it later on."

[To be continued.]

OUR SERMONS AS A MEDIUM OF SYSTEMATIC TEACHING OF RELIGION.

THE subject of all Christian preaching is, directly or indirectly, Jesus Christ, the Incarnate Word. *I judged not myself*, says St. Paul, writing to the Corinthians, *to know anything among you, but Jesus Christ; and Him crucified.* And St. John in the Apocalypse: *I am alpha and omega, the beginning and the end, saith the Lord God, who is and who was, and who is to come, the Almighty.*

The Church leaves her ministers free to choose their own method of treating this subject. If they select for their theme some revealed doctrine or duty, the method is called topical. If they take the Gospel or Epistle and expound and apply it, verse after verse, their discourse is called a homily, and the method homiletic. Finally, the catechetical method is the systematic teaching of religion according to the order of the catechism or of theology.

This last method appears on many accounts the one generally to be preferred, partly because it is the only one of the three that is scientific, and partly because it is the one best suited to the exigencies of Catholics in missionary countries, such as our own. This latter reason needs some explanation.

Our Catholic laity have in these days an opportunity of doing apostolic work on a grander scale and with more hopeful prospects of exercising a deep and lasting influence upon those around them

than has been the lot of people in any other time or country since the establishment of the Church.

What is this opportunity? It is, first of all, the opportunity of example,—of showing their fellow-citizens, by daily life and conduct, the beauty, the consistency, the truth and happiness of practical Catholic faith. Americans of all religious denominations are sick of mere lip-worship, of hollow forms and shams, of whited sepulchres. They crave for a religion of the heart, grounded on a solid basis of truth; and they wait to see it preached, not in words alone, but in actions,—sincere, uniform, unpretentious actions,—to embrace and practise it themselves. Now, the Catholic Church here in America supplies such a religion; but the preaching of it to outsiders is entrusted by divine Providence chiefly to the laity, not from the conventional pulpit, but in the home, in the workshop, in the railway car,—in every place of social and business intercourse. Wherever there is a Catholic layman, there is a Catholic pulpit, from which an influence may go out, more potent for good and wider in its sphere than much of our formal preaching.

Our laity has another opportunity intimately connected with this just mentioned. It is to give an intelligent, satisfactory account of their faith to sincere inquirers. Outsiders have traditional prejudices against us, supported by misunderstandings and misrepresentations. Many of them wonder how such an accumulation of idolatry, superstition, craft, duplicity, etc., as they think us, can have held together so long. But, side by side with these prejudices, is a suspicion, a dread, that after all we may be in the right. They know well how easy it is to start a falsehood, and how hard it is to stop it in its mischievous course. May not all they have been hearing about Catholics since their childhood be such a falsehood? At least, they think it worth their while to inquire; and they will inquire if they are acquainted with a practical Catholic whose truth and honesty and sterling worth have won for him confidence and respect with all who know him. And that inquiry implies not only the working of divine grace in those men's souls, but it implies also a special economy of divine Providence, by which their conversion and salvation are made to depend very much on the ability of that Catholic layman to give them a satis-

factory explanation of the teaching of the Church. This he will be able to do only by following closely a continuous, systematic course on Christian faith and duty. Hence the necessity of the American pastor giving such a course.

The conditions of American social life, then, seem to demand that Catholics be instructed systematically in their religion. The advanced education of the people demands the same. Theology, as the scientific development of faith, is, in its inception and progress, the work of the Holy Spirit, intended to meet a natural, legitimate craving of the educated intellect. The same craving exists in the popular American mind; and, to satisfy it, we are clearly bound to systematize and connect in a definite, consistent, beautiful whole our doctrinal and moral teaching of the people. This is particularly necessary for those business people who have precise, well-arranged ideas on other matters, and who feel real pain not to have similar ideas on religion. They are themselves much to blame for their bewilderment, because they do not give to their spiritual interests any of that serious thought, of that patient study which they devote to their ledger and bank-book. Yet the pastor is not wholly blameless who does not give those men a comprehensive grasp of the essential means of salvation. Our divine Lord on many occasions condensed into a few words "the whole law and the prophets." We shall produce much more abundant fruit than we do if we imitate Him in this as well as in other characteristics of His teaching.

The Third Council of Baltimore earnestly advises priests "to give a connected and thorough presentation of Christian doctrine either in the order of the Roman Catechism, or in that of the catechism of the diocese, or of any approved author." The Fathers of the Council did not wish to interfere with the liberty of preachers by imposing on them any formal precept regarding the choice or sequence of subjects; yet, for all zealous priests, the united exhortation of their bishops assembled in synod will have the directive influence of a law, especially when the exhortation results from intimate knowledge of the requirements of the people.¹

¹ I admit freely that the homily on the Sunday Gospel or Epistle was the most ancient form of preaching. It is also in stricter accordance with the spirit of liturgy

At the outset of this course we should inspire our people with deep reverence and with filial confidence, obedience, and love toward the Church which we represent in the pulpit. We should explain to them clearly and forcibly that it is an active, organic, divinely endowed being, that has been living and working in the world since Jesus Christ called it into existence, and shall continue to live on and to work on to the end of time; that it saw Him, its Creator, in the flesh, witnessed His miracles, listened to His teaching, stood by at His death, conversed with Him after His Resurrection, gazed in awe on His divine Person ascending into Heaven. We should make a rapid survey of its action on the human race after its baptism in the Holy Ghost and fire on the day of Pentecost; its conflict with Judaism, paganism, philosophy; its victory over the Roman Empire—the world's stronghold of error; its conversion of the savage hordes that swept down on southern Europe in the fifth and succeeding centuries; its formation of Christian society; its struggle with error and passion from Luther's revolt down to the present day. We should bring out clearly the identity of the Catholic priest with that world-wide, undying, theandric creation of God for the regeneration and, salvation of the human race. Its commission to teach and save is his commission; its authority is his authority. He can say with truth: "The Catholic Church that I represent, and whose voice I am, is the divinely appointed teacher of the nations, and her message of salvation all are bound to hear. That message I now deliver to you. He that hears her, speaking by her accredited

than either the topical or the catechetical sermon. But neither its antiquity nor its greater harmony with the public prayer of the Church can at all weigh against the exigencies of modern Catholic life. Besides, in the early and mediæval ages of the Church,—in fact, down to the German-English revolt of the sixteenth century,—the mysteries of faith were taught not by preaching alone, but by the language of symbols; not during half an hour a week, but by magnificent ceremonial celebrations, frequently continued through several days. In those times, in addition to the fifty-two Sundays of the year, nearly forty festivals, with their vigils and octaves, were celebrated, not to commemorate, but to represent the mysteries and effects of Redemption. In our days, on the contrary, when symbolic religious teaching is no longer the powerful agency it was, its place must be supplied by some other means; and no other seems so fitting or practicable as the systematic course here recommended.

minister, hears Jesus Christ; and he that despises her, while so speaking, despises Him whose commission she discharges."²

When a pastor has made clear to his people his delegated authority to teach them all things necessary for salvation, he should in his next sermon give a summary of those things in the order of the catechism. This summary should itself be often summarized throughout the course, so that the relation of each truth or duty explained to the whole body of revelation may be easily comprehended.

In the first series of sermons on Christian doctrine, clearness, brevity, progressive movement, freshness of presentment, and, above all, unction should give a growing interest to our words as we proceed. Hence, minute details should be reserved for the next series. Each sermon should glow with fervent sentiments springing from our spiritual conception of the theme. Much solid instruction must be conveyed of course; but it must be conveyed in an emotional rather than in an intellectual form. Unmoved ourselves, we may speak fluently, without moving others, of the attributes of God, of the Incarnation, of the Sacraments; but if we bring them home to ourselves as living, present realities, if we set them side by side with those other realities that press upon our physical and social life, such as light, air, food, home, friends, etc., we must be filled with amazement and awe, with fear vanishing into ecstasy, somewhat like men introduced blindfolded into a gorgeous palace, when the bandage is taken from their eyes and they gaze on the undreamt magnificence around them. So should we feel, and with such feeling should we speak the revealed truths we announce. After hearing us, the people should go away so enraptured with the majesty and power and goodness of God, with the wealth of grace offered them in the Sacraments, with the ineffable bliss in store for them, that, for the time being at least, the

² It does not follow from what is said here that a pastor, teaching his people, is infallible in all he teaches. He may misunderstand, or exaggerate, or minimize, or even falsify the doctrines of revelation; but if he do so, consciously or unconsciously, he does not, as far as he leads others into error, represent either Jesus Christ or His Church. Yet, notwithstanding this possibility, the people can have no prudent doubt that he is a faithful exponent of divine revelation, as long as he is delegated to preach by his bishop, who, himself, is in communion with the Vicar of Christ, the supreme and infallible head of the Church.

human interests of life would be pushed far into the background, sin would be unbearable, and the vision of faith the only source of true happiness.³

After the first course of sermons on the catechism has been preached, a pastor will go over the same ground, giving fuller details of doctrine and duty, explaining and refuting popular objections, and especially animating the audience to a higher standard of Christian living corresponding to the brighter vision of faith which they receive.

When divine truth is thus systematically explained in a setting of appropriate sentiments, affections, and resolutions, it irradiates the soul of the listener, satisfies his spiritual longings, and brings him nearer to his Saviour. It gives him, too, a deep practical interest in the promotion of Catholic missions, in the spread of Catholic literature, in the triumph of Catholic truth. He defends religion with modesty, but also with confidence and zeal, whenever he hears it misrepresented or insulted. Unlike so many of our people who scarcely come in contact with the Church, except in the Sunday Mass and the Paschal Communion, this man shares to the fullest in her world-wide life and work; his heart beats in unison with hers in her triumphs as in her sufferings, in her head as in her members, in her mission to the South Sea Islander as in her ministry at home in his native parish.

BERNARD FEENEY.

Greenfield, Ohio.

PLAINSONG AND MEDIÆVAL MUSIC.

THE fact that the formation is now being attempted in America of a branch of the English Plainsong and Mediæval Music Society draws attention to the aims which have governed this body since its foundation a little over ten years ago. The objects for which the Society was founded, in their nature, appeal as strongly to Catholics as to the Anglican churchmen who largely compose its membership.

³ By frequent repetitions, allusions, and digressions, in our sermons, we ought to make our hearers familiar with the real though invisible world of faith in which we live. *Justus meus ex fide vivit.* Life is scarcely possible without contact and familiarity with its surroundings.

The Society was founded professedly for purely antiquarian purposes, and its objects are as follows :

1. To be a centre of information in England for students of plain-song and mediæval music, and a means of communication between them and those of other countries.
2. To publish fac-similes of important MSS., translations of foreign works on the subject, adaptations of the plainsong to the English use, and such other works as may be desirable.
3. To form a catalogue of all plainsong and measured music in England, dating not later than the middle of the sixteenth century.
4. To form a thoroughly proficient choir with which to give illustrations of plainsong and mediæval music.

Though the membership is not large, it is distinguished alike by its scholarship and by its enthusiasm in forwarding the work of the Society. The researches, for example, of the Rev. W. Howard Frere, the Rev. S. H. Palmer, and the Honorable Secretary himself, not to speak of others, evince a high standard of antiquarian scholarship; and the value of their investigations in early and mediæval music is inestimable. On the roll of membership are found, moreover, such names as those of Sir Arthur Sullivan, Sir John Stainer, Sir George Martin, Sir T. F. Bridge, and others, which would appear to secure to the Society as high a grade of musicianship in its work as antiquarian learning. But, unfortunately, as might perhaps be expected; a certain bias has governed most of the researches of the Society. It has shown a tendency to underrate the music of the Roman Church in the Middle Ages.

It is very far from being our intention to cast any reproach on the spirit of the Society's investigations. To insinuate narrowness or prejudice would be to raise the question of scholarship; and in this case such a question would be absurd, because a broad scientific method of inquiry has been followed. At the same time, from the fact that so many Anglican churchmen and composers of Anglican church music are members of the Society, it would not be unnatural to expect a general disposition to seize every opportunity to further the national cause of Anglican music. The devotion of the Society to this cause, whether it is openly professed or not, is a commendable sign of its practi-

cal usefulness to the nation. How it serves the British nation may be seen from the diligence with which it has investigated the early music of England, and from its valuable adaptations of plainsong to the modern Anglican service. It is not cause for complaint, but rather a matter naturally to be expected, that Catholic music should have been underrated. The Society has noticeably neglected its development since the twelfth century; and from the twelfth down to the sixteenth century there is that in the Church which cannot be slighted without danger of offence. As for the music before the twelfth and thirteenth centuries, the Society has devoted a large share of its attention to that composed in England. And it considers itself free, one may suppose, to regard Continental music of that early period, regarded as the music of the one true "Church Catholic," to fall just as truly within the sphere of its investigations as the music of the British realm. This national bias of the Society's work will be apparent to any one who examines the twenty-odd publications which have been issued since its formation:

There is that in the Society, however, which will appeal to Catholic students; for while the tendency just outlined may be the representative one, there is a contrary tendency evident in the effort to keep in contact with the researches of Catholic scholars in similar fields of inquiry. The Society has done much to secure wider recognition for the valuable labors of the Benedictines of Solesmes, France, and for such English investigations of Gregorian music as those of the Benedictines of Stanbrook. Some of its members, also, are Catholics. Furthermore, as the purposes of the Society are by itself asserted to be purely antiquarian, there is nothing which should prevent Catholics from forming a more general interest in it than hitherto.

There are two or three considerations which may be borne in mind in connection with the study of plainsong and mediæval music. No very exhaustive examination of the subject is required to disclose these. We should be guided by them if we wish to take up the study in the right way.

In the first place, there exists a close relationship between plainsong and that form of polyphonic music which culminated in Palestrina. Far from being an exaggerated statement, this will be found true on examination of what they possess in common.

Though plainsong did not reach its full development till a comparatively late period, its foundation may be found in the simple chants employed in intoning parts of the liturgy as far back as the ante-Nicene period. The style of intoning the psalms was recommended by St. Athanasius, Patriarch of Alexandria, in 326, to make use of "such moderate inflections of the voice, that it approached more nearly to speaking than to singing."¹ This simple style became known to St. Basil; and in the fourth century St. Ambrose, who had just admiration for St. Basil, introduced it into Italy. There its development into the Gregorian chant may be easily traced. A simple character, free from artificial excrements and similar to the manner of ordinary speech, distinguished it after it became definitely known as Gregorian, as it had previously. Hence the significance of the words "plain chant."

Now a similar simplicity characterizes the music of Palestrina. It was a reaction from the excessive elaboration of the musical style of the time—a protest against the preciosity of those composers who had done much to secularize music by their over-attention to the subtleties of their art—a return, in brief, to as simple and natural a form of music as the conditions of the period would permit. To an essentially modern taste the music of Palestrina may seem intricate; but this fact results from the effect of the entire structure rather than from that of its parts. If the separate voices be analyzed, a smoothness and naturalness of flow will be found in them, not altogether unlike that of Gregorian chant. To follow the classification of Helmholtz, in his *Lehre von den Tonempfindungen*, one belongs to the homophonic, the other to the polyphonic period, as distinguished from our modern "harmonic" period; and allowing for certain considerations arising from the progressive development of music during its first two periods, there remains, nevertheless, a close kinship between them. Both are in the old church modes known as "Gregorian," as modern music is not; and both plainsong and the polyphony of the Middle Ages at its height have the simple, melodic style in common, as distinguished from the more complex modern harmonic style. From primitive plainsong to the *Missa Papae Marcelli* an orderly,

¹ Confessions, X.

natural development took place, and in the works of the immortal Palestrina, the greatest master of religious music the world has yet produced, Gregorian music bears its ripest fruit.

The reforms introduced by Palestrina, the way in which he won the approval of the Church and saved ecclesiastical music from condemnation by the Papal authority, are well known. He sought to eliminate from church music precisely those abuses which were censured by the Anglican commissioners appointed to institute new ecclesiastical law in the time of Henry VIII. The clause which expresses Cranmer's attitude decisively reads as follows: "Itaque vibratam illam et operosam musicam quae figurata dicitur auferri placet, quae sic in multitudinis auribus tumultuatur ut saepe linguam non possit ipsam loquentem intelligere." This was obviously Palestrina's view of the specious and over-elaborate music of the time; the difference, however, lay in the remedy. Palestrina, had he been an Englishman, would have doubtless applied the wiser, conservative remedy—just as he actually did,—instead of yielding to that destructive Puritan spirit which withered every beautiful thing with which it came into contact, and banished from the music of the Church precisely that which was loftiest and most inspiring. The leaders of the Anglican revolt sought to retain only so much of the Gregorian chant as was consistent with congregational use, and to reject altogether polyphonic compositions by mediæval writers used in the Catholic Church,—a proceeding which would naturally result, obviously, in absolute musical sterility if consistently carried out. Theirs was the spirit of the Reformation, rather than of the Renaissance, the annihilative rather than the renovative spirit. Palestrina, starting from the simplest possible basis, abandoning all specious artifices, reared a structure plain in its materials, but possessing in the whole a symmetry—at times a sublimity—which has never been equalled elsewhere in purely devotional music.

A writer on "Church Music" in the *Christian Remembrancer* once declared Palestrina's glory to consist in this: "As a great orator comprehended all oratory in the words 'action, action, action,' so we say 'breadth, breadth, breadth.'" He goes on to criticise English cathedral composers for the lack of this quality. It is a quality eminently characteristic of plainsong, and it evinces

the security of the foundation on which Palestrina's art was erected.

The upshot of the whole matter is that a close relation exists between plainsong and mediæval religious polyphony—so close that it is not hazardous to assert that the latter was a normal, natural outgrowth from the former. There is not room here to describe this development. It passed through certain stages, treated at length, with varying conclusions, by different historians, through those of organum, diaphony, descant, and true counterpoint; and this development was orderly and continuous. This fact should be insisted upon in the face of any opposition. That this opposition, more or less deliberate, exists, is shown by the tendency of certain antiquarian investigators to ignore the later phases of Gregorian music as not pertinent to the general subject of their inquiries.

We come now to the second point to be borne in mind in the study of plainsong and mediæval music. It is this: there is no such thing as a distinctive Anglican church music in the Middle Ages.

No candid historian will grant the antiquity of the Anglican Church, for he cannot see in that ecclesiastical body previous to the Reformation anything distinguishing it from the Catholic body. If we are to suppose, however, for the sake of argument, that there was an Anglican Church in the Middle Ages, it is easily demonstrable that all its ritual observances, including its music, were uniform with that of the one true Church. Musical history will bear out the assertion that the same rules governed church music in England and on the Continent. There is observable in some persons a disposition to deny the name "Gregorian chant" to the manuscripts in neumatic notation, of English origin, preserved in the Bodleian; connected with this is a tendency to overwork the phrase "Anglican plainsong." All plainsong, barring possibly a little of that of the most primitive characters, of which scarcely any vestiges have been retained, is Gregorian. As for Anglican plainsong, there is absolutely nothing to distinguish it from what is commonly known as Gregorian chant, and the term is misleading. Of course these remarks do not apply in any way to English music since the Reformation.

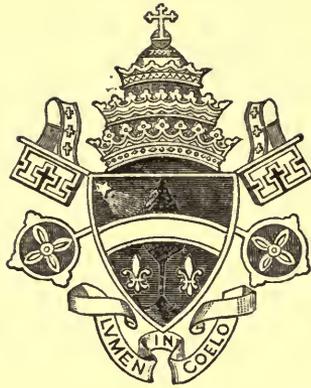
As English church music before the Reformation is written in accordance with the rules of Gregorian music, we may therefore dismiss as erroneous the supposition that there is anything to differentiate it from church music on the Continent. In a word, there is no difference between Anglican plainsong and Catholic plainsong.

To recapitulate briefly, there are two points to be remembered in connection with the study of old church music: (1) that music possesses a continuity of development up to the time of Durante, when modern tonality superseded the Gregorian modes; (2) all plainsong is Gregorian, and, as such, essentially Roman Catholic. These two points are made with a view to assist any persons who may take up the study of plainsong and mediæval music in freeing themselves from a prejudiced attitude which they might not otherwise be certain to avoid.

In conclusion, one would urge the desirability of organized study of plainsong and mediæval music here in America. No one can investigate this field of inquiry without discovering sooner or later something which will amply reward him for his trouble. Mediæval music is preëminently Christian, while modern music is not. As much benefit can be derived from its cultivation as from that of the Christian art of the Renaissance. Mr. Henry Tipper, in his *Growth and Influence of Music* (London, 1898), has said: "Palestrina, by his serene genius and sympathy, exalted polyphony to as lofty and secure an eminence as the allied arts of painting and architecture had been raised to by Raphael and Michael Angelo." And as Raphael and Michael Angelo represent a development of Christian painting which has never been equalled since, so in the school of Palestrina is found the highest type of Christian music—a mingling of classic repose and formal dignity with that Gothic aspiration expressed elsewhere in mediæval architecture, a fountain of Christian ecstasy such as has never flowed so abundantly in any other period of musical history. The study of this music is its own reward; to no one can it bring anything but profit.

ARTHUR SPENCER.

New York, N. Y.



Analecta.

E SACRA CONGREGATIONE CONCILII.

POSTULATUM PATRUM CONCILII PLENARII AMERICAE LATINAE
SANCTISSIMO DOMINO NOSTRO LEONI PAPAЕ XIII PER
SACRAM CONGREGATIONEM CONCILII EXHIBITUM.

Beatissime Pater :

Archiepiscopi et Episcopi Americae Latinae in Concilio Plenarior congregati, attentis necessitatibus suarum Dioecesium, postulant: I. Ut stante difficultate celebrationis concursuum, omnes Paroeciae titulo amovibili conferri possint; II. Ut Episcopi conferre possint absque concursu omnes Canonicatus de officio, quoties expedire iudicaverint.

Die 4 Maii 1900.—S. Congregatio Emorum S. R. E. Cardinalium Concilii Tridentini interpretum, vigore facultatum sibi a SSmo Dno Nostro Leone PP. XIII specialiter tributarum, ad praemissas preces rescribendum censuit, prout sequitur :

Ad I—designatis, ubicumque fieri poterit, a singulis Ordinariis in propria dioecesi nonnullis paroeciis principalioribus, quae sacerdotibus maturae aetatis, probatae vitae, non communi scientia et pietate praeditis, in titulum ad tramitem iuris de regula

ordinaria conferantur,—pro gratia ad decennium ut ceterae omnes paroeciae, imo et superius recensitae, si adiuncta (prudenti Ordinarii iudicio aestimanda) id exigant, conferri possint absque concursu et ad nutum, salvis tamen privilegiis ab Apostolica Sede concessis, et cauto ut facultate transferendi aut removendi paroeciarum rectores, Episcopi nonnisi moderate et ex iusta causa utantur; onerata super hoc eorundem Episcoporum conscientia.

Ad II—pro gratia iuxta petita, ad decennium.

A. *Card. DI PIETRO, Praefectus.*

† B. *Archiepiscopus NAZIANZENUS, Secretarius.*

E SACRA CONGREGATIONE RITUUM.

I.

DUBIA CIRCA MISSAS LECTAS DE REQUIE.

Ad quandam controversiam tollendam circa interpretationem decretorum 3903 *Aucto* 8 Junii 1896 et 3944 *Romana* 12 Ianuarii 1897 quoad Missas lectas de Requite, hodiernus Caeremoniarum magister Basilicae Cathedralis Vicensis in Hispania, de consensu sui R.mi Episcopi, Sacrorum Rituum Congregationi sequentia dubia enodanda humillime exposuit; nimirum:

I. Utrum ex enunciatis decretis Missae lectae, quae a Sacerdotibus celebrantur in Ecclesiis et Oratoriis civitatis pro defuncto, cadavere insepulto vel sepulto non ultra biduum a die obitus seu depositionis, celebrari valeant de *Requite*, dummodo in parochiali Ecclesia fiat funus cum Missa exequiali; an hoc privilegium sit proprium tantummodo Ecclesiae, in qua funus peragitur cum sua Missa exequiali?

II. Utrum quilibet Sacerdos possit unam tantum Missam de Requite celebrare, vel plures, diversis diebus, dummodo cadaver sit insepultum non ultra biduum?

III. Utrum pro defuncto, qui morabatur in civitate et obierit extra civitatem, possint etiam in ipsa civitate praedictae Missae lectae de Requite celebrari?

IV. Quomodo intelligenda sit praesentia physica vel moralis requisita in decretis suprarelatis?

Et Sacra eadem Congregatio, ad relationem subscripti Secre-

tarii, exquisita sententia Commissionis Liturgicae, rescribendum censuit :

Ad I. *Negative* ad primam partem, *affirmative* ad secundam.

Ad II. Stetur Decretis.

Ad III et IV. Provisum in praecedentibus ; et Missae privatae de Requie non nisi in Ecclesia vel Oratorio publico permittuntur ubi fit funus cum Missa exequiali : in Oratoriis autem privatis Missae, quae ibidem legi permittuntur, possunt esse de Requie, praesente cadavere in domo ; servatis ceteris clausulis et conditionibus.

Atque ita rescripsit. Die 3 Aprilis 1900.

CAI. Card. ALOISI-MASELLA, S. R. C. Pro-Praef.

L. † S.

D. PANICI, S. R. C. Secret.

II.

RITUS ET FORMULA

BENEDICTIONIS ATQUE IMPOSITIONIS SCAPULARIS SACRI CORDIS IESU.

Suscepturus Scapulare Sacri Cordis Iesu genuflectat, et sacerdos Apostolica facultate pollens, stola alba indutus, capite detecto dicat :

V. Adiutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Domine Iesu, qui ineffabiles Cordis tui divitias Ecclesiae sponsae tuae singulari dilectionis beneficio aperuisti : hoc scapulare eiusdem Cordis tui emblemate decoratum bene†dicere digneris : ut quicumque illud devote gestaverit, intercedente Beata et Clementissima Genitrice tua Maria, virtutibus et donis coelestibus ditari mereatur : Qui vivis et regnas etc.

Postea Sacerdos Scapulare aspergit aqua benedicta illudque imponit, dicens :

Accipe, frater, hoc scapulare Sacri Cordis Iesu, quo ornatus in honorem et memoriam amoris et passionis eius, per intercessionem Beatae Mariae Virginis Matris Misericordiae, divinae gratiae largitatem et aeternae gloriae fructum consequi merearis. Per eundem Christum Dominum nostrum.¹

Deinde una vice cum adscripto dicat sive latino sive vernaculo idiomate sequentes preces iaculatorias :

Iesu mitis et humilis corde, fac cor nostrum sicut cor tuum.

Maria mater gratiae, mater misericordiae, Tu nos ab hoste protege, et mortis hora suscipe.

DECRETUM.

Quo Caritas Dei per Spiritum Sanctum diffusa constanter maneat et regnet in cordibus hominum, mirabiliter confluunt divina sacramenta et religiosae celebritates.

Inter has accensenda est solemnitas in honorem Sacri Cordis Iesu ab Ecclesia instituta, per quam non modo Cor Filii Dei et hominis adorandum et glorificandum proponitur, sed etiam symbolice renovatur memoria illius divini amoris quo idem Unigenitus Dei Filius humanam suscepit naturam, et factus obediens usque ad mortem, praebeuit hominibus exempla virtutum, seque ostendit mitem et humilem corde. Verum studiosa fidelium pietas alios invexit modos, quibus ad eundem finem devotio erga Amantissimum Cor Iesu iucundis uberibusque fructibus ferax propagatur. Penes quamplurimos Christifideles pia ac laudabilis viguit ac viget consuetudo gestandi supra pectus emblema ipsius S. Cordis Iesu, ad instar scapularis, quae consuetudo a Beata Margarita Alacoque quodam coelesti lumine illustrata originem duxit, et ab Apostolica Sede partialibus indulgentiis locupletata est. Quum vero similis devotio foveatur et maiora in dies capiat incrementa praesertim in Galliis finitimisque regionibus; humiles enixaeque preces SS.mo Domino Nostro Leoni Papae XIII porrectae sunt, ut ad maiorem

¹ Si scapulare mulieri imponatur, dicatur: *Accipe Soror* etc. Si vero pluribus, tum omnia plurali numero dicantur.

Regni Christi eiusque divini amoris propagationem et gloriam provehendam, scapulare proprie dictum Sacri Cordis Iesu, cum apposito ritu et formula benedictionis atque impositionis approbare dignaretur. Hoc scapulare conficitur ex binis de more partibus laneis albi coloris, per duplicem chordulam seu vittam coniunctis, quarum una habet emblema Sacri Cordis Iesu, prouti pingi solet, altera autem refert imaginem B. Mariae V. sub titulo *Mater Misericordiae*. Sanctitas porro Sua, has preces peramanter excipiens, ex Sacrorum Rituum Congregationis consulto, scapulare supradescriptum benedicendum atque imponendum ritu et formula, quae huic praeiacent decreto, ab iis tantum quibus facultas ab Apostolica Sede concessa fuerit, approbare dignata est. Contrariis non obstantibus quibuscumque.

Die 4 Aprilis 1900.

CAI. CARD. ALOISI-MASELLA, *Pro-Datarius*,

L. † S.

S. R. C. *Pro-Praefectus*.

D. PANICI, *Secr.*

III.

MODERATORI GEN. CONG. OBLATORUM CONCEDITUR FACULTAS BENEDICENDI SCAP. SS. CORDIS; ET DELEGANDI SACERDOTES AD BENED.

Ab Apostolica Sede, die quarta mensis Aprilis vertente anno sacro, formula et ritu benedictionis proprie dicti Scapularis Sacratissimi Cordis Iesu approbata; Rmus D. Cassianus Augier, Moderator generalis Congregationis Oblatorum Mariae Immaculatae, SSmo Dno Nostro Leoni Papae XIII supplicia vota porrexit, humillime expostulans, ut sibi suisque successoribus, seu pro tempore eiusdem Instituti supremis Moderatoribus tribuatur facultas, tum benedicendi et imponendi eiusmodi Scapulare, tum ad ipsius benedictionem atque impositionem delegandi, praeter Sacerdotes suaemet Congregationis, quemlibet presbyterum e Clero tam Saeculari quam Regulari. Sanctitas porro Sua has preces ab infrascripto Cardinali Sacrorum Rituum Congregationi Pro-Praefecto relatas peramanter excipiens petita privilegia supremo enunciati Oblatorum Instituti Moderatori pro tempore benigne conferre in

perpetuum dignata est, absque ulla Apostolici Brevis expeditione. Contrariis non obstantibus quibuscumque.

Die 19 Maii 1900.

CAIETANUS *Card. ALOISI-MASELLA, Pro-Datarius,*
S. R. C. Pro-Praefectus.

L. + S.

D. PANICI, *Archiep. Laodicen., Secr.*

IV.

FESTUM S. WALBURGAE PRO CONGREGATIONE "SISTERS OF THE HOLY CHILD" NUNCUPATA.

Ex Apostolico Indulto in Ecclesiis sive Oratoriis Domuum Instituti ab Infante Jesu nuncupati in Britannia et Gallia erectarum, die 13 Maii, intuiti extrinsecae festivitatis, Missa de S. Walburga Virg. celebratur. Hodierna Moderatrix Generalis ejusdem Instituti SSmum Dnum Nostrum Leonem Papam XIII rogavit, ut ejusmodi Missae privilegium enuntiata die celebrandae ad cunctas Domos quas memoratum Institutum obtinet in Foederatis Statibus Americae Septentrionalis, extendere dignaretur. Sacra porro Rituum Congregatio, utendo facultatibus sibi specialiter ab eodem SSmo Domino Nostro tributis, benigne precibus annuit, sub iisdem tamen clausibus in superiore indulto appositis. Contrariis non obstantibus quibuscumque.

Die 29 Maii, 1900.

CAJ. *Card. ALOISI-MASELLA, S. R. C. Pro-Praefectus.*

L. + S.

DIOMEDES PANICI, *S. R. C. Secret.*

E SECRETARIA STATUS.

INSTRUCTIO CIRCA CONVENTUS EPISCOPORUM AMERICAЕ LATINAE.

Illme ac Revme Domine :

Quum ad optimum ecclesiasticarum provinciarum regimen et ad fidelium aedificationem plurimum conferre perspectum sit sanctam Antistitum concordiam mutuamque consuetudinem, RRmi Patres Plenarii Concilii Latino-Americani, nuper in Urbe feliciter absoluti, per articulos 208 et 288, utilitatem et necessitatem agnoverunt consessuum episcopalium, qui iam pro Brasilia,

per epistolam diei 2 Iulii a. 1894 a SSmo Domino Nostro Leone divina providentia Papa XIII fuerunt maxime commendati.

Porro Beatissimus Pater, cui summopere cordi est, ut uberrimi firmique fructus ex praedicto Plenario Concilio capiantur, ad ipsorum episcopalium congressuum rationem aptius determinandam, haec quae sequuntur decernere, et universis Americae Latinae locorum Ordinariis significari statuit, videlicet:

I. Tertio quoque anno, crebrius etiam pro necessitate vel opportunitate, Episcopi omnes uniuscuiusque Ecclesiasticae provinciae conveniant, de communibus Ecclesiarum suarum negotiis coniunctim acturi.

II. Sedem primi conventus Metropolita designet: in posterum ipse Episcoporum coetus pro qualibet insequenti vice.

III. Episcopalem consessum Metropolita convocet et moderetur, et, in eius defectu, senior in ecclesiastica hierarchia. Secretarii munere fungatur is, quem Episcopi suo suffragio designaverint.

IV. Congressuris ad deliberandum maxime proponantur opportuna rationes, quibus efficaciter eliminantur difficultates et excusationes quae contra religiosam observantiam omnium decretorum Concilii Plenarii produci contigerit; nec non ad fortiter et suaviter corrigendas negligentias in eadem observantia. Speciatim vero totis viribus curandum erit, ut efficaciter ad praxim ubique deducantur, quae in Concilio Plenario decreta sunt de Indorum ad fidem conversione et eorum institutione in christianis praeceptis et morum urbanitate. Agendum pariter erit, tum de assiduo indigenarum idiomatum studio sacerdotibus urgendo, ut ad salutare missionum opus habiles reddantur; tum de infausta dilatione baptismi parvulorum, ruri vel in locis ubi deficiunt sacerdotes, degentium; tum de corrigenda parochorum negligentia quoad infirmos praesertim rucolas Sacra Eucharistia reficiendos; demum de aliis id genus argumentis, quae ad Dei gloriam et salutem animarum provehendam necessaria vel utilia Episcopis, pro eorum zelo ac prudentia, videantur.

V. Propositiones et sententiae coetus Episcoporum, maxime vero graves difficultates quae in executione et observantia unius vel alterius decreti Concilii Plenarii occurrere possunt, ad notitiam Sanctae Sedis, sicuti par est, accurate deferantur, servata norma praescripta in articulo 995 eiusdem Plenarii Concilii.

VI. Acta huiusmodi consessuum episcopalium breviori qua fieri poterit forma redigantur; et si quae resolutiones vel praescriptiones clero vel fidelibus communicandae videantur, id per literas circulares vel per Epistolam pastorem communem, concisa pariter forma exarata, fieri poterit.

Plurimum autem confidit Sanctitas Sua, per Episcoporum omnium Americae Latinae concordem voluntatem et sollicitudinem, fructus laetabiles ex hisce congressionibus religioni et civitati, Deo iuvante, fauste obventuros.

Quae iussa et optata Beatissimi Patris, dum pro muneris mei officio significo Amplitudini Tuae Illmae ac Rmae, felicia omnia ac prospera a Domino adprecor.

Romae, e Secretaria Status, die 1 Maii 1900.

Addictissimus

M. Card. RAMPOLLA.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents for the month are :

I.—S. CONGREGATION OF THE COUNCIL, at the request of the Fathers of the Plenary Council of Latin America, grants the Ordinaries for ten years the privilege of filling vacancies in all parishes *absque concursu et ad nutum*, also all canonries.

II.—S. CONGREGATION OF RITES :

1. Answers four questions concerning requiem Masses.
2. Publishes the rite and form of blessing and investing with the scapular of the Sacred Heart.
3. Announces that the Holy Father has granted to the General of the Oblates of Mary Immaculate the faculty of blessing and investing with the Sacred Heart scapular, and of delegating other priests, secular and regular, to do the same. This faculty has already been given to the rectors of the Basilica of the Mt. of Martyrs, Paris, of the Sanctuary at Paray-le-Monial, and the Church *della Pace*, Rome.
4. Grants to the Sisters of the Holy Child Jesus throughout the United States the permanent right of having the Mass of St. Walburga celebrated in their chapels on May 13.

III.—SECRETARIATE OF STATE conveys to the Ordinaries of Latin America the wish of the Holy Father that the bishops of each ecclesiastical province meet at least once every three years, under the presidency of the metropolitan ; strict observance of the enactments of the recent Plenary Council is to be insisted upon, in particular those relating to the conversion of the Indians, the

study of the vulgar tongue by the clergy, the deferring of infant baptism in country districts, and the negligence in administering the last Sacraments to the sick.

TWO ALTARS OF THE BLESSED VIRGIN IN THE SAME CHURCH.

Qu. Is it not odd to find two separate altars dedicated to the Blessed Virgin in the same church? Of course, the altars are side-altars, and they bear different titles. Nevertheless, is it strictly rubrical?

Resp. There is nothing in the Rubrics to forbid two such altars under different titles. "Norma liturgica est, quam continuo urget S. R. C., haud posse in eadem ecclesia, multoque magis in eodem altari, publicae venerationi exponi duas vel pictas tabulas vel statuas, eundem repraesentantes sanctum, *etsi de Alma Virgine agatur, Deiparam sub eodem titulo repraesentantes.*" This extract is cited from the circular letter of the S. Congregation of Rites, May 20, 1890. When the titles are only apparently different, as in the case of the so-called *Imago Pompejana*, which has for its object the same devotion as the image of our Lady of the Rosary, then the two cannot be placed together. This was decided by the S. Congregation of Rites on February 24, 1890, in answer to a doubt proposed by the Procurator-General of the Dominicans.

HOLY COMMUNION OUTSIDE THE MASS.

Qu. I am a pastor of a country church; my people live a considerable distance away. Am I permitted to make a practice of giving Communion outside Mass, on account of the lateness of the service, and for their convenience? Only recently I saw a notice, posted at a summer resort, announcing this custom, as only one Mass was possible there. May I follow the practice, or must special permission be asked of the Ordinary?

Resp. The practice in question is not only permissible, but under circumstances advisable. Any notable convenience to the faithful justifies the administering of Holy Communion *extra Missam*. *Vide* Konings, *Theol. Mor.*, §1295.

THE BURIAL PLACE OF ADAM.

Qu. Does not the common tradition of the early Fathers maintain that Calvary is the actual tomb of our first parents, Adam and Eve? And is not this the reason why we find the skull frequently at the foot of our crucifixes? I understand that the tomb of Adam is shown in Hebron, south of Jerusalem. Which is the authentic location?

Resp. It can hardly be said that there exists an authentic location of the tomb of Adam. The Sacred Scripture tells us nothing of the matter, and tradition varies. Some say that Adam was buried within the site of the terrestrial paradise; others hold Calvary to be the place where the bones of our first parent were gathered in death. Thus Origen¹ writes: "I have heard it related that the body of Adam, our first parent, is buried in the place where Christ was crucified." In the famous *Carmen adversus Marcionem*, sometimes ascribed to Tertullian, we read regarding Calvary:

Hic hominem primum suscepimus esse sepultum,
Hic patitur Christus, pio sanguine terra madescit,
Pulvis Adae ut possit veteris cum sanguine Christi
Commixtus, stillantis aquae virtute lavari.

Others again, like St. Jerome,² hold that Adam is buried, together with the patriarchs Abraham, Isaac, and Jacob, at Cariath Arbe. He bases this assertion upon an interpretation of a passage 14, 15 of Joshua: "Hebron was formerly called Cariath Arbe, or the city of the four Fathers; the greatest of these is buried there among the children of Enakim."

In the apocryphal apocalypse,³ Seth is made to say that after the death of his father, he and his brother buried Adam in a cave near Henoah, the first city, where they also placed certain treasures—gold, frankincense, and myrrh, which Adam had brought with him from the Garden of Paradise.

The death's head and cross-bones frequently placed at the foot of crucifixes have probably a symbolical rather than an historical meaning, and answer the purpose of illustrating the sacrifice of Calvary as made for the salvation of the human race, being the victory over death and corruption.

¹ *Comment. in Matth.*, n. 126; *P. G.* XIII, col. 1777.

² *De situ et nomine locorum Hebr. etc.*

³ Edited by Tischendorf, Leipzig, 1866.

THE SIGN OF THE CROSS AT THE "MAGNIFICAT."

Qu. There is a custom among many of making the sign of the cross at the *Magnificat* when it occurs at Vespers. Would you kindly state the reason why it is done?

Resp. The practice of making the sign of the cross at the opening of the *Magnificat*, the *Benedictus*, and the *Nunc dimittis* in the Office is of very ancient usage, and is sanctioned by the best authority. "Juxta laudabilem communem praxim praesertim in alma Urbe servatam." (S. R. C., December 20, 1861. Cf. Wapelhorst, *Compendium S. Liturg.*, n. 251, 11, d.)

THE CASE OF BOSTON COLLEGE AND HARVARD UNIVERSITY.

Many of our readers who have followed the recent controversy provoked by President Eliot, of Harvard University, in refusing to accept the diplomas of graduates from Boston College and other Jesuit colleges, except Georgetown, as admitting their possessors to the Law School of the University, will appreciate a full résumé of the discussion. An impartial review of the question is given below, in order to set forth clearly the points involved and the merits attaching to the case. The reader may draw his own conclusions.

When the Law School of Harvard University determined a few years ago to admit as regular students only college graduates, it published a list of those colleges whose diplomas would be thus accepted. In this list Georgetown College was the only Jesuit college included. Thereupon Boston College, of Boston, and Holy Cross College, of Worcester, protested that their standard was as high as that of Georgetown; and they, too, were placed on the list. Sometime after, St. John's College, Fordham, New York City, made a similar claim. This led the Faculty of the Law School to reconsider its action in regard to the three Jesuit colleges already recognized, with the result that not only was St. John's College not admitted to a place on the list, but Boston College and Holy Cross College were dropped and only Georgetown left. It is true, however, that the graduates of these excluded colleges, as well as those of all other colleges in the country not found in the Law School's list, are admitted to the Law School as special students and can, by reaching a uniform average of 75 per cent. in the studies throughout the course, obtain the Law School

diploma. The graduates of the privileged colleges can obtain the Law School diploma with the minimum average of 55 per cent.

Two reasons have been assigned officially at different times by President Eliot and the Dean of the Law School for the rejection of the Jesuit colleges from the list of selected colleges, prepared by the Law School, and these are: (1) that the graduates of Boston College and Holy Cross College had hitherto made poor records in the Law School; and (2) that the graduates of these two institutions are admitted only to Sophomore class in the academic department of Harvard University.

In regard to the rejection of Boston College from the Law School's list, the following facts were made known in the recently published correspondence on the matter, between the President of Boston College and the President of Harvard University. In the first place, President Eliot declared that "We have had experience at the Law School of a considerable number of graduates of Holy Cross and Boston, and these graduates have not as a rule made good records at the School." Now the truth is that in the ten years preceding the time of the final decision of the Law School regarding Boston College (March, 1898), there were only three graduates of Boston College in the Law School, of whom one left after two years, one left with an excellent record after one year, on account of ill health, and one completed the course and received his diploma. In all the time before these ten years, only two or three graduates of Boston College entered the Law School. The facts in the case, therefore, do not bear out President Eliot's statement that a considerable number of Boston College graduates have been at the Law School and have made poor records.

The other reason given for the Law School's action toward Boston College, namely, that Boston College graduates are admitted only to Sophomore class in Harvard College, is equally untenable. "We found on inquiry," wrote President Eliot, "that the graduates of Boston College would not be admitted even to the Junior class in Harvard College." This statement is contradicted by facts in two ways. First, the Committee of Harvard College, whose business it is to act on applications for advanced standing in Harvard College, never rates a college as an institution, or its graduates as a body, with regard to admission to Harvard College, but investigates each individual application and decides on the merits of that case alone. How, then, could this committee affirm that Boston College graduates are not admitted even to Junior class in Harvard College? Nay,

more, the chairman of this committee declared that he would not say that Boston College graduates would not be admitted to Harvard Senior. Secondly, in a long series of years there were only fourteen or fifteen applications from Boston College for advanced standing in Boston College. Of this number, only five were from graduates of the College; and of these five graduates, two were admitted to the post-graduate course; two to Junior, and one of these would have been rated a Senior at the end of the year if he had not been forced to leave on account of ill health; and one to Sophomore, though with five or six credits for more advanced standing. Only two of these five graduates entered Harvard College. As a matter of fact, then, it is not true that Harvard College has admitted only to its Sophomore class those graduates of Boston College who applied for advanced standing in Harvard College. Hence it is clear that the Harvard authorities have not given any satisfactory reason for the rejection of Boston College from the Law School's list.

Supposing, however, the truth of the statement that Boston College graduates are admitted only to the Harvard College Sophomore class, the responsibility for the Law School's action is thereby only shifted from the Law School to the Committee of Harvard College on admission from other colleges. The President of Boston College, then, very naturally demanded from President Eliot the reasons which prompted this committee to decide that Boston College graduates are prepared to enter only Sophomore class in Harvard College. These reasons President Eliot has declined to give except for the private use of the President of Boston College. In other words, Harvard has made a public charge against Boston College, and refuses to disclose the grounds of the charge, by the knowledge of which alone Boston College can attempt to defend itself before the community.

HOLY COMMUNION IN RELIGIOUS COMMUNITIES.

Qu. In many religious communities there are certain days of the week on which all the members receive Holy Communion. Is this custom *prohibitive*, so that no one, even if advised by a confessor, may be permitted to communicate more frequently; or is it *obligatory*, so that each religious is obliged *per se* to conform to the custom?

Resp. There can be no doubt that it belongs to the confessor alone, in virtue of the general law of the Church, to regulate the

frequency of his penitents' receiving Holy Communion. At the same time the prudent priest will find it wisest to conform his advice to the common rule and observances of the community over which he may be director. As regards the second question, the answer is that the custom has the binding force attaching to the rules of the community supposed in the case. For the rest, a decree of the S. Congregation of Bishops and Regulars (August 4, 1888) has decided both queries: "Negative ad primam partem, et facultatem frequentius ad Sacram Synaxim accedendi relinquendam esse privative iudicio Confessarii, excluso consensu Superioris vel Superiorissae; affirmative ad secundam partem, quoties rationabilis causa non obstat."

BOGUS INDULGENCES AGAIN.

Qu. My attention has been called of late to a so-called gospel—"The Gospel of the Holy Name," for which I can find no credentials. I wrote to Gosselin, 198 Grand Street, New York City, who prints the gospel, but could get no information as to its origin or authenticity. You would confer a favor upon many Catholics if you would confirm or expose this gospel. Enclosed is a small leaflet of tissue paper, probably intended to be swallowed, on which this "Gospel of the Holy Name" is printed.

Resp. The Gospel of the Holy Name referred to is simply a humbug, discrediting intelligent devotion and incidentally serving as a weapon against the Church, which by no means endorses such false and misleading extravagances of piety. We have already spoken of the subject on a former occasion, and must refer the inquirer to Vol. XXI of the REVIEW (July, 1899, pp. 82 ff.).

As to the guarantee of final perseverance which is found on the leaflet sent us, we would say that, if properly explained, it can be brought into harmony with the teaching of the Church regarding the freedom of the will; but it is subject to misinterpretation. Hence it is frequently omitted, even from recognized promises made to Blessed Margaret Mary, which were intended to elicit genuine devotion to the Sacred Heart.

RULE FOR CHANGE OF DOXOLOGY.

Qu. What is the rule to follow in changing the doxology? For instance, when a Friday votive office of the Passion, which has its own doxology, concurs with a Saturday votive office of the Immaculate Conception?

Resp. The doxology is changed at first Vespers if the latter be recited at least *a capitulo*. If there be only a commemoration at Vespers, the change is made at Compline and not at Vespers. In the case proposed, the doxology *Jesu tibi sit gloria* is said, beginning at Vespers, of Friday, "quia fit a capitulo de officio votivo Im. Conceptionis."

TRIDUUMS.

Qu. Enclosed please find check for \$3.50, in payment for my subscription for 1900—(I hope not to keep you waiting six months next year).

About five months since, I sent in a "query" concerning the origin, history, and essential exercises of a triduum. Since that time I have been trying to get information on the subject, out here in the "wild and woolly West." Very little success has so far attended my efforts in this direction. Could you please inform me if the subject of my query has been given to any one for answer. Do not understand me as finding fault with the reverend editor, or registering a "kick" against the REVIEW. Not at all; I comprehend the situation, as I have had a little "newspaper" experience myself. Only, I am anxious to learn all about a triduum, and naturally turn to the REVIEW for the information, for I consider the REVIEW as indispensable for a priest out here as his meals would be.

You, Reverend Fathers in the East, with your fine salaries and stipends, great libraries and splendid opportunities, cannot realize what almost insurmountable obstacles, both in temporal and spiritual affairs, we poor fellows out here have to contend with. Yet "we get there, just the same,"—that is, when you help us intellectually and financially.

M. A. S.

Resp. If we failed to answer the query of our correspondent as to the origin, history, and essential exercises of a triduum, it was because there is nothing, or very little, to be said in elucidation.

tion of the subject, except what the etymology of the word itself suggests, together with its religious application. Three days of religious service, set apart for some special object of devotion, petition, or thanksgiving, is called a *triduum*. The name, like that of *octave* or *novena* has become a fixed liturgical or ecclesiastical expression, and is especially applied to the three days preceding Easter Sunday (the *triduum sacrum*), which exclude the celebration of all other festivals or devotional functions. Beyond this application of the term, and its symbolical reference to the divine Essence and the nature of all perfection—*omne trinum perfectum*—it would be difficult to assign a distinct origin for this grouping, which in this instance sets aside three days for special devotion in the church.

To speak of the essential exercises of a triduum is only correct in so far as the Church suggests definite forms of prayer or penance, to which she attaches specified indulgences. These are found in the *Raccolta*, and vary, like all other pious exercises, according to the circumstances that suggested the devotion itself. The remaining exercises are left to the exigencies of the occasion which calls for a triduum and renders it more or less solemn and impressive. Thus a sermon explaining the purpose of the three days' devotion in honor of some particular saint or festival, or appealing to the faithful to give thanks or make petition for a certain favor, very properly introduces a triduum, unless its object is well known and understood already. Benediction of the Blessed Sacrament and the chanting of popular hymns are likewise a fitting form of exercise which receives its special character and tone from those indulgenced prayers and other acts of devotion that express the direct object of the triduum. For the rest, our correspondent may be aided by a perusal of the official "instruction" of the S. Congregation of Rites regarding the manner of celebrating solemn triduums on the occasion of a beatification, and published in the February number of the REVIEW, p. 181.

We trust this will satisfy our good-natured inquirer, whom we would gladly oblige by a more detailed account if it could be judged necessary under the circumstances.

THE NUPTIAL BLESSING AT A SECOND MARRIAGE.

Qu. I beg leave to submit a case on which we have not been able to reach a definite conclusion.

Teresa, a member of this parish, has lately obtained from the Holy See a dissolution of her marriage (*ratum, non consummatum*). Now she wishes to contract a new marriage, and the question arises, can she receive the solemn nuptial blessing, since she received the same at her former marriage.

Some priests consider it evident that she can *not*; whilst others hold it to be a debatable point, the case being altogether peculiar. I have not been able to come to a decision as to what action should be taken, and would be greatly obliged if the matter were discussed in the REVIEW, or the answer conveyed to me otherwise. s. s.

Resp. The Roman Ritual is explicit in its statement that when one or the other or both parties of the marriage have received the nuptial blessing on a previous occasion, the blessing is not to be repeated. "Caveat parochus, ne quando conjuges in primis nuptiis benedictionem acceperint, eos in secundis benedicat, sive mulier, sive etiam vir ad secundas nuptias transeat."¹ In the case of the groom who contracts a second marriage, the law is less stringent, so that in places where the custom of celebrating such marriage with the nuptial blessing exists it may be retained. But in the case of a widow who has received the Church's blessing at her first marriage, the same is not to be repeated, even if her second husband has not been married before. "Ubi ea viget consuetudo ut si mulier nemini unquam nupserit, etiamsi vir aliam uxorem habuerit, nuptiae benedicantur, ea servanda est. Sed viduae nuptias non benedicat, etiamsi ejus vir nunquam uxorem duxerit."² Sanchez³ cites a document according to which Pope John XXII sanctioned the custom of repeating the blessing in any case. This exception, however, if its source be genuine, has never been officially published, and is plainly against the above cited text of the Ritual.

There can be little doubt that the ritual law applies to second nuptials in the case before us, although there is not question of

¹ *Rit. Rom.*, De Sacr. Matrim., Tit. vii, cap. 1, n. 15.

² *Rit. Rom.*, l. c.

³ Lib. VII, dis. 82, n. 23.

widowhood, but only of an annulled marriage contract. We assume that the marriage in the first instance was valid as a contract, but not completed in the actual use of the interests exchanged by that contract; and hence it could be rescinded without injury, by mutual consent and under a competent judge. But the solemn nuptial blessing bestows a certain consecration upon the parties married, and especially upon the woman, which the Church deems it improper to repeat, as though it were but a ceremony devoid of permanent efficacy. This reason, cited by theologians, for the ritual observance, holds good equally in the marriage of widows and of persons who lawfully separate *a vinculo et toro* before their marriage is consummated.⁴

MYSTERIOUS INSCRIPTIONS.

Qu. In an old note-book left by my predecessor upon the parish library shelf, I find certain formulas recorded as suitable for inscriptions upon bells, gates, etc. Some of them are plain enough; others, however, are a mystery to me. As the old gentleman was a scholar, and in his way an archæologist, I am sure that these notes are of some value, and not mere random scribblings of his own. Probably the editor of the REVIEW can do something toward throwing light on these curious letterings. Here are a few. I may send more, if you encourage my inquisitiveness, for, I fancy, other priests of a studious turn may be interested too.

The first form is:

A. G. L. A.

beneath which are written the words—"Bell 'Concordia.'"

Another is:

O. R. G. C. V. C. P.

A third, likewise without comment:

M. G. O.

One which reads the same backward as forward:

SA. M. IN. A. T. A. NI. M. AS.

Resp. The first is a Hebrew expression, and forms a very suitable legend for a bell, especially if its name is *Concordia*.

⁴ Cf. Ballerini-Palmieri, Vol. VI, n. 885, who cites Schmalzgrueber and Sanchez.

Atha Gibbor Leolam Adonai.

Thou art strong in unity, O Lord!

The second form is also quite common in mediæval inscriptions on bells, or over church-doors and city gates.

O REX GLORIAE CHRISTE, VENI CUM PACE.

As to the third *trilittera*, it is interpreted by Augustus Demmin, in his *Schriftenkunde*, at page 114, "Glocken," as

MARIA GLORIOSA OSEANNA,

which would mean—"Hail, glorious Mary!"

The same author gives the interpretation of the last legend:

SA. M. IN. A. T. A. NI. M. AS.

as reading:

SANCTA MARIA IN AMORE TENET ANIMAS.

It is not a very good specimen of the favorite use of inscriptions reading alike from left to right and from right to left. One that is much better, and which is frequently found in Greece on church portals, is the following:

NIΨON ANOMHMATA MH MONAN OΨIN,

that is, "Cleanse thy iniquities, not thy face only."

LITURGICAL BREVIARY.¹

rites for the Dead.

A.—FUNERAL OBSEQUIES.

What obligation has the rector of a church with regard to funerals?

- (1) To perform the customary ceremonies in the manner prescribed by the Ritual;
- (2) to do so promptly and with reverence;
- (3) without cavilling about the stipend;
- (4) without exacting any remuneration from the poor.

¹ Continued from the October number, 1899, p. 431.

What rights has the rector of a church with regard to funerals?

- (1) The right to perform the obsequies over his parishioners in his own church ;
- (2) even if they die outside the parish, provided they can be brought to the parish church ;
- (3) to assist at the obsequies of his parishioners when they are to be buried in another parish ; in this case he may perform the rites in the house of the dead ; the rites in the church are performed by the rector of the place of burial ;
- (4) to retain the stipend. To exact the same in advance of performing the rites of the Church, or to make their payment a *conditio sine qua non*, is forbidden by the canons. Should, in such case, the parish priest refuse to perform the rites, another may lawfully do so.
- (5) When the rites are performed in two churches, the perquisites are divided in such way that the parish church obtains the larger part.
- (6) In the case of a priest the funeral rites are performed either by (*a*) his successor, or by (*b*) the rector of the neighboring parish, or (*c*) the priest designated by the Ordinary or by custom.

B.—PLACE OF BURIAL.

To whom belongs the right of choosing the place of burial?

- (1) Every one of the faithful has the right to designate his or her own place of burial.
- (2) The parish burial ground, when no special choice has been made.
- (3) Religious of simple vows come under the same law : Regulars exempt have special rights.
- (4) Persons who die in hospitals belong to the parish of their domicile.

The proper place of burial is—

- (1) the church—in a part removed from the altar ;
- (2) the cemetery.

- (3) Graves outside churches or cemeteries are to be designated by a cross.
- (4) The graves of clerics should be separated from those of the laity.
- (5) Priests should be buried with the head toward the east, or, if the tomb is in the church, toward the altar. The reverse is the rule for the laity.
- (6) No one may be disinterred without permission from the Ordinary.

How are cemeteries to be arranged ?

- (1) They are to be enclosed by a protecting fence ;
- (2) a large crucifix should stand in the centre ;
- (3) without fruit-trees, etc., or anything that may occasion their being profaned ;
- (4) a separate place for the unbaptized and those to whom Christian burial with the rites of the Church cannot be given.

C.—TIME OF BURIAL.

When is the body to be buried ?

- (1) Having allowed a becoming lapse of time to intervene after death ;
- (2) after the celebration of Mass, if possible, and the performance of the prescribed funeral rites ;
- (3) never at night, except by permission of the Ordinary.

Solemn obsequies, without Mass, may take place—

On all days of the year, except during the *Triduum Sacrum* of Holy Week, until Holy Saturday afternoon ; and during Exposition of the Blessed Sacrament *ob publicam causam* (Forty Hours' Adoration, etc.).

D.—THE FUNERAL MASS.

Is the Mass a regular accompaniment of funerals ?

Yes, unless necessity or the solemnity of the feast prevents it.

Is the priest obliged to say Mass for the deceased in case of the poor who cannot offer the customary stipend?

Apart from the law of charity and the command of the bishop, the priest is not obliged to apply the Mass for the intention of the poor; but this does not imply that the Mass can be omitted, except for grave reasons.

E.—THE OFFICE OF THE DEAD.

The general rules for the recitation of the Office of the Dead—

- (1) There is no obligation to recite the Office.
- (2) When it is recited, the whole or one Nocturn with Lauds should be chanted.
- (3) At the end of each psalm, "Requiem aeternam dona eis, Domine—et lux perpetua luceat eis" is added, in place of the "Gloria Patri," etc.
- (4) The celebrant wears surplice (*pluviale*) and black stole.

Are the lights to be burning around the coffin during the Office?

Yes; in threefold signification of homage, suffrage, and mystery.

F.—CUSTOMS.

Rule for observance of ceremonies:

Everything is to be observed that is prescribed in the Roman Ritual;
according to the custom and manner becoming place and persons and times.

Local customs may be retained—

- (1) When they are conformable to the Ritual they must be retained; *e. g.*, where the custom of giving the Absolution on anniversaries or the month's-mind exists, it cannot be omitted.
- (2) A custom contrary to the Rubrics may not be introduced.
- (3) Customs not entirely conformable to the Rubrics may at times be tolerated to avoid greater evils.

- (4) Customs that are evident abuses are always to be abrogated—*sed prudenter*.
- (5) On the whole, it is less allowable to add anything to the Rubrics than to omit something.

G.—SOLEMN EXEQUIES.

(a) *Preparation.*

Bell is to be tolled, why ?

- (1) To warn the priest and faithful attending the funeral ;
- (2) to invite to prayer those who cannot attend ;
- (3) as a sacramental—*ad arcendos daemones*.

How is the procession formed ?

- (1) Confraternities of the laity ;
- (2) an acolyte with blessed water ;
- (3) cross-bearer between two torch-bearers ;
- (4) Religious (Regulars) ;
- (5) Secular clergy, in cassock and surplice ;
- (6) Celebrant, in surplice, stole, and *pluviale* (the Cathedral Chapter, if attending, follow the celebrant) ;
- (7) coffin ;
- (8) lay attendants.

(b) *In the Church.*

The following order is observed :

- (1) The coffin in the centre aisle ;
- (2) the Office of the Dead recited (chanted) ;
- (3) Mass ;
- (4) sermon (if required) ;
- (5) Absolution ;

How is the Absolution given ?

- (1) The celebrant at the end of the Mass takes off chasuble and maniple, and puts on the cope (Absolution is regularly to be given by the priest who has said the Mass) ;
- (2) Subdeacon (without birettum) takes the large cross ;

- (3) The ministers proceed in order to the altar, make the customary reverence in the centre, except the cross- and torch-bearers ;
- (4) the celebrant takes his stand at the head of the coffin, opposite the subdeacon (when the corpse is not present the celebrant always stands between the altar and the catafalque) ;
- (5) the celebrant begins the " Non intres," to which the chanters or the clergy respond ;
- (6) incense is placed in censor and blessed (without the usual kiss) ;
- (7) " Kyrie," etc.,—" Pater noster," etc. ;
- (8) The celebrant goes round the coffin, sprinkling holy water and incensing thrice ; whenever the celebrant bows to the altar, the deacon genuflects.

(c) *In the Cemetery.*

Order to be observed in the cemetery :

- (1) Whilst the body is being carried out of church the choir chants the " In Paradisum."
- (2) The coffin is deposited near the grave ;
- (3) the grave, if not previously blessed, is blessed now ;
- (4) Antiphon " Ego sum," " Benedictus," and " Kyrie ;"
- (5) " Pater noster"—sprinkling of the coffin with holy water ;
- (6) " Et ne nos inducas," etc., as in the Ritual ;
- (7) All returning recite the Antiphon " Si iniquitates," with the psalm " De profundis."

N. B.—1. If the celebrant does not accompany the funeral to the cemetery, the entire ceremony is completed in the church.

2. If the body is not brought to the church, the Antiphon " In Paradisum " is omitted.

3. The portion beginning " Ego sum " is never to be omitted.

4. In case of several funerals occurring simultaneously, the funeral rites are to be performed over each separately, except in case of necessity.

Absolution when the corpse is absent—

- (1) is not of obligation ;
- (2) it is permitted, however, when a requiem Mass is permitted ;
- (3) if the deceased is a bishop or priest, the title is to be expressed in the oration.

H.—FOR THE ABSOLUTION OF THE CORPSE.

In minor churches there should be—

three (if possible, four) altar boys: (*a*) carrying the cross ;
 (*b*) the aspersorium ; (*c*) the thurible ; (*d*) the book.

N. B.—1. The commemoration on the third, seventh, thirtieth day, and the anniversary, are not obligatory.

2. The Absolution after the Mass is always to be given by the celebrant of the Mass, unless the Ordinary gives it.

3. One Absolution is generally required ; in pontifical service, five.

I.—FUNERALS OF CHILDREN.

In the burial of children a distinction is made between—

- (1) unbaptized children ;
- (2) baptized children having died before the use of reason (the insane) ;
- (3) baptized children having died with the use of reason.

Unbaptized children—

are buried in unblest ground (children born of Catholic parents may be buried with the latter in consecrated ground ; in case of doubtfully valid baptism the child is buried in consecrated ground).

Children who have arrived at the use of reason—

are buried with the adult rite.

Children who are baptized and who die before the age of reason—

- (1) May be buried in a place set apart for the innocents ;
- (2) the bells are not tolled, but rung in a joyous tone ;

- (3) the Mass is "in gratiarum actione" or "de Angelis," or some other votive Mass;
- (4) this Mass does *not* enjoy the rubrical privileges of requiem Masses "in die obitus."

N. B.—1. In reciting the Office the psalms end with the "Gloria Patri" (not "Requiem aeternam").

2. The proper color of the Office is white.

3. The cross is carried without the staff. For the rest follow the Ritual.

Recent Bible Study.

IT is announced that the American School for Oriental Study and Research in Palestine will become an accomplished fact next October. Prof. J. Henry Thayer, of Harvard University, Prof. H. G. Mitchell, of Boston University, Prof. Theodore F. Wright, of Cambridge, Dr. William Hayes Ward and Dr. John P. Peters, both of New York, form the committee charged with the management of the school. Its object is to afford advanced students from American institutions of learning the opportunity of prosecuting investigations relative to history, both sacred and profane, topography, archæology, epigraphy, and kindred topics, and especially to explore and excavate historic sites. The constitution of the school is modelled in general after those of the American schools at Athens and Rome. It professes to afford equal opportunities to all races and both sexes, and to be free from special obligations or preferences in respect to any religious denomination or literary institution.

The Johns Hopkins University Circulars¹ contain a number of interesting notes from the Oriental Seminary. In point of fact, the notes are abstracts of papers read before the University Philological Association, February 16, 1900. Prof. Paul Haupt discusses the origin of the Mosaic Ceremonial. Although he admits that the comparative study of the ante-Islamic religion of the Arabs throws much light on certain forms of ancient Israelitish worship, he stoutly maintains that the true origin of the later Jewish ceremonial of the Priestly Code must be derived from the cuneiform ritual texts of the Assyro-Babylonians. The reader will not find it difficult to detect the weak points in Prof. Haupt's arguments. Prof. Christopher Johnston treats of the relationship between Egyptian and Semitic. He arrives at the conclusion that "the grammatical structure of Egyptian shows a strong affinity with that of the Semitic languages—so strong, indeed, as to be entirely compatible with the theory of a common origin. The vocabulary, on the other hand, appears to exhibit a degree of

¹ Vol. xix, n. 145, Baltimore, May, 1900.

affinity much less marked, though, in view of our imperfect knowledge, it is unsafe to build a negative hypothesis upon this fact." Dr. K. J. Grimm investigates the double accentuation of the decalogue as found in Ex. 20: 2 ff., and Deut. 5: 5 ff. The reader is acquainted with the peculiar phenomenon that in these passages we have an upper accentuation and a lower one. Dr. Grimm appears to agree with the Mantua Bible in his explanation of this arrangement; the lower accents are said to be intended for private reading, while the upper ones served for use in the synagogue. Mr. F. R. Blake endeavors to restore the true metre of "the opening chapter of Deutero-Isaiah." (Isa. 40.) He believes the chapter is made up of double lines, usually with three accents in each half, and these lines are grouped together in stanzas, the first four and the last two of four lines each, and the five intervening of three lines each. The writer appears to know nothing of the metrical systems advocated by Bickell and Zenner. Mr. T. C. Foote discusses the Biblical Ephod, and arrives at the conclusion that the pre-Exilic article was a receptacle or bag, of gold or cloth, probably containing the sacred lots used for divination; that it was frequently girded upon the loins, and always gave the bearer a sacred character. The writer's arguments suppose the critical views concerning the Old Testament books to be correct.

Dr. Sebastian Euringer² devotes a special study to the interpretation of the Canticle of Canticles in the Abyssinian Church. James Bruce, in his *Travels to the Sources of the Nile*, and, of late, Dr. W. Riedel, contended that the Abyssinian Church interprets literally the Canticle of Canticles, and forbids the reading of the book to all except the aged priests. Dr. Euringer shows that the Abyssinian Church explains the book allegorically, first, from the Abyssinian rendering of 1: 6; 2: 7; [3: 5; 8: 4;] 5: 10; 6: 12, and 7: 1, as supported by the Coptic, Armenian, Syriac, Arabic, and Latin versions, and the explanations of Greek and Latin commentators; secondly, from the glosses and the paragraph headings of an Ethiopic codex; thirdly, from the verses in praise of the Blessed Virgin added in several codices after each section of the book; fourthly, from the title of an Ethiopic manuscript in the British Museum, "The Canticle of Canticles, concerning the

² *Die Auffassung des Hohenliedes bei den Abyssiniern.* Ein historisch-exegetischer Versuch. Leipzig. J. C. Hinrich. 1900.

Son and the Christian Church and his Mother ;" fifthly, from the testimony of an Abyssinian priest, who stoutly denies the custom of a literal interpretation of the book in the Abyssinian Church.

Dr. Otto Happel³ presents us with a new commentary on Habacuc. The work deserves all praise for its accuracy and its many textual emendations. We cannot here investigate the consistency of the writer or his fairness to other commentators.

Agnes Smith Lewis, Cambridge, publishes an article on the earlier home of the Sinaitic palimpsest,⁴ containing in its under script the Syriac version of the four Gospels, while the upper script gives a number of biographies of women saints. The final colophon of these select narratives was deciphered by the writer on Good Friday morning, 1900, and in it we have the answer to the question concerning the earlier home of the manuscript. For it reads: "I, the mean one, and the sinner, John the Stylite of Beth-Mari-Qanūn [Canon?], the monastery of the cave to the left of the city of Kaukab of Antioch, by the [mercy] of God. I have written this book for the profit of myself, of my brethren, and of those who are neighbors to it; but because of the [love] of the Christ, I would persuade all those who [read] in it to pray for me the more [earnestly] . . . But whenever thou meetest with this [book] . . . concerning the sinner thy prayer." Since the select narratives were compiled, or rather translated, from the Greek, A. D. 697 or 778, the questions rise, where was the home of the manuscript before the seventh or the eighth century? and how did it migrate from Antioch to the lonely monastery on Mount Sinai?

The Rev. W. C. Allen⁵ defends an Aramaic original of the second Gospel from its linguistic features. He calls attention first to the use of certain particles; secondly, to certain constructions of the verb; thirdly, to the Semitic usage of prepositions; fourthly, to miscellaneous Aramaic idioms found in the second Gospel. It may be true that this argument for the Aramaic original of St. Mark's Gospel is more solid than that based on the phenomena presented by the textual variations urged by Prof. Blass in his *Philology of the Gospels*; but it is true, also, that the Aramaic coloring

³ *Das Buch des Propheten Habakuk.* Würzburg. Göbel. 1900.

⁴ *The Expositor*, July, 1900, pp. 415, ff.

⁵ *The Original Language of the Gospel according to St. Mark; The Expositor*, July, 1900, pp. 436, ff.

of St. Mark is no new discovery, and that it is more commonly explained by the assumption that a bilingual author wrote the Gospel in Greek from material which came to him in an Aramaic form, oral or written. The Rev. Mr. Allen is of opinion that an Aramaic original of the second Gospel demands first an earlier date than the period 60-70 A. D., to which modern writers seem disposed to attribute it; secondly, another place of origin than Rome; thirdly, other answers to certain questions of the synoptic problem than are usually given by recent investigators.

Prof. Th. Zahn⁶ has been faithful to his promise given in his *Einleitung*, ii, p. 463, A. 19, where he announces the speedy appearance of a treatise on the brothers and cousins of our Lord, as well as a study on the apostles and their disciples in Asia Minor. The former of these subjects the writer had intended to treat by way of Appendix i to his *Einleitung*, ii. But reviews of the first volume of the *Einleitung*, such as that in the *Revue biblique*, 1898, pp. 79 f., and more recent investigations into the earliest period of ecclesiastical history, forced Prof. Zahn to treat the question at greater length. We are sorry to have to inform our readers that, in spite of his erudition and seeming earnestness of investigation, Prof. Zahn arrives at the conclusion that, after the birth of our Lord, Joseph and Mary lived in common wedlock, and became the parents of James, Joseph, Judas, Simon, and of several daughters. Catholics know that the author's arguments cannot bear out his conclusion; we cannot enter on a minute examination of details in this paper. In the first part of his work, the Professor understands by "apostles" all the disciples of Jesus, or their fellow-laborers, while by "disciples of the apostles" he designates all those that had come into any personal contact with the apostles. Thus he treats of Quadratus, the presbyters of Asia, Polycarp of Smyrna, Papias of Hierapolis, Philip of Hierapolis, John of Ephesus, Aristion, and others of the same time and condition.

Prof. M. Faulhaber⁷ found in the Vatican Library at Rome, in an old manuscript, a brief commentary on Isaias. He deserves

⁶ *Forschungen zur Geschichte des neutestamentlichen Kanons und der altchristlichen Literatur*; vi. Theil: i. Apostel und Apostelschüler in der Provinz Asien; ii. Brüder und Vettern Jesu. Leipzig. A. Deichert'sche Verlagsbuchhandlung Nachf. 1900.

⁷ *Hesychiî Hierosolymitani Interpretatio Isaiaæ Prophetae nunc primum in lucem edita*. Friburgi Brisgoviaë, sumptibus Herder. 1900.

the gratitude of all Old Testament students for publishing not only the text, but also 34 pages of *prolegomena* to the same. Prof. John Nikel⁸ contributes to the *Biblische Studien* a monograph on the restoration of the Jewish commonwealth after the return from the Babylonian captivity. After a preface and a bibliographical list, the author first considers Israel in exile; then the fall of Babylon, and the decree of Cyrus; next, the execution of the decree and the arrival of the exiles in their native country; after this we witness the beginning of the restoration of the temple under Cyrus, the completion of the temple under Darius I, the subsequent period down to Esdras, the return of Esdras, the activity of Esdras in Jerusalem till the arrival of Nehemias, the restoration of the walls by Nehemias, the religious reform under Esdras and Nehemias, and finally the second journey of Nehemias to Jerusalem. Considering the general interest shown in the post-Exilic history of the Israelites on the part of modern Scripture students, we need not state that this is a most opportune publication.

The *Biblical World* for July gives a double list of books recommended for New Testament study; the first list is intended for those that have not received professional instruction, while the second list is designed for those that have the requisite linguistic knowledge and general preparation for an advanced study of the Bible. The books of the first list are arranged under the general heads of history, text, interpretation, Biblical theology, special treatises, and periodical publications; the second list adds the heading "language" to the preceding, and presents a larger number of treatises under every heading. Excepting the *Revue biblique*, no Catholic publication is named on either list, and no book dating from before the nineteenth century. It is plain that the present-day student cannot learn anything from the great commentators of past centuries or from any Catholic publication. This is quite correct, if the Rev. W. W. Peyton⁹ has discovered the truth in his articles on the Crucifixion as an evolutionary force; here the Catholic point of view is owing to "the dead hand" which "is always upon us."

⁸ *Die Wiederherstellung des Jüdischen Gemeinwesens nach dem Babylonischen Exil.* Freiburg im Breisgau, Herder. 1900.

⁹ *The Contemporary Review*, April and May.

Book Review.

HANDBOOK TO CHRISTIAN AND ECCLESIASTICAL ROME. Vol. I, Part I—The Christian Monuments of Rome; pp. xii—547. Vol. II, Part II—The Liturgy in Rome: Feasts and Functions of the Church and Ceremonies of Holy Week; pp. 355. Vol. III, Part III—Monasticism in Rome: Part IV—Ecclesiastical Rome; pp. xi—562. By M. A. R. Tucker and Hope Malleon. New York: The Macmillan Company; London: Adam and Charles Black. 1900.

This series of handbooks "is intended to give the visitor to Rome full information about the Christian side of its history, about Roman churches, ceremonies, and customs, which does not fall within the scope of such an excellent Handbook as that of Messrs. Murray's general guide." A glance at the table of contents and some verification of its correspondence with the text will reveal how aptly the work answers to this its primary purpose. The layman having a visit to Rome in prospect will hardly find any reading more profitable as preparation for an intelligent appreciation of the ecclesiastical monuments, the liturgy, the religious institutions and personages, all which together constitute in large measure the organized life of Christian Rome,—than that which is afforded by these three volumes. Although the clergy are familiar with the subjects treated of in the second volume, they will find the first and the third volumes highly instructive as proximate preparation for an appreciative visit to the Eternal City, as well as helpful companions whilst sojourning there.

Useful as they are in their character of guide books to the capital of Christendom, they possess a broader and a higher and a more permanent interest. They constitute in reality a small encyclopædia of Christian archæology and ecclesiastical institutions and personages. This will be apparent at a glance over the field they cover. The first volume opens with a history of the church edifice in Rome,—its evolution from the private house to the stately basilica. The development of the basilica is traced, and the furniture of the Christian church—altar, font, pulpit, amboes, statues, relics—portrayed, both historically and structurally. Each of the seven great basilicas is then examined singly—St. Peter's, the Lateran, St. Paul's, St. Mary Major's, and the rest. The other Roman churches are also described individually. The concluding chapters of the opening volume are

devoted to a history and description of the various Catacombs. A "Visitor's Calendar," indicating the religious services of special pomp and interest, according to the seasons of the year, is given. The value of this feature will be appreciated by the stranger in Rome.

The second volume treats of the liturgy in general, and especially as carried out in Rome. The Ordinary of the Mass, the various rites, the details of its celebration, vestments and other accessories; the Breviary; the ceremonies connected with ecclesiastical functions, such as Vespers, Benediction, the Sacraments, etc.; other religious practices, as the Rosary, the Angelus, etc.; the feasts and fasts of the Church, and the special liturgical observances connected therewith—these and many other kindred matters of detail, not found in the ordinary liturgical books, constitute the wealth of interesting and edifying information here presented. The clergy may, of course, be supposed to be familiar, as was said above, with the bulk of these subjects; nevertheless, they will find in these pages much detailed knowledge derived from recent discoveries and research which may not have come under their notice. Other useful features of this volume worthy of attention are the Table of the Ave Maria, showing the variations of the Angelus hour throughout the year, the special Calendar for Holy Week, and the Roman Calendar in its entirety.

The third volume falls into two parts. The first treats of Monasticism. The development of the ascetic life of the Church as it was organized in monastic institutions in the East and thence spread to the West, is presented first; next the origin and growth of the Benedictine Order and other institutes founded on its Rule are followed. The various Mendicant Orders, the Augustinian Canons and Friars, the Clerks Regular, the Sisters of Charity—under these headings a great deal of historical information has been condensed. In the second half of the volume there are interesting chapters or matters connected with the Pope, papal ceremonies, the papal palaces, the Cardinals, the hierarchical orders, and a number of miscellaneous topics, historical and literary.

The foregoing outline may suffice to indicate the ground covered by these handbooks, and their manifest adaptation to needs other than those to which the guide-book ministers. The material has been derived in part from local sources, but in the main from authoritative works. These, as far as we have observed, are reliable, with the exception probably of Renan.

The authors are apparently Catholics, probably converts to the faith. They have written reverently, and on the whole with the exact-

ness demanded by Catholic doctrine. At page 33 of Vol. II, footnote, there is, however, an error of some moment. The concluding words of the Apostles' Creed (*life everlasting*) are neither "tautological" with the immediately preceding article (*resurrection of the body*), nor were they added to the symbol when such a sense "had been completely lost." St. Augustine speaks of these two articles thus: "Quomodo (credimus) *carnis resurrectionem*? Ne forte putet aliquis quomodo Lazari, ut scias non sic esse, additum est *in vitam aeternam*, sicut Christus ipsius caro resurrexit."¹ This was the wording of the conclusion of the Apostles' Creed in its traditional Roman form to which St. Augustine subscribed at his baptism (387). *Vitam aeternam* without the preposition *in* was also found at the time in the African form of the symbol.²

At page 97, *in fine*, might be added "prostrations are used also at the religious professions of nuns;" p. 98, a vestige of the *flectamus genua* remains also in the Mass on Ember days. The *Dies irae* is not restricted to solemn requiem Masses, as might be inferred from the words on p. 27. These and the like are manifestly very little faults in a work containing so many excellencies.

ACTS AND DECREES OF THE SYNOD OF JERUSALEM, sometimes called The Council of Bethlehem, holden under Dositheus, Patriarch of Jerusalem, in 1672. Translated from the Greek, with an Appendix containing the Confession published with the name of Cyril Lucar, condemned by the Synod. And with Notes by J. N. W. B. Robertson. Pp. viii-215. London: Thomas Baker.

Cyril Lucar, sometime Patriarch of Constantinople, and famed in history chiefly for his efforts to Calvinize the Schismatic Greek Church, was born in Candia, 1572. The hatred against Rome, which he had imbibed from his teacher, Maximus Marguinus, was nourished by association with the Reformed theologians, whom he met in his travels through Protestant Europe, after the completion of his studies at Padua. He devised a scheme to unite the Greek Church with Protestantism, in order to work against the Church of Rome with doubled forces. Raised to the dignity of Archimandrite at Alexandria, the intrigues, by which he afterwards inveigled himself into the office of Patriarch of Constantinople, form a dark chapter in the history of that See. Powerfully seconded by the Genevan authorities in his work of Calvinizing the East, he found a formidable adversary on the one

¹ *De Symbolo*, C. 9.

² Cf. Clemens Blume, *Das Apostol. Glaubensbekenntnis*, p. 180

hand in the Society of Jesus, which had established a college in Constantinople, and on the other hand in the conservative element amongst the Greeks, the majority of whose clergy were opposed to the schemes of Cyril. As a vehicle for introducing Calvinism into the Orient, he published his *Confession of Faith*, first in Latin (1629) and afterwards in Greek (1631). During his subsequent banishment in Rhodes, he wrote, but left unfinished, an *Apology* for this *Confession*. The latter document, made up of eighteen chapters and four questions, is saturated throughout with the Genevan doctrines. Cyril maintains the fallibility of the Church, predestination of the reprobate, justification by faith alone, absence of free will in the unregenerate; he rejects all the Sacraments save two, Baptism and the Eucharist; the doctrine of transubstantiation, purgatory, intercession of the saints, veneration of images, etc. The *Confession* was condemned by the Synod of Jerusalem under the presidency of Dositheus in 1672. The Acts and Decrees of the Synod were entered by Dositheus in the Codex of the Patriarchate, and a copy was sent to Louis XIV for the information of the West. This copy was placed in the Royal Library. A Latin translation was made from this MS. by a Benedictine of St. Maur, and published with the Greek text at Paris in 1676, and again more carefully in 1678. Text and translation are given by Hardouin (*Acta Conc.*, tom. xi; Paris, 1715) and by Kimmel (*Libri Symbolici*, Jena, 1850). The present English version is made from Kimmel's text, the names and signatures being supplied from Hardouin. The *Confession* of Cyril is translated from Kimmel's text, compared with the Genevan edition of 1633. The rendering is literal, yet clear, and sufficiently redolent of the antique to make it attractive.

The book, whilst appealing primarily to the student of theology and history, has an interest for every Catholic. One feels as one reads it, an echo, as it were, from Nicaea or Chalcedon, so earnest is its defense of the Apostolic doctrine, so vehement its protest against the attempts of the innovator to mutilate or corrupt the deposit of the ancient faith.

THEOLOGIAE MORALIS INSTITUTIONES, quas in Collegio Lovaniensi Societatis Jesu tradebat Eduardus Génicot ex eadem Societate. Editio tertia. Vol. I, pp. 678; Vol. II, pp. 783. Lovanii: Typis et sumptibus Polleunis et Ceuterick. 1900.

Three years have elapsed since the first edition of this work on moral theology was completed. In the meantime the author has passed away; but not without having given to his work that finish which

insures it a permanent place in the literature of its subject. As regards the importance and merits of the main content of these volumes, nothing need be added here to what was expressed in the review of the original edition, in our September issue, 1897.

The present edition, although containing a notable increase in matter, has by change of letterpress and paper been kept within practically the same bulk. A few illustrations of the improvements made may here be cited. Under the question of the morality of "table-turning," in the first edition (n. 260) and in the present one (n. 270), the practice is condemned when employed *ad oblinendum effectum supernaturalem*, even though it be *experimenti causa*; that is, for the sake of discovering whether such effects do actually occur. In the latest edition, however, an exception not mentioned in the original is noted. "Sed si cui persuasum foret nullum effectum hujusmodi oriturum fore, non peccaret mensas movendo ut reliquorum errorem experimento corrigeret." Under the subject of Spiritism, immediately following the above, to the statement in the original edition—"nunquam licitum est serio petere ab iis qui se *media* vocant, ut spiritus evocent vel quacumque de re consulant,"—we find subjoined: "neque talis evocatio animarum defunctorum licita fit si quis profiteatur se excludere quodlibet commercium cum spiritu malo et preces dirigit ad angelos bonos, prout S. Inqu. 30 Mar. 1898 respondit: superstitio enim manet in facto evocationis, neque inani protestatione removetur." Against this ruling may not lawfully be quoted the case which occurred a few years ago in England,—and concerning which quite a controversy was carried on at the time in the English Catholic press,—of a convert to the faith through spiritism. The incident was only one of many such, wherein Providence draws good out of evil. The subject of Animal Magnetism and Hypnotism, which appears in the present edition under the exclusive title *Hypnotism*, has been considerably enlarged and somewhat modified. After enumerating the *grave causes* for which hypnosis may be employed,—the cure of diseases otherwise incurable, and progress in experimental sciences, such as medicine and psychology,—in the earlier edition its use is prohibited *ad vitia quaedam corrigenda, puta pigritiam*: in the new issue this opinion is modified: "Censemus hypnotismum licite adhiberi ad tollendas, vel saltem minuendas, quasdam malas propensiones quae, ob vehementiam suam, libertatem tollunt vel extenuant, puta propensionem ad suicidium, ad liquores inebriantes," etc. In such cases the use of liberty is not destroyed, "sed tantum *aliquod determinatum obstaculum* recto ejusdem exercitio officiens, et quidem libere;" it

being supposed that the subject yields himself freely to the hypnotizing agent to obtain the said good effect.

The foregoing examples, and they might easily be multiplied, show that the improvements in the present edition are not unimportant. For the rest, those who have the first edition can obtain for a small outlay the latest emendations in a separate pamphlet without being obliged to purchase these volumes.

OPUSCULES PHILOSOPHIQUES. Par le T. R. P. Albert Lepidi, O.P.
Traduits de l'italien par E. Vignon, D.D. Première série. Pp. 284.
Paris: Lethielleux.

Various volumes of the present "philosophical library" have been noticed in the REVIEW from time to time. Probably none of them can show stronger claim for a place in such a series than the present collection of essays. The author, Father Lepidi, is best known to students by his *Elementa Philosophiæ Christianæ*, a standard work of its class, and by his critique of *Ontologism*. The papers brought together in the volume at hand were delivered as lectures before several academies of philosophy in Rome. M. Vignon has deserved well of those interested in such studies by extending through the more universally known French language the philosophical thought of the illustrious Italian Dominican.

There are here in all four essays. The first—on the human will and divine causality—is a psychologico-theological study. The line of speculation runs thus: 1. Man's volitional power cannot unfold its perfection unless it places itself *en rapport* with an external object, especially with God. 2. The beginnings and every exercise of that power are under the immediate, physical, and efficient influence of God. 3. The conciliation of the independence of free will with the divine influence is to be sought in the omnipotent efficacy of the Divine Will, which is causative of human volition in its specific character as free, and hence can control its energy without detriment to its freedom. The author admits the obvious obscurity of this attempted conciliation, but maintains that the difficulty results from the feebleness of human intelligence, which, while recognizing the perfect accord between human liberty and divine influence, is incapable of discerning the *quomodo*. The obscurity involved in the opposite system (Molinism) he contends results from its inherent inconsistencies. The reader will observe that an old familiar controversy is here revived. Although Father Lepidi has not said the last word on this question, either *pro* or *con*, one must admit that he is plausible in argument, clear in statement, and fair to his opponents.

The second essay deals with a *critique of pure reason* according to Kant and according to true philosophy. The Kantian critique is analyzed and discussed at some length. The system of Kant is destructive and issues in scepticism and mental darkness. Against it is reared a constructive doctrine leading to certitude and intellectual light. The point of departure here is knowledge as a state of consciousness—a fact, real, limited, “an accident,” not the substantial nature of the soul, yet lying at the deepest depth of the soul. Its object is *being*, since non-being is unknowable as such. In the general fact of knowledge there is the special fact of “pure reason,” whose function it is to represent the absolute and the various ways in which it can communicate with human intelligence. The medium of communication in the natural order is the necessary, universal, unchangeable and eternal essences of things, which, because of these attributes, imply a transcendental origin. An analysis of the “simple concept” informing “pure reason” brings to light at once the objective reality of that concept, the infallibility and certitude of “pure reason,” the range of “pure reason”—which embraces, in an analogous way, being, the true, the good, the universal cause, the absolute, the possibilities of finite existences, the archetypal forms of being, of intellect, and of will. Human knowledge, even empirical knowledge, could never develop were it not for the supreme light that comes of the “simple concept” informing “pure reason.” It is the foundation of all thought. From this standpoint Father Lepidi formulates the principal and universal law of philosophical criticism; whatever the “simple concept” actuating “pure reason” represents, and whatever has evident connection, immediate or mediate, therewith, is infallibly and certainly true.

It is possible that to the mind not given to kindred speculation all this will seem vague, perhaps mystical, if not misty. The author, however, is addressing students devoted to philosophy and therefore leaves himself free in his matter and terminology. He will be found, indeed, intensely real and not obscure, when studied consecutively. The French medium, moreover, lends itself readily to the smooth flow of the thought.

The third essay is a study of human passion. The passions are considered in their various aspects, ontological, psychological, organic, and moral; in their mutual relations, their origin and finality. The outcome here is as above. Even as the will of man is inexplicable, both in the literal and the applied sense of this adjective, without the divine influx beginning and continuing in every volitional act; and

even as the intellect, the "pure reason" whose object-sphere is being, perceives only in virtue of the divine light with which it is "signed," so, too, the "passivity" of the human soul—its passions—is a mark of its dependence on and subjection to God. The essay leads to this conclusion. A unity of tendency is thus manifest in the three papers: each establishes more or less directly the existence of God.

The fourth and concluding essay vindicates the overruling power of God in respect to natural laws, and establishes the possibility, intrinsic and extrinsic, of miracles. This study, like the foregoing, is at once profound and luminous, showing a mind moving at perfect ease in the subtle air of ontology and theodicy. "Lovers of wisdom" who read this volume will look eagerly for the continuation, which the indication *première série* on the title page leads them to expect.

THE FLOWING TIDE. By Madame Belloc. St. Louis, Mo.: B. Herder, 1900. Pp. ix—298.

The secret of the pleasure one feels in reading or listening to the reminiscences of the many-yeared, re-living with them the memories of the flown past, escapes the analysis of even the newest psychologist. Just why the little one throws aside the toys and forsakes his or her play to drink in the stories grandmamma has to tell of her girlhood or grandpapa of the haps and mishaps of the days when he was a boy, no one seems able to tell. To speak of it in terms of memory-images, associational plexuses, and the rest, is to wrap it all up in vain words. Better call it an ultimate fact of consciousness, and leave it unlighted save by the evidences of its own existence. Every reader, it may be safely said, who follows *The Flowing Tide* will experience something of these unique pleasures of associated memory. The book is a record of the author's reminiscences running back into the "thirties" and advancing thence to the present year. The currents that stirred the religious life of England prior to the Oxford Movement are touched upon, and the influence of the great revival with which the name of Newman is forever associated is noted, and the leading events and personages that affected markedly Catholicism in its impact upon English life during the expiring century, are described. The story is tinged more or less throughout by the author's experiences, which lend it its peculiarly personal charm. Whenever they fail to complete the tableau, she has drawn upon the pertinent literature, so that the picture receives its proper unity. Not a little of the pleasure one has in fol-

lowing these panoramic scenes is due to the art wherewith they are portrayed. In this respect they bring vividly to mind the delicacy of touch, the facile grace, and the suggested more than expressed fidelity which characterize the reminiscences of that most intellectual and artistic of women literateurs, Mrs. Oliphant.

Aside from the æsthetic pleasure afforded by these gleanings, the reader will derive no small share of interesting information. To those who have not at hand, for instance, the up-to-date list of English converts to the Catholic faith in recent years, the following may have an interest :

“ I find that the legal profession has given 129 converts ; the medical body has furnished 60 ; officers of the army 205, and officers of the navy 39. The University of Oxford has sent us 445 men ; 30 from Oriel College, as might have been expected, and 30 from Balliol, which strikes me as somewhat unexpected ; Cambridge sent fewer, but 28 came from St. John's, and Trinity College, Dublin, has handed over 23 souls. The number of Anglican clergymen who are now Catholics of ‘ The Italian Mission ’ is 446, and the unmarried ones became very generally priests.

“ Then of authors, poets, and journalists, we are entitled to count 162 converts, and many of them very distinguished, for we have De Vere and Patmore, and Mr. and Mrs. Meynell, and a famous artist, the sister of the latter, Lady Butler ; and Adelaide Procter.”

Other facts follow concerning the United States.

When it is remembered that all these converts in both countries are of “ the highly-educated classes, thinkers and workers, and that they have been picked out one by one from the most unlikely places and families . . . that they have come in one by one from the action of separate centres—from the voices of priests, the voice of a friend, the reading of a book, the amen to a prayer ”—one approaches a viewpoint from which to measure the significance of the “ incoming tide.”

NOTES OF A MISSIONARY PRIEST IN THE ROCKY MOUNTAINS.

Sketches. By the Rev. J. J. Gibbons. New York and San Francisco : Christian Press Association Publishing Co. 1900. Pp. 194.

The priest, especially the “ city priest,” who is looking forward to his summer holiday, and who may want to put into his travelling bag just the book to read *en voyage* or under the trees or by the sea, will make no mistake if he take along these Rocky Mountain sketches. Or, if the boon of a summer outing come not within his lines, he may find the day when torrid heats make work and study impossible ; then let him fly in spirit with Father Gibbons to the aerial passes of the Rockies and the deep, cool canyons and the dark shades of the forests,

like those where "rolls the Oregon and hears no sound save its own dashings." The tourist and the stay-at-home will find no reading closer in touch with August days than these missionary notes. They are a breeze from snow-capped mountains. The latest novel, *David Harum* included, is not half so refreshing. Father Gibbons tells a vivid story, with not a little of the freshness of the mining camp infused. The hypercritical eye might detect an occasional fault in the art, as, for instance, the introduction of the verses at page 79; but the stories reach their proper end; they please and they hold the reader's interest throughout. They are tales, too, not without their moral; notably that which is conveyed by the hardship of a missionary life graphically described. In this respect *placendo docent*; though one must, it is true, dissent from the practice, even in Silverton, of making fairs and balls a medium of church revenue.

It might be noted in conclusion that the proof assigned for the practice of cremation amongst the cliff-dwellers (p. 9) does not seem conclusive. "Abundance of charcoal found in their graves" is not "evidence" that they cremated the dead, especially since "it is certain that they wrapped their dead in well-woven garments and deposited the bodies in caves or tombs set apart for that purpose."

THE TESTAMENT OF IGNATIUS LOYOLA. Being "Sundry Acts of Our Father Ignatius, the First Founder of the Society of Jesus, taken down from the Saint's own lips by Luis Gonzales." Translated by E. M. Rix. With Preface by George Tyrrell, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. vii-230.

THE AUTOBIOGRAPHY OF ST. IGNATIUS. Edited by J. F. X. O'Connor, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 166.

No one who cares to know the life of St. Ignatius Loyola need be ignorant thereof. Even if he read no other language than English, there are at command the translation of Bartoli's *Vita di S. Ignazio*, the more sumptuous work of Stewart Rose, the translation of M. Joly's recent *Vie de S. Ignace*, in "The Saints" series; to say nothing of the sketch in Alban Butler's *Lives* and other similar collections. If the reader be familiar with Latin and have access to the Bollandists' *Analecta*, he will find in them the fountain-head of all other biographies of the saint,—the *Vita Ignatii* by Ribadeneyra, and especially the *Vita antiquissima* by Gonçalez. It is an English version of the latter source that appears in the present volume. We call it a *source*, for it is from it that all other *Lives* must draw, since it

is really the autobiography of the saint. Very quaint and touching is the story told by the two companions of Loyola, Nadal and Gonçalez; how they begged and coaxed the saint to open to them the ways in which God had led his inmost soul; how Ignatius put them off from time to time; how at length God gave him a very clear light in the matter, and how he sent one day in September (1553) for Gonçalez and "began relating his whole life, even the somewhat uncontrolled freedom of his youth, distinctly and with clearness, with all circumstance pertaining thereto." How Gonçalez wrote it all down is best told in his own simple way:

"In his method and style of narration, our Father spoke as he was wont to speak on all matters—so vividly that a past event seemed presently set forth to the hearer; and so completely that no question needed to be asked; for whatsoever was to the point, that our Father always remembered to mention. Without telling him of my purpose, I went immediately to write it out, first jotting it down shortly, and afterwards expanding the notes as you now have them; and I have striven not to add a single word to those which I heard from our Father; and in point of fact the one thing in which I may have failed is that by sticking so close to the very words, I have sometimes been scarcely able to convey their exact sense."

The Society of Jesus is the living expression of the *Spiritual Exercises*. The Exercises are the systematized manifestation of the soul-life of their author. The present autobiography lays bare the deepest spiritual activities and the workings of divine grace, which together, in and by the Exercises, disciplined the soul of Ignatius. So that if the reader would understand the Society of Jesus he must know its founder, and to know the founder he must study the *Testament of Ignatius Loyola*. He will understand that *Testament* by no means helps more efficacious than those contained in the annotations subjoined to each chapter of the present volume. In these editorial notes the experience and the maxims of St. Ignatius are studied both in their natural and their supernatural elements, and with a spiritual discernment that bespeaks most plainly the disciplinary power of the Exercises themselves.

The foregoing notice of the *Testament of St. Ignatius* was already in print when we received the *Autobiography*. In substance the two works are identical. The first chapter of the former book is about two and a half pages longer than the corresponding part of the latter. For the rest, the differences are mainly such as would naturally occur in a translation made by different writers. If we might show a preference, it would be for the rendering of the *Testament*, which retains more of the quaintness of the original and the charming sim-

plicity with which St. Ignatius speaks impersonally of himself as "the pilgrim." The editorial work in the *Testament* is more extensive, each chapter having subjoined a considerable list of annotations, discursive and historical. The editor's additions to the *Autobiography*, consist of a short preface stating the value of the work, and an appendix of twenty pages, on St. Ignatius and his work for education, in which are given some interesting statistics concerning the educational work of the Society of Jesus. In the *Testament*, besides the general introduction and annotations by Father Tyrrell, there is the original preface, by Father Jerome Nadal, describing how St. Ignatius had been persuaded to recount the story of his inner life; there is also a *Postscript* of Father Gonçales, telling in the language of St. Ignatius how the latter had come to write the *Exercises* and draw up the *Constitutions*. To these are added an interesting epilogue by the editor and a valuable appendix by Father Thurston. In regard to the material make-up, both volumes deserve commendation, the *Autobiography* especially, for its binding, paper, letterpress and illustrations.

BRENDANIANA. St. Brendan the Voyager, in Story and Legend. By the Rev. Denis O'Donoghue, M.R.I.A., P.P., Ardfert. Second edition. Dublin: Browne & Nolan. Pp. xi—399.

In these days, when the myth and fable and folklore that float in song and story of the nations are gathered up and sifted and traced to hypothetical sources, it is surely a laudable undertaking to bring together the traditions that cling to the name of St. Brendan. Brendan was more than a merely human hero, more than a Nimrod, a Ulysses, a Siegfried, a Sinbad, although he certainly was of the heroic mould, in which fable at least has cast these storied men of yore. Brendan was a hero of God, a missionary, a saint, an apostle. Father O'Donoghue has collected in the present volume the substance of what is known and conjectured concerning the great patron of Ardfert.

He gives first, in text and English translation, *The Irish Life of Brendan*, from the famous Book of Lismore, with a commentary on the same; then a translation of the quaint *Navigatio Brendani*, the Voyage of St. Brendan, the popular Christian Odyssey of the Middle Ages; next a translation of the Latin life of St. Brendan from the Book of Kilkenny, with copious additions from lives of contemporary Irish saints and other sources. This part carries forward the life of the saint, after his famous Atlantic voyages his religious foundations in Ireland, and his apostolic missions in Wales, Brittany, the Orkneys,

and the Isles of North Britain. To this is added an annotated narrative of the various legends of St. Brendan.

What should have a special interest for American readers is the chapter in which are graphically described the vestiges of prehistoric Irish settlements and missions in North America before the tenth century. These vestiges do not, of course, stand out in the noonday ; but when put all together as they are here, with the references to sources whence additional light may still be had, they make a very plausible argument in favor of their main thesis, that our country south of the Chesapeake was once *Ireland ed Mikla*, Ireland the Great, and that Quetzacoatl, the legendary messias of the Toltecs, the predecessors of the Aztecs in Mexico, was none other than St. Brendan himself, who had carried the light of the Gospel to our Southern shores more than twelve centuries ago, and had so deeply impressed his mission and his personality on the Mexican aborigines, that they were still fresh in the consciousness of the generation that greeted Cortez a thousand years thereafter. Be all this as it may, there is sufficient warrant for the author's statement that Patrick Maguire anticipated Columbus in setting foot on American soil.

"It is a well-known fact that Columbus, while maturing his plans for his great expedition, visited Ireland as well as Iceland in quest of information bearing on his theories. He was assisted in his researches by an Irish gentleman, named Patrick Maguire, who accompanied him also on his great voyage of discovery. There are other Irish names on the roster of the ship's crew, preserved in the archives at Madrid ; but it is especially recorded by Father Tornitori, an Italian priest, in the seventeenth century, of Patrick Maguire, that he was the first to set foot on American soil. On the eventful morning of the landing, the boats bearing Columbus and some of his crew were launched ; but, approaching the land, the water shallowed, and Patrick Maguire jumped out to lighten the boat, and then waded ashore. Did Celtic history herein repeat itself?"

WORLD POLITICS at the End of the Nineteenth Century, as Influenced by the Oriental Situation. By Paul S. Reinsch, Ph.D., LL.B. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1900.

The July issue of the REVIEW contained a notice of the first number of the "Citizen's Library," Professor Ely's *Monopolies and Trusts*, an important work and timely. The latest accession to the Library deals with a broader theme and one of peculiarly burning interest. The ferment that has been going on within the body of humanity during the past three centuries has worked off every vestige of the mediæval ideal of a unified world-empire, and has left in each separate nation

the one dominant ideal and the one supreme struggle for political individualism. Whether we call it by this name, or label it with a more euphonic appellation, the principle of national imperialism, or whether we term it selfishness, rivalry, lust of gain and empire, is immaterial. The nations now stand with fully developed individualities face to face. "Their competition in all fields of human activity has taken on tremendous dimensions. On the same overwhelming scale as that of their armaments for war do they now exert their energies in all directions. . . . Many of them are finding their territorial basis too limited. Expansion in population necessitates expansion in territory, and so to nationalism they add imperialism,—a desire to control as large a portion of the earth's surface as their energy and opportunities will permit." (P. 9.) The moral basis on which "expansion" is justified by its advocates need not here be discussed. Professor Reinsch, in stating it, sits in the chair of the historian, not in that of the moralist. Having indicated the present phase of imperial nationalism with its controlling Machiavellian principles, he advances to a study of its methods, consequences, and connection with colonization.

In the universal contest of the world-powers Asia is at present the principal prize; because, with its marvellous resources and its vast laboring population, it is bound to become the industrial centre of the future. The questions at issue are, however, deeper than those of commerce and industry. They concern the most fundamental ideals and principles of civilization. The Occident and the Orient stand once more face to face, as they have repeatedly stood in the past; and the great question is, which is to prevail, or whether there is to be a peaceful union of the two ancient civilizations combined into a higher harmony. Just at this moment the contest is narrowed down to the Chinese situation, and it is to this that the author has devoted the larger part of his work. He describes the social and political characteristics of the Chinese, the actual nature of the interests acquired by foreign nations in China, and their political influence therein.

The consequences of the opening of China in world politics forms a special subject for the author's discussion, in which Russian imperial politics takes the leading place. German imperialism at home and abroad—in Africa, Asia, and South America—next comes within the field. The volume closes with some considerations on the position of the United States as a factor in Oriental politics. Among all the noteworthy developments of the last decade there is perhaps none more significant than the change in the foreign policy of our own

country. Although the change has come as a consequence of the war with Spain, it can hardly be imagined that the United States could have continued to keep aloof from the great current of international politics, even if the country had not become involved in the Spanish war. Taking the present state of affairs for granted, the author seeks to determine the interests and duties of the United States towards them. The unbiased reader, whatever he may think of the present attitude of our Government towards the Philippine Islands, will hardly deny that Professor Reinsch argues plausibly and, withal, the premises granted, fairly, and certainly with a just conservatism. It is impossible to be definite and didactic on a subject so complex and full of unsettled relations. As illustrative of the author's attitude and general moderation, the concluding paragraph may be quoted :

"A headlong policy of territorial aggrandizement should be avoided by the United States, as it would entail the danger of burdening our national existence with elements that could not be assimilated and would only weaken the State. It should be the aim of our nation to counteract everywhere, at home and abroad, the ambitions of universal imperialism, by fostering a spirit of confidence and friendship among the nations. Commerce and industry should be developed by establishing trade depots and means of communication, and by upholding the policy of equal opportunity throughout the colonial world, rather than by territorial acquisitions. Our policy with regard to the Philippine Islands should be guided by the broader considerations of Oriental politics. In the treatment of the populations which, through the force of circumstances, have been intrusted to our care, we should follow the constitutional and ethical doctrines upon which our Government is founded. Before all, and above all, we should guard the purity of domestic politics, lest, while we are gaining great influence in the affairs of the world, our national life at home weaken and deteriorate, and the hopes which the best men of all nations have cherished in our behalf be deceived."

STUDIES IN POETRY. Critical, Analytical, Interpretative. By Thomas O'Hagan, M.A., Ph.D. Boston: Marlier, Callanan & Co. 1900. Pp. 114.

A series of brief essays, published originally, if we mistake not, in *Mosher's Magazine*, on some world-poems—Tennyson's "In Memoriam;" Browning's "A Death in the Desert;" Mrs. Browning's "Sonnets from the Portuguese;" Wordsworth's Ode "On Intimations of Immortality;" Coleridge's "Ancient Mariner;" Shelley's "Prometheus Unbound;" Keats' "Eve of St. Agnes;" Gray's "Elegy in a Country Churchyard." Each of these poems is analyzed and interpreted. The author's aim is to reveal the spiritual sense embodied in these masterpieces. He is sympathetic and suggestive, though the papers might well be larger, in proportion to their

great themes. Each chapter is followed by a list of questions bearing on the text, so that the book is adapted for use in the classroom and the reading-circle, a purpose which is further met by the marginal suggestions.

SANCTUARY MEDITATIONS. For Priests and Frequent Communicants. Translated from the original Spanish of Father Baltasar Gracian, S.J. (1669), by Mariana Monteiro. London: R. & T. Washbourne; New York: Benziger Brothers. 1900. Pp. xxvi—221.

MEDITATIONS ON THE PSALMS OF THE LITTLE OFFICE. By Peregrinus. With an Introduction by George Tyrrell, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. xvii—140.

ÉLÉVATIONS AU SACRÉ CŒUR DE JÉSUS. Par Mgr. Béguinot, Évêque de Nîmes. Quatrième édition, entièrement refondue, mise en rapport avec les nouvelles litanies du Sacré Cœur de Jésus. Paris: P. Lethielleux. 1900. Pp. 374.

AVERTISSEMENTS DE LA PROVIDENCE dans les Calamités publiques. Par Saint-Alphonse de Liguori. Paris: Ancienne Maison Douniol, P. Téquî. 1900. Pp. 207.

HOLY MASS: A Morning Paradise. By the Very Rev. R. O. Kennedy. Notre Dame, Indiana: "The Ave Maria." 1900. Pp. 85.

LE DRAME DE LA PASSION À OBERAMMERGAU. Étude historique et critique. Par Georges Blondel. Avec des renseignements pratiques, un plan du théâtre et deux cartes. Paris: V. Lecoffre. 1900. Pp. 70.

THE ORIGIN OF LOURDES. By Wilfrid Lescher, O.P. London: R. & T. Washbourne; New York: Benziger Brothers. 1900. Pp. 94.

LA SALLE DES MARTYRS du Séminaire des Missions-Étrangères. Par Adrien Lannay. Paris: Ancienne Maison Douniol. P. Téquî. 1900. Pp. vii—218.

SEVEN JEWELS FROM OUR SAVIOUR'S LIPS, and How to Set Them. By the Rev. Jos. O'Reilly. London: R. & T. Washbourne; New York: Benziger Brothers. 1900. Pp. 112.

JESUS CHRIST: A Scriptural Study. By the Rev. James H. O'Donnell, Watertown, Conn. Boston: The Hurd & Everts Co. 1900. Pp. 57.

The translator of the *Sanctuary Meditations* has rendered a large number of works out of the Spanish and Portuguese into English. Besides these, she has written original works, historical and fictional.

The present collection of meditations contains many thoughts which may help devout souls in preparing for Holy Communion and in making thanksgiving afterwards. It will assist them just in proportion to their holy simplicity, just in the measure in which they attend to what is said, and mind not the manner of saying. If their attention is likely to be arrested by the cast of a thought or by its verbal expression, the book is likely to hinder rather than foster devotion. We trust that if a new edition of the volume be called for, the translator will recast the meditations so as to adapt them to the devotional temper of those for whom an English translation is made. Books written in a Latin tongue—especially devotional books—are rarely translatable into English. We believe this volume is a case in point. Father Gracian's thoughts, we are sure, mean much more in the original than they do in their present medium. In a future edition exaggerations and unrealities should be expunged. For instance, this: At the miraculous multiplication of loaves, our Lord was *not* "encircled by countless multitudes." "He bids the Apostles tell them to sit down, that they might eat in good order and with peace, seated on the grass—*not so much for comfort as to dispel the illusion of human frailty*" (p. 82). What obvious meaning there is in the words we have italicized is certainly untrue. An exalted devotional spirit which finds itself at ease in the language of the South, becomes often strained when environed by the colder matter-of-fact medium of the North. There are few, we think, who would be aided in communion with their Divine Guest by language such as is found in some of these points for thanksgiving.

The meditations contained in the second volume noted above commend themselves, both in their matter and in their form. The Latin text of each Psalm is given in parallel column with the English translation, which is close without being servile, and where the meaning should be made clearer is paraphrased. The burden of the psalm is then briefly summarized, and several "points," drawing out some leading thoughts, are subjoined. Each point is followed by appropriate prayers, sound in thought and unaffected and unstrained in expression. Father Tyrrell's preface is a brief and suggestive essay on the Psalter as a prayer-book for private as well as for liturgical use.

Élévations au Sacré Cœur was first published twenty-three years ago. The new edition is practically a new work, in which the thought and piety and long experience of the venerable Bishop of Nîmes are reconsecrated to drawing souls to the love and service of the Master. The meditations follow the order of the invocations in the Litany of

the Sacred Heart. They show the solidity of doctrine that flows from their source, the Sacred Scripture and the Fathers; and they breathe the unction and fervor that mark the best class of devotional works in French.

No one has written more eloquently and more profoundly on the meaning of public calamities in the plan of Providence than St. Alphonsus. His wide experience and range of knowledge, and especially his holiness, gave him an insight into the problems of life and of pain, which, while not solving the mystery to the full, throws upon it a flood of light. The little book entitled *Avertissements de la Providence* contains the saint's thoughts on these great subjects. Divine chastisements are mercy in disguise, for they lead to prayer and repentance. The editor has done wisely in joining with this treatise the well-known pamphlet by the saint on Prayer.

Those who have read in the *Ave Maria* Father Kennedy's eloquently devotional explanation of the Holy Sacrifice will be pleased to find it given a still wider circulation by means of a brochure retaining the original title, *Holy Mass: A Morning Paradise*. Pastors of souls who are seeking to foster in their flocks an intelligent love for the sacred mysteries will do well to avail themselves of this booklet.

An interesting little book and useful is *Le Drame de la Passion*—interesting for the historical and critical information it affords regarding the famed Passion Play, the country and the inhabitants of Oberammergau; useful as a pocket guide book to the environments, an outline map of which is appended.

Between the hallowed village in the Bavarian Alps and the sacred shrine in the French Pyrennean valley is a long distance as a map shows it. Nevertheless, many of our readers who are drawn to the Passion-Play will visit Lourdes. For them as well as for those who can make none but spiritual pilgrimages to the Grotto, the bright little volume on the *Origin of Lourdes* will not fail to have an interest. The pages are not descriptive, but defensive of Lourdes. The Lourdes of to-day is quite another city from the Lourdes of the 'fifties. The modern city has sprung out of the vision of an unlettered peasant child. The phenomenon cannot be denied, or amongst the serious-minded set aside. What theory will account for it? There is the supernatural explanation on the one hand, and various rationalistic hypotheses on the other. M. Zola stands for the latter. The visions of Bernadette, he says, are so many manifestations of hysteria. Father Lescher shows the inconsistencies of such an attempt at explaining away the patent facts. The book is a short chapter in

modern apologetics. It will help to unbelief in Zola, if that be needed, and to faith in Notre Dame de Lourdes.

The Catholic visiting Paris will see in the Seminary of Foreign Missions something more worthy of his attention and admiration than even the great Exposition can offer him. In the Martyrs' Hall of the Seminary he will find the remains of large numbers of the heroes who in recent times have shed their blood for Christ in pagan lands; a series of paintings representing the martyrdom of these heroes; their garments, the instruments of torture and other objects connected with the martyrs. The little volume here presented describes the origin of this *Salle des Martyrs*, the paintings and other objects it contains. There are also short biographical sketches of the martyrs to whom these objects belonged. The book is graphically written and will interest those who may not have an opportunity of visiting the hallowed collection. To those to whom such an opportunity is given the book will be at once a guide and a memorial.

The *Seven Jewels from Our Saviour's Lips* is a brochure that takes the seven petitions, or seven jewels, contained in the Our Father, and explains them simply and clearly in as many short chapters. Since, as the author shows, we are all *brethren* in our Father's family, it were well that the priest in addressing the faithful should use this appellation instead of "my dear friends."

Father O'Donnell's *Scriptural Study* is a brief catechism of the truths of faith concerning the person, the natures, the life, and the offices of our Lord. The answer to each question is confirmed by the pertinent Scriptural passages. It thus supplements the ordinary catechism used in the schools, and should be helpful in instructing converts on these questions.

LOUIS VEUILLOT. 1813—1845. Par Eugène Veillot. Cinquième édition. Paris: Victor Retaux. 1900. Pp. xi—552.

This first installment of the Life of Louis Veillot appears sixteen years after his death. It is unusual now to have to wait so long for the biography of a man who has won a position of eminence among his fellows. Rather the tendency is to publish with a despatch that at times suggests *ante-mortem* preparation, the record of this or that career, before the settling and liberating action of years has brought light and freedom to the biographer. In an age of so much purely commercial writing it is not hard to point out the reason for this hurry to get published the volume that else might lose its interest and with that its market value. With such compositions it is a risk to trust

Time, which is a sure sieve to reject the puny and retain only the larger and better element, in the jostle and upturning as it goes on its course. Especially in the case of a strenuous publicist, like Louis Veillot, must the serious historian await the agency of the years to appreciate at their true worth the influence his subject has brought to bear on the period and its influence on him. In the present instance the interests of history are served by the delay in giving to the world the appreciation of a life lived in the open, of a Catholic journalist who had a rare talent for polemics and used it.

Louis Veillot's early boyhood was passed in a suburb of Paris, amid the surroundings and economies of humble parentage and under the idea of an artisan's career. He was the first-born of the little family of four,—Eugène, the author of these memoirs, and two sisters. It cannot be said that these devoted children of the Church owed to their parents the ardor of the faith that shone forth with such brilliancy in their lives and in the writings of the two brothers. Of the type of the hard-working, honest French lower class of the period, Catholics in little more than the name, it is no wonder the children grew up lukewarm and indifferent towards their religious duties. The change of heart came first to Louis, and his happy influence brought it to the rest of the family. In early boyhood Louis' aptitude for learning and his passion for books saved him from following the traditional occupation of the Veillots, and his far-off dreams of a professional career began to take shape when at the age of thirteen he was made articled clerk to a Paris attorney. The family group felt keenly the first break in their little circle made necessary by Louis' position in Paris. In his *Libres Penseurs*, harking back to the fond memories of these days, Louis touchingly recalls the parting; it gives us a glimpse of the tender attachment of these inseparable brothers, the subject and the author of our biography: "We went to school together and returned home together; in the morning I carried the satchel, made somewhat heavy with our lunch; he carried it home in the evening." Writing at a later date to this same brother, he says: "Let us ask God to reunite us in His service in the same bivouac; we shall better bear the fatigues of the campaign. We shall need two pens, but the one inkwell will do." Many readers will find not a little of the charm and interest of these memoirs attach to the constantly recurring evidences of the personal devotion and mutual influence of the brothers, Louis and Eugène. Their life-long identity of interest gives to the volume something of the fascination of an autobiography of the younger, at the same time as it is the record of the career of the elder Veillot.

By dint of application and attention to his new duties in Paris, Louis advanced each year, and won favor with his principals and with his fellows. During his three years' routine work in the law office, he found time for much general reading and for practice in writing. His leaning towards a literary career was helped on by his companions, most of them his seniors, and by the many rising young journalists and writers, into whose company his position habitually brought him. At the early age of seventeen he had the proud distinction of seeing for the first time his work in print, and published by the *Figaro*, and paid for. He resolved to follow literature henceforth, and chose journalism as the shortest and easiest, if not the surest avenue to that end. Accordingly, in 1831, at the age of eighteen, he was given a prominent position on the *Echo de la Seine-Inférieure*, an ardent organ of the new government of Louis-Philippe. His contributions to his journal covered a surprisingly large field of subjects,—the theatre, politics, controversy, the arts and sciences, economics, history and news. As a result of a certain criticism which Veuillot wrote for the *Echo* in 1832, and which the actor-subject thought unjust, the young journalist was called upon to fight a duel. "Neither of the combatants having been touched, the witnesses demanded that the *affaire* rest there." A few months later another *affaire*, which again grew out of an article in the *Echo*, was arranged, in which Louis Veuillot was one of the principals, although he refused to fire, after his adversary had sent a bullet through Veuillot's cloak. These incidents, commonplaces of the period, in particular among men of the press, are mentioned here only to record that, several years later, to quote the words of the author, "my brother, my sisters, and myself were passing through Rouen. The former editor of the *Echo* having led us to the scene of the duel, bade us kneel at his side and ask pardon of God for the transgression and thank Him for preserving Louis' life." It was not thus, however, on the morrow of the encounter, and it is not to be supposed that his refraining from firing his pistol was in any way dictated by religious motives, but simply by a generous impulse. His associations at this time were devoid of all practical religion. Other thoughts occupied him, and higher duties had to go by the wall. Nevertheless, he had not altogether abandoned the faith, which on occasion found eloquent expression in his writings, even side by side with raillery at holy things. From the *Echo*, he passed to the editorial chair of the *Mémorial de la Dordogne*, a conservative and Orleanist journal. But politics, as such, had no attraction for him, and never made of him a partisan, so that he

easily changed from camp to camp, as his own interests and his friends drew him. For services rendered he was rewarded in 1838 by a government commission, not very clearly determined, which would gratify his desire to travel, and take him to the Orient to study its schools and charitable institutions.

Louis Veuillot, then in his twenty-fourth year, accepted the mission with alacrity. He got no further on his journey than Rome. "I thought to go to Constantinople," he said later; "I went further; I went to Rome,—to Baptism." And elsewhere: "Something very grave and serious is passing over me since my coming to Rome. I have met a very superior man, whose words have deeply moved me,—a French Jesuit Father, one of the highest of the Order, Father Rosaven. We have had long conferences together, and we are to have more. I cannot say what will come of it all." The world to-day knows what came of it. Louis Veuillot was converted, and his splendid talents enlisted in the service of the Church. On Good Friday, 1838, he made his confession in Rome. After leaving Rome, he made a pilgrimage to Loretto. The events of these early days of his conversion are recorded at length in his *Rome et Lorette*. From Loretto he journeyed to Freiburg, where he went to the Jesuit house for a time. At the end of the retreat which he made there, his confessor told him to go back to Paris, whither his own interests, his family duties, and his obligations as a Christian called him. Thus, after five months' absence, he was back in the French capital, his soul on fire with gratitude and zeal for his new-found faith, and with disdain for the lately sought-after preferment and fortune of the world of letters and of politics.

The present volume goes on to narrate at length the events of Veuillot's Catholic life down to his marriage in 1845. They were seven strenuous years, during which, besides much other literary work, in the main polemical, he published *Les Pèlerinages de Suisse*, *Pierre Saintive*, *Agnès de Lauvens*, *l'Honnête Femme*, etc. For three or four years he had been at the head of the *Univers*, and had called down upon himself the fury of the anti-Catholic press; he had been made to suffer for the cause of Christian education, both fine and imprisonment. Nevertheless, in looking back over these years, this fearless champion of the faith and Ultramontane could call them "*Temps heureux!*" Those who read these memoirs will look forward with eagerness to the publication of the remainder of Louis Veuillot's career.

CATHOLIC TRUTH SOCIETY PUBLICATIONS.

Among the recent publications of the C. T. S., a place of honor is due to Father Coupé's *Where is the Church?* A number of lectures on the unity of the Church, its infallibility, the infallibility of the Pope, and other subjects centering in these, is here collected in a neat brochure. The addresses at the time of their delivery created considerable controversy among non-Catholics in England. The objections then raised are embodied and answered here.

Another series of addresses worthy of special praise is contained in a little book entitled *Sacerdotalism*, by the Bishop of Clifton. This is a sequel to a former series in which the same author set forth the theological doctrine on the Christian Priesthood, without entering into the relation of that Priesthood to the Eucharistic Sacrifice. There are here four lectures on the sacrifice of Jesus in the Blessed Sacrament. The first, Emmanuel—God with us, explains the doctrine of the Real Presence; the second establishes it from Sacred Scripture; the third, from the testimony of the early Church; and the fourth, *Venite Adoremus*, draws out the devotional and liturgical consequences of the doctrine. Positive evidence alone is adduced, and controversy is eschewed. The lectures, needless to say, are solid in material and lucid in expression.

"The Religious State of Catholic Countries no Prejudice to the Sanctity of the Church," and "The Social State of Catholic Countries no prejudice to the Sanctity of the Church," are the titles of two short pamphlets containing as many lectures taken from Cardinal Newman's *Difficulties Felt by Anglicans in Catholic Teaching*. Although delivered half a century ago, these papers treat of subjects that never die among non-Catholics. The light shed upon them by Newman's mind cannot be revealed too often.

There is a pleasant hour in the perusal of *Poor Dear Ann*, the latest of the "Prig" series. Ann is of uncertain age, an *ingenue*, modish to a degree in her religion, which she can change, shape, or fashion, according to the taste or style of her latest rector. Although the incumbents of Ann's parish change frequently, and each newcomer brings widely-different religious "views," Ann is comprehensive enough to embrace them all. The artlessness of this excellent lady gives the keen "Prig" abundant play for his peculiarly tender irony and gentle uncovering of the shams and hollowness of the Anglican position.

For Christ's Sake! by Father Cuthbert, O.S.F.C., heralds a

cry for a Catholic social crusade against the three leading evils of the day—selfishness in business, intemperance in drink, and disregard of the marriage vow. What Catholics can and should do in combating these evils is eloquently explained. The paper is an adapted chapter from a larger pamphlet, entitled *St. Francis and You*, in which Father Cuthbert addresses Franciscan Tertiaries on their moral and social powers and duties.

A touchingly beautiful story is that of the life and death of *A North-Country Martyr*, the Venerable John Duckett, told by Dom Bede Camm, O.S.B., in a small pamphlet of two dozen pages. A few words from the martyr's letter, on the eve of his execution, to the Vicar Apostolic of England show how the souls of those who were hanged for the faith at Tyburn had inherited the spirit that animated the martyrs of the Coliseum :

“Most reverend father in God, I desire you to give me leave to bidd you farewell, being it is the last opportunitie I shall have in this life of presenting my humble dutie to your Lordshipp. My time is spent and eternitie approtsheth, not of miserie, but of ioy. I fear not death, nor I contemne not life ; if life were my lott, I should endure it patientlie, but if death, I shall receive it ioyfullie, for that Christ is my life, and death is my gaine. Never since my receiving of holie orders did I soe much feare deathe as I did life, and now when it approtsheth can I faint? O no, for the nearer it is at hand the more my soul reioyceth, and will ever till my life be ended in this hapie cause ; and then most of all, as I well hoape in the mercy of Christ Jesus, for whose sake I suffer.”

The life of a Sister of Charity, with its deeds of self-sacrifice amongst the wounded on the battle-field, the fever- and cholera-stricken in the hospital, the wretchedly poor in the slums of London, the sickly waifs in the orphanages—conveys a lesson no less potent in our closing century than do the sufferings of the English martyr of two centuries ago, especially when it is all told with the earnestness and sympathy that mark the story of *Sister Chatelain*, edited by Lady Amabel Kerr.

The *Meditations on the Miserere* by Jerome Savonarola, edited by the Rev. B. Wilberforce, O.P., are the outpouring of a contrite and humbled soul, with which every penitent heart may beat in unison. The *Little Book for Holy Communion* contains the Lay Folk's Mass Book, a quaint and beautiful collection of Mass devotions in verse ; also the Jesus Psalter and Prayers for Holy Communion, translated from the Sarum Missal. This, as well as the *Little Book of Prayers from Old English Sources*, edited by Dom Gasquet, is a casket of devotional gems, whose preciousness is in their simplicity and their befittingness to the lowly-minded.

How can a communicant, who is struggling with mental and bodily fatigue and consequent deadness of emotion, whose chief temptation for the moment it is to count the minutes till he can with decency go home and get his breakfast—how can such a one venture to address our Lord in words which might be used by St. Teresa? The incongruousness of such a relation has given occasion to issue the leaflet entitled *Communion of the Weary*, a collection of such desires and aspirations as can be possessed in their best moments by those who are weary in soul and body.

REAL PICTURES OF CLERICAL LIFE IN IRELAND. By J. Duncan Craig, D.D., Incumbent of Trinity Church, Dublin, etc. Second edition. London: Elliot Stock. 1900. Pp. 354.

The popularity which the sketches of clerical life by the author of "My New Curate" have recently elicited in English-speaking countries naturally provokes comparison of kindred attempts in our literature. Dr. Craig, like Father Sheehan, writes about Irish priests and Irish people; but he writes much more about the hardships and heroism of the Protestant ministry and its endeavor to bring "the glorious light of the pure and simple Gospel of our Lord" into Ireland. He is thoroughly convinced that "the great secret of Ireland's misery is to be found in the Ultramontane Roman Catholicism which broods over her, and which the recent suicidal Irish Church Disendowment Act has so sadly helped to rivet its galling fetters." As a natural result of this conviction, our eloquent Scotch-Irish divine has scant praise for the priest and the monk whom he meets in Catholic Ireland. Nevertheless, he believes that in picturing the weaknesses of the people who profess the Catholic religion, he has "spoken kindly and with affection of the adherents of that faith." Although it would be difficult to prove that the Reverend Mr. Craig is not sincere in his avowal that his sole object in writing these sketches is to keep the light of truth burning in Ireland, we feel none the less assured that any sensible person who has the slightest knowledge of Irish character will, after reading a few of the seventy disconnected chapters, lay down the volume with a smile of incredulity.

Passing over the portraits of his numerous ministerial brethren and the saintly Scripture readers, who are all more or less converts from the Church of Rome, we shall merely cite the opening passage of one of the chapters, taken at random, and entitled "Father Ulick's Confession." It proceeds in the historical manner by mentioning the authority upon which Dr. Craig publishes his "Real Pictures,"

and at the same time indicates what he himself believes of such "facts." The first two sentences are taken verbatim from our author, who italicizes them :

"A very distinguished stipendiary magistrate who possessed the implicit confidence of the Irish Executive during the troubles of 1848 and the Smith O'Brien insurrection, told a gentleman of position, 'Believe me, there never yet was trouble in Ireland but a priest was at the bottom of it.' A Roman Catholic gentleman of position told a friend, whose son mentioned it to me, 'I am compelled to leave my property and go to England, for I know my own parish priest wants to have me murdered.' This very gentleman, after a residence in England, returned to his property, AND WAS MURDERED."

This is awful, because authentic, although it is not quite evident that there was any connection between the "very distinguished stipendiary magistrate" who was informed by the "Irish Executive" and told "a gentleman of position" about the mischief-doings of priests, and that other "Roman Catholic gentleman of position" who "told a friend" who told his son who told it to Mr. Craig. Well, Father Ulick finally confessed that he had attempted to murder Dr. Graham, the local Protestant rector; and not only did he confess this all of his own accord, and to Dr. Graham himself, but he also told him that once he actually had saved the rector's life. Father Ulick did not think much of his curate. "This parcel," he says to the Protestant rector to whom he had made his confession, "contains sixty-one one-pound notes. I am not far from death, and I know that the very moment the breath is out of my body, Father James, my curate, will lay his hand on it, and there will be neither tale nor tidings of it. Now, sir, I want you to take this money and give it to my poor old bed-ridden sister."

If the book had not been written years ago, and issued now in a second edition, one might be induced to suspect, from the title and contents page, that it was intended as a sort of counterpiece to Father Sheehan's sketches, and intended to show up the other side of the Irish priest's inimitable sketches. But there is neither reality nor such literary grace as could in any sense compensate for the false position which the imagination of Dr. Craig leads him to assume in regard to Catholic life and the character of the Catholic priesthood in Ireland.

Recent Popular Books.¹

AMERICAN BUSINESS WOMAN: John Howard Cromwell. \$2.00.

The author writes rather for her who desires to be a business woman than for those already in the field, carefully explaining many subjects properly included in school manuals of arithmetic, and also the legal problems encountered by any one desirous of saving or investing money. It is quite as useful for men ignorant of logic and law as for women.

AS SEEN BY ME: Lilian Bell. \$1.25.

To give amusement is the sole object of these sketches of British and European cities, the writer presenting herself and her sister and fellow-traveller as mildly comic, and finding ludicrous types wheresoever she goes. Mrs. Wiggin and Mrs. Duncan have anticipated her manner, and her road is one traversed by half the lovers and bridal pairs in fiction; but her foolery is pleasant reading for idle hours.

BANKER AND THE BEAR: Henry Kitchell Webster. \$1.50.

The perusal of this book should convince the reader that Waterloo and Gettysburg were tranquility and safety compared to the daily life of the man whose weapons and armies are dollars and shares, for the hero knows no peace and is threatened by a thousand dangers which never would suggest themselves to one unacquainted with modern business life. The only moral apparent is, "The cleverest beats."

BEQUEATHED: Beatrice Whitby. \$1.50.

The heroine is of the old-fashioned gentle and gracious school, a motherless girl neglected by her father, and left to fall in love with his friend and contemporary. A disagreeable stepmother and a managing grandmother give her sufficient opportunities for the cultivation of her modest virtues, which are thrown into relief by the behavior of a worldly-wise young woman, intent upon a good match and social success.

BOY: Marie Corelli. \$1.50.

The hero, most fascinating of infants, remains beautiful and apparently uninjured in such a home as can be made by a greedy, slatternly mother, and a brutally drunken father. A benevolent and elegant spinster desires to adopt him and make him her heir, but his mother refuses, pretending great affection for him, and, as he

grows up, he slowly succumbs to the poisonous atmosphere about him, and at last commits an actual crime. Being saved from punishment by the good offices of his friend, he enlists in the hope of showing repentance, and is killed in the Boer war. The book is free from Miss Corelli's worst faults, but the coquetting of the spinster and her middle-aged soldier-lover is simply funny, although each of them is admirable.

BRASS BOTTLE: F. Anstey. \$1.50.

The Arabian Nights story of the djinn who came out of the brass bottle is here rewritten, enlarged, and refitted to modern times and men, and very funny it is. The gambols of the djinn produce the broadest farcical effects, his benevolence and his malice being about equal as causes of discomfort.

BROWN OF LOST RIVER: Mary L. Stickney. \$1.00.

When a city-bred girl visits her brother and his wife, while they are living on a Western cattle- or sheep-farm, she invariably meets an educated man occupying a more or less dubious social position near them, and ends by marrying him. Sometimes a scalping party or a Norther precipitates the end, but it is inevitable. In this case, the accelerating agent is a rattlesnake. Those to whom this book is the first having the same scheme will find it pleasant enough, but to others it lacks variety.

CHINA: The Long-Lived Empire: Eliza Ruhamah Scidmore. \$2.50.

The author, an American journalist, describes such parts of China as she has visited professionally, and although she makes no pretence to profundity, she is mistress of the art of conveying her impressions to her reader, and seven visits to China have made them valuable. The volume is excellently illustrated and more than one place now sadly conspicuous appears in them.

CONCERNING CATS: Helen M. Winslow. \$1.50.

A pleasant, simply written book describing cats of many kinds; real cats and imaginary cats; the cats of celebrities, and humble, unowned, back-yard cats; and containing many quoted passages from the writings of authors interested in cats. A great number of portraits and other pictures illustrate the book, and chapters on

¹ The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

feline hygiene and pathology make it useful. The law by which "cat" Christmas and Easter cards outsell all others, in spite of their manifest absurdity, will probably work in giving this book great vogue.

CUNNING MURRELL: Arthur Morrison. \$1.50.

A story of English provincial life in that stratum of society in which charms and spells are accepted with much more faith than any creed, old age is regarded as possibly given to necromancy, and a shrewd man may easily live upon the folly of his fellows. The time is just prior to that in which smuggling brandy ceased to be the common pursuit of entire villages, and the characters are simple folk, living as slowly as they speak, and drawing unreasonably. The author seems to have taken Mr. Hardy as his model, omitting his besetting faults, and not quite attaining to the heights of his merits.

DIPLOMATIC WOMAN: Huan Mee. \$1.00.

Seven stories of a woman intended to be half Metternich, half Sherlock Holmes, and really rather below the average Abigail in intellect and manners.

EDWARD BARRY: South Sea Pearler. Louis Becke. \$1.50.

The hero ships a mate with a captain who has murdered the owner of his vessel and is planning a few more murders to cover the first and to secure the vessel's cargo. The hero thwarts him, marries the owner's widow, and lives happy ever after. The merit of the book lies in the mystery of the first half, and in the presentation of the utter lawlessness of the region in which the action takes place, until a war ship's flag appears above the horizon.

FRIEND OF CÆSAR: W. Stearns Davis. \$1.50.

Because it does not trade upon the reader's religious sympathies, this book is an agreeable novelty, but its author does not seem to be very deeply read in Roman manners and customs, and has not quite succeeded in producing the entirely heathen atmosphere with which he wishes to envelop the reader. His hero and heroine are not Christian, but they are very imperfect pagan Romans; they are Romans not of Cæsar's day, but as conceived by Christians before the discovery of Pompeii, before the day of excavations. The book tells of the love of Drusus and Cornelia, whom her cruel father would have separated for his own gain. Cæsar and Cleopatra, and many smaller real personages have parts in the little drama.

GIRL WITH THE FEET OF CLAY: Edgar Turner. \$1.50.

Stories and sketches imitating Anthony Hope, Mr. Le Gallienne, Miss Corelli, Mr. Lang, and others, are here collected in an

amusing volume, making wholesome reading for any foolish youngster disposed to take as genius the affectations and viciousness of some of the authors.

GREATEST GIFT: A. W. Marchmont. \$1.25.

The hero returns from sea with a fortune, to find that his cherished wife has committed suicide and crippled their only son. He devotes himself to the boy, and in the endeavor to obtain for him the wife whom he desires, he comes near to ruining many lives. A large company of young lovers play chorus to the little drama in which the author has set himself the task of depicting two utterly unselfish persons, and has laid aside his accustomed sensational devices.

IN A QUIET VILLAGE: S. Baring Gould. \$1.50.

Stories of rustic simplicity and rustic guile told with perfect appreciation of humorous situations and of the extraordinary mental manoeuvres which serve Hodge as a substitute for reasoning. A paper on "Folk Prayers," the queer and sometimes half-blasphemous jingles devised by the peasant laity for their spiritual needs, is added to the stories, and is equally amusing.

JOHN RUSKIN: Alice Meynell. \$1.25.

The biographer's unwearying precisiosity contrasts strangely with the sturdy frankness of her subject, but the critical reader may derive some mischievous pleasure in tracing her vices of style to their source in Ruskin's beauties. Her decent abstention from superfluous personal gossip is a subject for intense gratitude, but her attempts at making abstracts of Ruskin's books are woefully unsuccessful, and she elaborates her description of the artistic side of his work at the expense of its politico-economical aspects.

LAST OF THE FLATBOATS: George Cary Eggleston. \$1.25.

A company of boys make the journey from Indiana to New Orleans in a flatboat which they have bought with salvage money earned on the Ohio. Their adventures on the way furnish the author with opportunities to describe the manners of an elder time. (Ten to fourteen years.)

LAUGHTER OF THE SPHINX: Albert W. Vorse. \$1.50.

The sphinx is the genius of Arctic cold, and her laughter is caused by the vagaries of a company of explorers, whose strength is so overtaxed by hardship that they are hardly accountable for their behavior. The central idea of nature's unconquerable and pitiless strength is not well developed, and, although fairly well conceived, the story is hardly worth reading.

LIFE OF ISAAC INGALLS STEVENS: Hazard Stevens. 2 vols. \$6.00

This biography is that of a typical Yankee; a worker unsparing of himself, but economical in all other respects; a West Point graduate, standing at the head of his class; a good soldier in the Mexican war; an untiring and successful explorer of the far West; an excellent territorial governor and a gallant defender of the Union, dying on the field of honor, carrying the colors to encourage his men. Descriptions of New England farm life early in the century, letters and journals during the Mexican war, and the account of his exploration of the North Pacific route, make the book a national history almost as much as a biography, and the man's character is uncommonly fine and symmetrical.

McLOUGHLIN AND OLD OREGON: A Chronicle. Eva Emory Dyar. \$1.50.

As fiction, this book is valueless, its very slight story being unduly prolonged and disjointed but it is an excellent account of the steps by which the Oregon pioneers accustomed themselves to the country, and also of their relations with the Hudson's Bay Company. The author adheres closely to history, and her rare attempts at adornment are not altogether successful.

MELOON FARM: M. L. Pool. \$1.50.

Good dogs, stupidly inquisitive American rustics, a ludicrous mother, and a clever daughter with two lovers, make up the company of actors in this story. The heroine is a singer, and the hero an excellent violin-player; but the book is not a "musical novel." It is less spirited than some of its author's earlier books, but is well planned.

MILLIONAIRE OF YESTERDAY: E. Phillips Oppenheim. \$1.00.

All fortunes come from Africa in modern fiction; but the man who brings the fortune in this book leaves his partner for dead, and, returning to England, enters upon a contest with the stock-speculators. He has some rather lively fighting, but is victorious in the end, his partner reviving and returning at the right moment to redeem him as financier and as lover.

NATURE'S CALENDAR: Ernest Ingersoll. \$1.50.

This volume is intended both for the observer and for those who would become observers of nature, and describes the sounds, sights, and odors of each month as they succeed one another in the Eastern United States. Complete lists of the living creatures to be seen during the month, and also of the flowers, and of the blossoming and fruiting time of the trees are added to each chapter, and half of each page is left blank for private notes. The author is enthusiastic in regard to all his subjects.

OVERLAND TO CHINA: Archibald Colquhoun.

This title, with its suggestion of superficial fiction by a bicycle rider or similarly

insignificant person, does scant justice to a work equally excellent in its descriptive and its political sides. Mr. Colquhoun has been watching Russia on her Chinese side as Sir Peter Lumsden watched her on the Afghan border, and he comes to similar conclusions as to her intention of territorial aggrandizement. As correspondent of the *Times*, his view is naturally biased by English interests, but he by no means limits himself to praise of England's policy, nor does he profess to be pleased with her present prospects in China. Written before the beginning of the Boxer outbreak, the work contains much which could not be more apt had it been prepared with especial reference to the event. Its passing references to Catholic missionaries are intensely British in tone, but they occupy but very little space, and may be forgiven as evidence of that ignorance which Dr. Ward found "most invincible" in his English friend.

PROBLEMS OF EXPANSION: White-law Reid. \$1.50.

The absolute sincerity of bad logic is undeniable, but it requires some exercise of charity to suppose that the author of this series of speeches is quite convinced as to the validity of his own arguments. He defends the Republican party and the present administration in a style carefully adapted to the lower order of intelligence, showing all the trained journalist's ability in guarding weak points and avoiding dangerous positions. The author's history and the trust reposed in him by his party seem to give the speeches a certain official value, but only the descendants of Moses Primrose should be expected to be influenced by them.

RED RAT'S DAUGHTER: Guy Boothby. \$1.50.

The hero, undertaking to rescue the heroine's father, a political prisoner in the Saghalien Islands, is led to believe that the man is really a very low villain, but continues faithful, and is rewarded by discovering that the girl is as much deceived as he, and that, her father having died, another man is taking advantage of the arrangements made for his escape. The story, like nearly all those just now issued by secondary authors of "novels of incident," has the air of being written in a state of ineffable weariness.

REIGN OF LAW: James Lane Allen. \$1.50.

Another of the innumerable novels of revolt against the illogical cruelty of Protestantism. The hero, the son of common-place but ambitious parents, pleasantly astonishes them by his desire to enter college and to study for the ministry. Losing faith as he acquires knowledge, he is expelled from both church and college, and returns in disgrace to be received with bitterness. In the end, aided by his love for a good and pious girl he patches together a creed satisfactory to himself, but indefinite as a smoke-wreath. The book has great superficial charm and the passages on Kentucky folk and Kentucky hemp have extraordinary distinction.

SECOND COMING: Richard Marsh.
\$1.50.

Mr. Marsh does not seem exactly emulous of Mr. W. T. Stead's bad eminence, nor does he attempt to rival Mrs. Schreiner-Cronwright, but his description of a second coming of our Lord is very doleful, and, not to speak irreverently, depicts Him as entirely ignorant of the history of the world since His first coming. Authors who describe Him as surprised at anything earthly either vex one by their lack of imagination or shock one's sense of reverence, and their books are the most unprofitable of fiction.

WEB OF LIFE: Robert Herrick.
\$1.50.

The heroine's husband, a brutish drunkard, survives a hospital operation which destroys his reason, and his closing days are full of physical terrors for her, and she is further troubled by the danger of losing her work as a school-teacher on account of his compromising vagaries. He dies at last from the effects of an overdose of a narcotic given by a heedless nurse, and his widow

and his physician, who is no other than the unfortunate operator, at once declare their love for one another. After a brief space of what they mistake for happiness, punishment overtakes them in an hundred sordid shapes; the widow, overcome with remorse and despair, drowns herself, and the doctor after a time marries the girl whom he admired at the beginning of the story. The author neither presents new aspects of violations of the sixth commandment, nor is more forcible in setting old ones before his readers, and the heroine's intensely animal nature is so described as to destroy the reader's sympathy for her actual misfortunes. The book gives slight indication of the author's real ability.

STEPHEN DECATUR: Cyrus Townsend Brady. \$0.75.

This latest of the Beacon Biographies is written with spirit, and describes naval battles with frank enjoyment. The author, a well-known writer of naval stories for boys, has thoroughly mastered his subject and treats it with a careless ease that gives his book much charm.

Books Received.

MORALPHILOSOPHIE. Eine wissenschaftliche Darlegung der sittlichen, einschliesslich der rechtlichen Ordnung von Victor Cathrein, S.J. Dritte, verbesserte und vermehrte Auflage. Erster Band. ALLGEMEINE MORALPHILOSOPHIE. Pp. xxi—613. Zweiter Band. BESONDERE MORALPHILOSOPHIE. Pp. xv—728. Preis, \$5.75. B. Herder: St. Louis, Mo.; Freiburg im Breisgau.

DURCH ATHEISMUS ZUM ANARCHISMUS. Ein lehrreiches Bild aus dem Universitätsleben der Gegenwart. Allen, denen ihr Christentum lieb ist, besonders aber den angehenden Akademikern gewidmet von Victor Cathrein, S.J. Zweite, erweiterte Auflage. *The Same.* 1900. Pp. vi—193. Preis, 60 cents.

RELIGION UND MORAL; oder, Gibt es eine Moral ohne Gott? Eine Untersuchung des Verhältnisses der Moral zur Religion. Von Victor Cathrein, S.J. *The Same.* 1900. Pp. 142. Preis, 75 cents.

LE TEMPERAMENT. (Bibliothèque des Sciences Psychiques.) Par Dr. Surlbled. Deuxième édition. Paris: Ancienne Maison Douniol. P. Téqui. 1900. Pp. viii—132.

LES BIENHEUREUX DE LA SOCIÉTÉ DES MISSIONS-ÉTRANGÈRES et leur Compagnons. Par Adrien Launay, de la même Société. *La même librairie.* 1900. Pp. xi—331. Prix, 3 fr. 50.

LA VIE DE LA BIENHEUREUSE MARGUERITE-MARIE, Religieuse de la Visitation Sainte-Marie. Par le P. Croiset, S.J. Avec une Introduction par le P. Ch. Daniel, S.J. Nouvelle édition. *La même librairie.* 1900. Pp. xxi—278. Prix, 1 fr. 50.

WORLD POLITICS at the end of the Nineteenth Century. As influenced by the Oriental Situation. The Citizen's Library. By Paul S. Reinsch, Ph.D., LL.B. New York: The Macmillan Company. Pp. xviii—366. Price, \$1.25.

DIE WIEDERHERSTELLUNG DES JÜDISCHEN GEMEINWESENS NACH DEM BABYLONISCHEN EXIL. Von Dr. Johannes Nickel, A. O. Professor an der Universität Breslau. (Biblische Studien, V Band, 2 und 3 Heft.) Freiburg im Breisgau: B. Herder (St. Louis, Mo.). 1900. Pp. 227. Preis, \$1.45.

GESCHICHTE ROMS UND DER PÄPSTE IM MITTELALTER. Mit besonderer Berücksichtigung von Cultur und Kunst nach den Quellen dargestellt von Hartmann Grisar, S.J. Mit vielen historischen Abbildungen und Plänen (10). St. Louis, Mo: B. Herder. Pp. 577—640. 1900. Preis, \$0.45.

LE CARACTÈRE NATIONAL ET LA GÉNIE DE LA FRANCE. Conférence donnée a Grenoble et en Lorraine au printemps et à l'automne de 1899. Par Claude-Charles Charaux, Paris: A Pedone, 13, rue Soufflot. 1900. Pp. 66.

A BOOK OF SPIRITUAL INSTRUCTION. *Instructio Spiritualis.* By Blossius. Translated from the Latin by Bertrand Wilberforce, of the Order of St. Dominic. St. Louis Mo.: B. Herder; London: Art and Book Company. 1900. Pp. xxxxi—255. Price, 75 cents.

SANCTUARY MEDITATIONS for Priests and Frequent Communicants. Serving as a Preparation for, at the time of, and Thanksgiving after receiving the Holy Eucharist. Translated from the original Spanish of Father Baltasar Gracian, S.J. (1669), by Mariana Monteiro. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. xvii—221. Price, \$1.00.

THE ORIGIN OF LOURDES. By Wilfrid Lescher, O.P. *The Same.* 1900. Pp. 94. Price, 30 cents.

AMERICAN ECCLESIASTICAL REVIEW.

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EDUCATION IN OUR SEMINARIES.

ON the 26th and 27th days of last June a representative body of the superiors and members of the theological faculties of thirteen ecclesiastical seminaries in the United States met at St. Charles' Seminary, Overbrook, Pa., to discuss the scope and methods of training required to prepare students for service in the sacred ministry.

It was understood that the aim of this meeting was in the first instance to elicit expressions which might lead to an all-sided improvement of the theological course in our diocesan seminaries. It would be a step forward in the direction of securing that uniformity of teaching and discipline which the Second Plenary Council of Baltimore had contemplated thirty-five years ago, and which was urged anew by the Bishops of the last Plenary Council.¹

If the contemplated improvement and unification were secured many benefits would result to the Church in the United States as a natural consequence. We would have a better trained body of clergy, that is to say, a larger number of priests whose taste for study and whose habits of serious reading would awaken around them a distinctly intellectual life and activity. This result would tend to increase respect for the Church from without, whilst within new forces would concentrate for the defence of the faith and an elevated standard of morals. Furthermore, the healthy spirit of a well-regulated emulation among those who have the talent to

¹*Cf. Conc. Plen. Balt. Sec.*, Tit. III, Cap. VII, 170-181; *Conc. Pl. Balt. Tert.*, LXXVIII, and Tit. V., 135-185.

take part in the forward movement could not but foster a larger growth of solid vocations to the sacred ministry and the religious life.

In this connection it is not to be forgotten that the founding, ten years ago, of the Catholic University meant the establishment of a centripetal force tending to bring together the best elements from our seminaries. These elements, having fully assimilated the spirit that attracted them to a common and safe centre of learning, would in time be again distributed and leaven the intellectual life of the community. But, as a matter of fact, the power of attraction in any centre is limited in its sphere, and, like a magnet, requires not only certain predispositions in the material on which it is to act, but also a definite approximation of the same material, before it can operate effectually. This disposition and approximation which permits the University as a centre to act upon the seminaries, will, it may safely be assumed, be brought about by such means as that which the conference of seminary faculties has had in view.

Moreover, ecclesiastical education gains from the friendly intercourse between the teaching members of different seminaries, inasmuch as the interchange of thought promotes a knowledge of resources mutually helpful to the professors in the various departments. The energy and ability of one stimulates and supplements the activity of another; whilst the recognition of the common interest furnishes a sort of safeguard against the extravagances of genius, and counteracts that one-sidedness of opinion to which individual research and isolated success often lead.

Finally, the union of those who act as guides in the intellectual and moral training in our seminaries must produce a favorable reaction upon the discipline of the larger sphere of the missionary Church, inasmuch as it lessens the risks which the bishops have to take in placing priests in the pastoral field, and assigning to them, often without previous trial, serious responsibilities which call for a broad knowledge and a trained judgment.

All this renders it important and for the general good that the movement inaugurated by the representatives at the Overbrook conference of seminary directors and professors should be kept alive. At the concluding session it was resolved that the next

similar assembly take place a year hence at Niagara University. In the meantime those who had especially interested themselves in the work of our seminaries are naturally expected to put to the test and mature the suggestions derived from the interchange of thought at this year's meeting. The ECCLESIASTICAL REVIEW, thinking that it might materially aid in promoting the practical results to be derived from the deliberations of the Overbrook meeting, by publishing wholly or in part the different views already expressed, and inviting comment on the same from others, offered its pages to the gentlemen who had read papers at the conference. The writers kindly consented to prepare their addresses with a view to publication, in somewhat abbreviated form. Accordingly, we will be enabled to treat in the next few numbers of the REVIEW the different topics discussed. As already stated, we shall gladly open our pages to others in a position and desirous of offering suggestions or comments upon the various subjects to be presented. In this way it is hoped that the widest possible expression of experience and thought will be secured, and the greatest interest elicited, with the result of additional gain to the cause of ecclesiastical education.

THE EDITOR.

THE STUDY OF SACRED SCRIPTURE IN THEOLOGICAL SEMINARIES.

IN the formation of a programme of studies taught in the seminary, there are few branches which present greater difficulty than the course in holy Scripture. The ground to be covered is so extensive, the important questions to be examined so numerous, the amount of time usually allotted for Biblical work so limited, and, more particularly, the present condition of Scriptural science so manifestly transitional, that it is impossible to do justice to the various topics connected with a complete course of sacred Scripture in our theological seminaries. The present paper will, therefore, offer only a few tentative remarks concerning the three following points: the scope of a course in sacred Scripture, study of the text, and higher criticism.

SCOPE OF COURSE IN SACRED SCRIPTURE.

The young man who enters the seminary for the first time naturally expects to find therein such programmes and method of work as will gradually fit him for the practical discharge of the various duties of the priestly calling. As he advances in his studies, he instinctively views them from this standpoint, and it may be said that, as a rule, he applies himself to them in a measure proportionate to his realization of their bearing upon his future ministry. Nor is this estimate of the general purpose of his intellectual work in the seminary limited to the period of his clerical training, for when, after years of missionary labor, he looks back over the various courses he was made to follow in the philosophical and theological department of the seminary, he still judges of their value by the amount of help they have afforded him in the exercise of the practical ministry.

If, from this standpoint of the seminarian, we pass to that of his professors, we shall find it much the same as regards the general object of the studies in the seminary. Whilst a seminary professor may wish to see young men excel in his own branch, his primary aim will be, not so much to turn out specialists, as rather to render his pupils fit for their life-work as diocesan priests. Indeed, he would hardly succeed in arousing sufficient interest in his class-work if he labored with any other view. This is likewise the generally accepted view of competent authority, sanctioned by the approved code that prevails in all ecclesiastical seminaries, and, therefore, need not be questioned.

The candidate for the priesthood is expected one day to preach the word of God from the pulpit. Accordingly, his Biblical studies should be directed toward making him thoroughly acquainted with the sacred text, so as to enable him to interpret it correctly and with good result for those who hear him. Again, it will be his mission to guide souls in the ways of God by solid and judicious advice, especially in the confessional; the practice of using passages of Holy Writ for devotional purposes should, therefore, likewise be included in the Scriptural training in the seminary. In like manner, as a defender of the divine truth contained in the Bible, it will be his plain duty to vindicate it against the more or less public attacks of disbelievers. This, of necessity,

implies that during his seminary studies he must be made familiar with their leading positions and chief arguments, and have at his command the cogent reasons which dispose of the errors alleged against revealed truth. Finally, as a man who has long studied the sacred sciences, the priest is expected to have a ready and direct answer for the grave questions which earnest inquirers put to him on points directly bearing on the sacred text, or at least connected with it. And how can he meet their expectations unless his Scriptural studies were calculated to prepare him for such an emergency?

Thus the course of sacred Scripture in the seminary is recognized to be clearly distinct from a university course in the Scriptures, which presupposes the more elementary work of the seminary, and aims chiefly at training specialists; and it likewise differs from the teaching of sacred history in the Sunday-school or college class, which aims merely at giving a primary, and, at best, a disconnected knowledge of Scriptural topics. Besides the foregoing abstract conception of the general purpose of the Scriptural course in the seminary, there is what may be called the concrete and practical view of it. The teacher in charge of an elementary course must aim first of all at imparting a fair amount of knowledge concerning the questions which belong to general and special introduction, that is to say, such topics as are suggested by and gather around the text of the most important books of Holy Writ. In treating the various topics of introduction or exegesis, he should endeavor to render his teaching not only solid and scientific and bring it within the reach of the student, but also interesting, and such as to make them feel that they are actually doing useful work for their future ministry. In the second place, it should be his purpose to promote among his students a genuine esteem and love for this branch of their work in general, by meeting squarely the issues of the day, by opening up new fields for their personal investigation, and more particularly by initiating them into the method of presenting in a popular manner those Biblical topics in which the Catholic laity are becoming daily more and more interested. Furthermore, it behooves the teacher to make his students acquainted with the ever-increasing number of works bearing on Biblical subjects, and

for this purpose he should be careful not only to mention but also to give judicious appreciation of such books or articles as he thinks may prove useful for present or future reference. Finally, a good teacher will not fail to initiate his pupils in strict scientific methods of study. This he will effectively accomplish if, as occasion offers, he treats somewhat more exhaustively certain topics of greater importance, or if he pursues habitually similar investigations in special classes, such as go by the name of *academies* or *seminars*, and have of late years been established in some of our theological seminaries.

Such, in brief, seem to be the leading purposes of the professor who seeks to realize as far as he may the general scope of a seminary course of Scripture. In acting upon them he will not only impart the positive knowledge necessary to all, but he will at the same time introduce his students to the best available sources of information, while he fosters in them habits of personal scientific research.

STUDY OF THE TEXT.

The ordinary course of Scripture in our seminaries comprises two series of regular classes: the one bearing directly on the text, the other on the questions pertaining to Biblical Introduction. The former is the much more important of the two; but I must confine myself to merely touching a few points regarding it.

The first consideration claiming our attention is that of the books to be selected for exegesis. As regards the New Testament, which naturally forms the subject-matter of textual study, there are the Gospels and the principal Epistles of St. Paul. Their contents will be all the more readily mastered by the student if he has already been made familiar with their historical aspect during one year of his philosophical course. For the Old Testament the problem is not so easily solved. It is much simplified, however, in those seminaries where during the second year of the philosophical course the historical books of the Old Testament are studied in connection with the history of the Jewish people, for in such a case a subsequent exegetical treatment of these books may be dispensed with. But even then there is still a serious difficulty of making a selection from the many remaining

books. The Psalms, owing to their constant liturgical use, should certainly be taken up and studied with a certain fulness of detail. However desirable this might also be for the prophetic and sapiential books, lack of time makes it necessary to explain only a few of them, and these should be gone through in such manner as to illustrate the method of treatment for the others. One or another of the greater prophets, and such books as Proverbs, Wisdom and Ecclesiasticus naturally suggest themselves as the most available for this purpose.

Another topic which comes up for consideration regards the method the professor should follow in his treatment of the portions selected. Obviously all teachers cannot be expected to pursue the same method; quite opposite modes of treatment may at times yield excellent results, and each individual teacher must enjoy a fair amount of freedom either in selecting the method of teaching or in applying it. Thus one may prefer the simple running commentary on the text with special reference perhaps to those sections which are read in public services; while another would rather adopt what may be called a *topical* treatment, grouping around a prominent idea or problem all the data furnished by one or several books of Holy Writ. But whatever be the method pursued, it should not fail to exhibit certain characteristics, the principal of which are the following: First, the treatment should be clear, concise, and generally within the reach of the average student. Secondly, proper deference should invariably be shown to legitimate authority, abiding by all the decisions of the Church and the unanimous consent of the Fathers in matters of faith and morals. Thirdly, as insisted upon in the first part of this paper, the teacher should have constantly in view the various requirements, homiletic, controversial, doctrinal, etc., of a priest on the mission. Finally, the method should be scientific; none of the available data should be neglected; all the points, both of extrinsic and intrinsic evidence, should be judiciously estimated, and only such conclusions be admitted as are strictly warranted.

It can hardly be doubted that the professor who faithfully works on the lines just described will soon secure the confidence and interest of his students, who will find in him a well-informed

and prudent guide. He will at the same time impart to them solid knowledge of the portions of the Bible under review, and truly prepare them for their subsequent study of the books which lack of time prevents him from interpreting during the few hours at his disposal.

As a last suggestion a word may be said with reference to the general distribution of the subject-matter for textual study. It seems very desirable that students, in all stages of their Scriptural work, be kept in direct contact with the sacred text. Obviously, no amount of information *about* the Bible can ever be so useful as a close and prolonged familiarity with the text itself, for the various purposes of the holy ministry. This end may be secured even from the beginning of the philosophical course by causing the young men to make a systematic study of both the Old and the New Testament, simply from the standpoint of their historical contents. Such study will indeed appear almost necessary at this point to any one who bears in mind the regrettable fact that frequently the young aspirant enters the seminary without the necessary elementary knowledge of sacred history and geography. Moreover, the historical aspect of the inspired writings is the one most easily grasped, of greatest interest to the beginner, and one which, when conducted under the guidance of the professor and with the help of a concise text-book, will prove most useful in laying the indispensable foundation of all subsequent study of the text. Plainly, this method of initiating young men to the study of Holy Writ is preferable to that which launches them at the outset into the intricate, abstruse, and to them unintelligible questions of general introduction, which, to our mind, can be studied profitably only when a real familiarity with the sacred text has been acquired.

In theology, the constant contact with the text here advocated may be secured by some such plan as the following: Taking for a basis of computation the ordinary three years' course with three classes a week,—one of these classes might be devoted throughout to questions of introduction, while the other two would be taken up with the work of exegesis. To cover the whole of the introductory ground, this weekly class might, during one year, deal with the topics of *General* Introduction, and with *Special* Intro-

duction during the other two years. As regards the exegetical work, it might be carried out by explaining the Gospels during one year, the Epistles during another, and the select passages or books of the Old Testament during the third, always at the rate of two classes a week. In this way the study of the text would never be interrupted, while that of Biblical Introduction would not only appear lighter, but also be more complete, and, if we mistake not, better grasped and appreciated.

THE HIGHER CRITICISM.

This brings us at once to the third part of the present paper. It has to deal with the Higher Criticism, which includes the most delicate topics connected with Biblical Introduction. To quote the words of Father Hogan: "There are extreme views on the subject. Some, struck by the evil following on the investigations of such questions, would have them almost entirely kept out of sight. Others, impressed by the fact that these are the live questions of the day, regarding which the priest is liable at any time to be interrogated, would have him give his chief care to them. The truth, as usual, lies in a middle course. It is inadmissible, on the one side, that the future defender of the true faith should be left in ignorance of the weak or threatened points of the position he holds. He cannot be expected to deal off-hand with difficulties he never heard of before; neither is it proper that his information on such subjects, even if he is compelled to discuss them, should be dependent on chance or on imperfect and, often, inaccurate information which he might derive from his intercourse with books picked up at random, or with men only a little less ignorant than himself. On the other hand, a special study of these more difficult problems, so much dwelt upon in our time, would be decidedly out of place. The beginner has neither the maturity of mind nor the knowledge of facts which would enable him to form a personal judgment on the points at issue; he would soon lose his way amid the endless complexity of views and theories, and the final result would be a helpless confusion of thought, and, it might be, the unsettling of his fundamental convictions."¹

Several things of primary importance are implied in this

¹*Clerical Studies*, p. 441, sq.

judicious passage of the *Clerical Studies*. In the first place, the time is gone when the questions involved in the higher criticism might be simply identified with rationalistic attacks upon the revealed word. Again, one can no longer afford to be ignorant of topics which, perhaps more than any others at present, engross the attention of the intellectual and religious world; which are continually discussed in books and periodicals, and in which so many lay people, Catholic as well as Protestant, take such a deep and ever-growing interest—whence follows the necessity for the future priest of being made acquainted with these subjects under the guidance of a prudent and competent professor, to whom he naturally looks for information on all such difficult matters. In fact, it is only thus that the acquisition of this very important knowledge can be surrounded by the proper safeguards.

The questions of date, composition, literary structure, and authorship, all of which belong to the domain of higher criticism, naturally present themselves for study in the special introduction to the various books. The higher critic deals with them chiefly from the standpoint of internal evidence, and no teacher can pretend to give a serious and adequate treatment of them without taking into account the many acquired results of modern critical research, or without giving due attention to the positions and arguments based upon intrinsic as well as extrinsic evidence. Nor in so doing can one be taxed with innovation; for in reality he is but following the best traditions of the past. Ecclesiastical writers, even as far back as St. Jerome, Origen, and Clement of Alexandria, worked on critical lines, and did not neglect to examine the literary style of the Epistles with a view to determine their authorship; and in our own century, as every one knows, the same method of investigation has been carefully and successfully applied by such conservative scholars as Archbishop Smith, Lehir, Martin, Corluy, Hummelauer, Bacuez, and Vigouroux. Finally, it can hardly be denied that, besides its direct bearing on questions of introduction, higher criticism throws at times considerable light on the meaning of the sacred text itself, by helping to place its various parts in their true historical setting.

Such are the principal thoughts suggested by the topics which were assigned to me for treatment in connection with the study of

sacred Scripture in the seminary. To sum up the matter, this study should have for its general scope gradually to supply a young man with whatever Scriptural knowledge will be required of him in the performance of the various duties of his priestly calling; and to secure this end the student should be made to cultivate thorough familiarity with the sacred text. After that, he should be introduced to a careful consideration of the questions of higher criticism. These are, as we said in the beginning, simply tentative suggestions thrown out before the educators in our seminaries with the hope of obtaining further light on the important but difficult topics.

F. E. GIGOT, S.S.

St. Mary's Seminary, Baltimore, Md.

PROBABLY on no subject since writing began to be an art has so much erudition been lavished as upon the interpretation of the Scriptures. Indeed, of this subject more than of any other may we truly say that of making many books there is no end. Orthodox and heterodox writers have flooded the market, so that we have become bewilderingly rich in all kinds of Biblical literature. We have the ponderous tome and the handbook, the scientific exposition whose *imprimatur*, if it have any, antedates by centuries the invention of the printing press, and the *edition de luxe* rejoicing in a new dress for old thoughts.

This confusing abundance proves at least one thing: the fascination which the study of the sacred Scripture has for those who long to know of God's communication with His creatures. We have special and general treatments, discursive introductions, and exhaustive examinations of particular books and even of passages. Most of these productions are the result of life-work done by men who consecrated their energies to a single purpose, who became in truth men of one book, with all that such a concentration of energies implies.

Where, then, is the ecclesiastical student to begin? His previous education, as a rule, does not fit him to plunge in *medias res*, for it is a lamentable fact that in general he comes into the seminary with the haziest sort of acquaintance with the sacred text, especially of the Old Testament. His knowledge of Bible history

is practically nil; he is liable to confound Moses with David, or Solomon with Samson, or the Pentateuch with the Books of Kings, or admit with candor his ignorance of such Scriptural allusions as are commonplaces in profane literature. If he were made to come up to the seminary with even as much knowledge of Biblical history as he has of the general history of his country, a great desideratum in the scope of the study of Scripture would be supplied. But I am not here to make special pleading for a Bible-history class in our academic or collegiate departments.

The study of the seminarian is limited at most to about six years, two for philosophy and four for theology, with kindred studies. The time which he can give to the study of Scripture may, I think, be calculated at about two hours per week, except, of course, where that study is made a post-graduate specialty. In some places students in philosophy are not admitted to the study of the Scriptures, so that the experience of the theological student with this special branch does not embrace more than about four years. He cannot cover the entire ground, I believe, in that time with anything like satisfaction to himself or to his teachers. His scope must therefore be curtailed, but to what?

He must be sufficiently acquainted with the *Introductio* before he presumes to enter upon a study of the sacred text, and this preliminary might be well confined, as is the case in some seminaries, to the two years of philosophy. Therein sufficient acquaintance, especially with the Old Testament, would be acquired to fit the average student to understand and answer the salient objections brought against the Old Law by its enemies.

The study of ancient polity and language, notably the Hebrew, in reference to the sacred text is, to be at all worthy of the name, a veritable life study. A semi-decent smattering may be acquired by the diligent student during his seminary course; but unless he pursues a post-graduate course or devotes his time on the missions to an exhaustive reading of the subject, he must remain unskilled in this particular.

The burden of Scriptural study for the seminarian as we have him might well be made up of concordance between the Evangelists, a clear exposition of the trend and significance of the Acts

of the Apostles, an exhaustive conception of St. Paul's Epistle to the Romans, with proportionate attention to his other Epistles. Special stress should, I think, be laid upon as clear an understanding as possible of the first Epistle of the Apostle of the Gentiles, because of its subject-matter, the doctrine of faith and sanctifying grace, fundamental dogmas of the Christian religion. No one, it is said, can properly understand the doctrine of grace unless he has probed the teaching of St. Paul on the matter.

I speak with reference to students of Scripture as we are liable to find them in our ecclesiastical seminaries. I do not suggest a definite limit for those who, as is the case everywhere, feel a special attraction towards the written word of God, and possess peculiar talents for investigation. It has been found of immense advantage to prescribe historico-scriptural essays from time to time on such subjects as "The Ark of the Covenant," "The Jewish Temples," "The Samaritans," etc., wherein special investigation becomes necessary mainly along the lines of Scriptural narrative. The student who undertakes work of this kind is apt to become a master, if you will, in the particular instance, besides imbibing correlative knowledge not obtainable in the general course.

Since, however, the course in sacred Scripture has the practical end in view to supply seminarians with working material when they shall have become preachers of the Word, would it not be well to insist upon a close textual and exegetical study of the Epistles and Gospels read during the various Sundays and festivals of the year? As a means for the accomplishment of this, is there anything practically better than a carefully conducted homiletic class, wherein the principles taught in the Scripture class are applied, established explanations given, moral applications made according to obvious induction, so that the word of God may indeed prove spiritual food and not merely a manna enclosed in an ark of scientific theorizing?

Our ecclesiastics should be made thoroughly conversant with the Gospels and Epistles, and should be disabused of the idea that an exhaustive treatment of any of them before the faithful is only a wearisome commonplace. This caution is the more necessary as the ambition of a beginner in preaching is not always regulated

according to the golden rule of prudence and practicability. He may indeed use Scriptural quotations, yet as mere ornament, as one uses lace on a garment, or by way of a vain show of learning, as when the pages of a book are furnished with copious but irrelevant notes. The preacher must be clear in his exposition, pertinent in his application, sustained by authority in his declarations. Where can these desiderata be acquired as well as in the Scripture class? Here rigid, orthodox teaching must lay the foundation for the preacher who will learn, if he have sense, that far-fetched moral lessons weaken the authority of God's word, reducing Catholic preaching to the level of sentimentalism as propounded by the sects. He will learn, too, that though the word of God is all richness, it is not a mere Pandora box, or a something to juggle with when the expositor is "non paratus."

I have taken it as a principle that the study of the sacred text is to be with seminarians as we have them of such a nature as will equip them with judicious Scriptural lore for the edification of the people to be committed to their charge. Hence are they to devote themselves primarily to mastering the orthodox, sanctioned interpretation, leaving the polemical element in other than the first place. This may prevent the seminarian from becoming a learned specialist in Scriptural matters, but it will help him mightily, I humbly think, to go forth equipped for work in the Catholic pulpit.

It may seem overconservative, but I fear that higher criticism tends to rationalize the sacred text, to deprive it of the bloom and perennial wholesomeness which its inspired character confers upon it. Familiarity breeds contempt, and so when the word of God is subjected with hyper-severity to the crucible of the verbalist, the philologist, the political economist, the antiquarian, the result is but too often a congeries of doubts where formerly happier belief resided.

Confined within those conservative lines which our faith in the written word makes necessary, investigation in the realms of higher criticism with regard to the contents of the sacred Scripture can have for us but one result: a clearer, more consoling understanding of the divine breathings. The harmony of God's disclosures stands out before us with greater distinctness when

erudition in philology, archæology, political or other allusions is supplemented by the *credo* of the simple believer. We are then too well grounded to take fright at attacks made upon the citadel of revelation by unbelievers who wear the mask of advanced thinkers, and whose delight it is to demoralize orthodox scholars, if they can, by a shower of *ipse dixit*. By the way, are we not sometimes too yielding towards those non-Catholic Biblical investigators whose higher criticisms have no more solid foundation than subjective speculation in the fields of doubt?

Catholics, at least, realize that the revealed word of God is a jewel of great price, worthy of the finest setting that can be given it. To enhance the value of that setting, Catholic Scriptural scholars have consecrated the best energies of mind and heart. Erudition amassed through years of patient labor has been lavished upon this special study, until the Catholic student of God's word, as we find him in our seminaries, stands *facile princeps*, if not in actual knowledge, at least in the resources awaiting his investigation. The impetus recently given by the Holy Father in his *Providentissimus Deus* has been most enthusiastically seconded by Catholic seminaries, until to-day orthodox teaching of the sacred text is a branch coördinate with that on the dogmatic foundations of our faith.

L. A. GRACE, C.M.

*Seminary of Our Lady of Angels,
Niagara Falls, N. Y.*

CASUS DE ABSOLUTIONE COMPLICIS DURANTE ANNO SANCTO.

(CASUS MORALIS.)

CAJUS parochus ancillam, quacum ante decem annos peccaverat, hucusque sacrilege confessam propter peccatum in adolescentia commissum et ex rubore celatum, anno sancto absolvit, utpote impeditam, etiam ex consilio medici, quominus iter Romanum suscipiat. Confessarius Cajum de hac re graviter reprehendit neque absolvere vult, nisi consentiat, ut infra mensem recurratur ad S. Poenitentiarium propter attentatam absolutionem complicis, paratus recipere condiciones quas S. Poenitentiarium

imponendas esse judicaverit. Cajus consentit quidem, sed secum cogitat: recepturus quidem sum conditiones et onera, at non impleturus, eo quod confessarius severius agit. Nam praeterquam quod (1) ancilla occasione jubilaei habuerit jus eligendi *quemlibet* confessarium approbatum, accedunt aliae rationes; nimirum (2) peccatum ancillae meae accusatum erat antea apud legitimum confessarium, proinde, etsi sacrilege accusatum et denuo accusandum, tamen cessavit esse peccatum reservatum pro me, atque ego quum possem absolvere, absolvendo non incurri censuram; (3) absolvi equidem ex bona intentione finiendi sacrilegia ancillae, non absolvi temere; proin censuram non incurri, neque eam me incursum esse putavi; (4) imo si forte incurrerim censuram, erit alia via evadendi: post quindecim dies ero septuagenarius, proin possum lucrari jubilaeum et a quolibet confessario absolvi ab attentata complicitate absolute sine onere recurrendi ad S. Poenitentiarium; retineat igitur severus ille confessarius ipse sua onera, quae S. Poenitentiarium impositura est. Quibus rationibus alter confessarius, quem post quindecim dies Cajus adit, non assentit; ultimum istum modum futurum fuisse viam evadendi, si Cajus tum primum esset confessus; sed quia nunc tota causa jam pendeat apud S. Sedem seu Poenitentiarium, inferior confessarius eandem causam non amplius posse, ne jubilaei quidem lucrandi gratia, tractare. Quis recte judicavit?

Respondeo. Ut appareat, quis in quibus recte judicaverit, expendendae sunt rationes, quibus Cajus se conatur excusare.

I. Cajus videtur *primum* in eo niti, quod ancilla domi possit lucrari jubilaeum, ac proin jus habeat eligendi quemlibet confessarium, a quo a peccatis et censuris etiam reservatis absolvi possit. Verum haec ratio ipsi nullum jus tribuit *suam complicitatem* absolvi: sacerdos enim complex semper exclusus manet e numero eorum, qui pro excipienda confessione jubilaei eligi possint, neque unquam *approbatus* est pro hoc peccato.

II. Applicat Cajus ad absolutionem ancillae ea, quae S. Alphonsus lib. 6 n. 598 docet de absolutione a peccatis reservatis, scilicet *reservationem* alicujus peccati auferri posse etiam peccato non sublato, eamque revera probabiliter auferri per quamlibet etiam sacrilegam illius peccati confessionem, quae fiat apud Superiorem

qui reservationem statuerit, vel ejus delegatum. Concludit igitur Cajus: Ancilla non ita quidem confessa est, ut peccatum illud complicitatis remitteretur, illud tamen accusavit apud competentem confessarium; ergo abhinc a quolibet, etiam a me ab isto peccato potest absolvi.

Verum in hac re male concludit. Peccatum complicitis non est proprie reservatum; non enim subtrahitur ordinariis confessariis, ut solus Superior ejusve specialiter delegatus de eo judicet. Nam omnes confessarii, excepto solo sacerdote ipso complice, ab illo peccato absolvere possunt. Ratio igitur, quam S. Alphonsus l. c. pro opinione ibi allegata affert: "finis directus et principalis reservationis est, ut hujusmodi peccata reservata committentes subjiciantur judicio Superioris; ergo quum subditus peccatum suum Superiori defert, et poenitentiam ab eo impositam acceptat, etiamsi sacrilege confiteatur, jam obtinetur finis reservationis," ad nostrum casum applicari nullatenus potest; nam finis, cur sacerdoti complici in peccato turpi facultas hoc peccatum absolvendi auferatur, est ut servetur honestas atque removeatur a sacro tribunali omne periculum turpitudinis. Mansit igitur Cajus privatus jurisdictione "in illo peccati et poenitentis genere," et sub poenae incurrendae excommunicationis Romano Pontifici specialiter reservatae prohibebatur, ne ab hoc peccato suam complicem absolveret.

III. Praetenditur a Cajo finis optimus et quodammodo necessarius finiendi longam seriem sacrilegiorum.

Ex hac intentione, "ne quis pereat," neve poenitens sacrilega confessione sibi interitum aeternum paret, Rom. Pontifices indulserunt, ut in articulo mortis, si alius confessarius advocari nequeat, etiam complex confessarius absolvat. Quod theologi communiter extendunt ad casum, quo timetur ne moribunda persona alteri sacerdoti sacrilege confessura sit, atque ad casus articulo mortis similes.¹ Ex quo deduci debet, extra casum articuli mortis esse casum rarissimum, in quo sacerdoti complici propter periculum sacrilegii a poenite committendi liceat absolvere. Cajus ergo debuit ancillam suam potius dirigere ad alium confessarium extraneum, ut ibi ignota conscientiam suam deponeret. Objectivam igitur rationem, ex qua Cajus excusetur, nondum est deprehensa. Nihilominus si periculum sacrilegii vere urgens erat, Cajus poterat

¹ Lehmkühl, *Theol. mer.*, II, n. 937 sq.

per suum confessarium vel tecto nomine pro se a S. Poenitentia *petere facultatem*, ut sibi ad evitanda complicitis sacrilegia semel liceret complicem absolvere: quae facultas in tali casu necessitatis non absolute denegatur.

IV. Quod autem Cajus addit, se non temere absolvisse, quum habuerit finem bonum: sciri debet, bonum finem non excusari eum qui sciens legem violaverit. Imo quod praeterea dicit, se non putasse censuram incurrere, ne id quidem *certo* eum excusat. Videri enim debet, quatenam fuerit legis objective existentis ignorantia subjectiva. S. Officium d. 13 Jan. 1892² declaravit: "absolventes complicem in re turpi *cum ignorantia crassa et supina* hanc excommunicationem incurrere." Attamen absolute affirmari noluerim, Cajum re vera cum mala fide egisse. Quapropter si serio interrogatus plane protestatur, se optima fide processisse, absolvere se ausurum non fuisse, si excommunicationem suspicatus esset: eum in foro interno haberem pro non-excommunicato.

V. Quodsi ex iis, quae modo dicta sunt, Cajus haberi potest pro non-excommunicato ultima ratio occasionis jubilaei supervacanea est; neque plane illicite egisse Cajus est dicendus, quod cum quadam restrictione sese a severiore confessario expediverit. Conditionatam quidem voluntatem implendi onera a S. Poenitentia imponenda habere debuit, ut rite et valide absolutionem posset recipere, videlicet sub conditione, quod re vera ad ea obligaretur. Alias recipere absolutionem non licuit, specietenus recipiens graviter peccasset. Absolutam autem voluntatem obsecundandi dictis confessarii habere non tenebatur, quum suspicaretur, sibi imponi obligationem indebitam. Neque confessarii intentio erat, ista Cajo imponere pro poenitentia sacramentali, sed solum declarare voluit, quatenam obligatio, suo iudicio, Cajo per se incumberet. Imo si pro poenitentia sacramentali ea imposuisset, Cajus nihilominus eam voluntatem licite concepit, se velle postea videre, num forte commutationem ab alio confessario acciperet; atque ex sese corruiisset, si imposita esset ex falsa suppositione, videlicet si postea compertum fuisset, excommunicationem locum non habuisse.

VI. Restat, ut videamus quid juris obtinuerit Cajus ex occa-

² *Theol. mor.*, II, n. 936.

sione jubilaei, si re ipsa absolutione complicis excommunicationem incurrerit.

Communiter eximi solet crimen attentatae absolutionis complicis a facultatibus, quae occasione jubilaei confessariis tribuuntur. Verum Leo XIII in Constitutione *Aeterni Pastoris* pro iis, qui vi hujus Constitutionis jubilaeum bis lucrari possunt, ut prima vice iis fas sit eligere sibi confessarium, et ut confessarii sic electi eos "absolvere possint a quibusvis peccatis, etiam Apostolicae Sedis speciali forma reservatis, excepto casu haeresis formalis et externae, imposita poenitentia salutari aliisque juxta canonicas sanctiones rectaeque disciplinae regulas injungendis."

Peccatorum autem absolutio, quam dare possunt confessarii electi, sine dubio comprehendit etiam absolutionem a censuris, si quae certis peccatis inflictae sunt. Leo XIII in Constitutione supra laudata a facultate absolvendi eximit solam haeresim formalem et externam e numero peccatorum speciali modo Romano Pontifici reservatorum, a quibus vi jubilaei absolutio dari possit. Haeresis quidem est una ex gravissimis peccatis, quae cum censura excommunicationis speciali modo Romano Pontifici reservata sunt; sed sunt complura alia, quae similiter cum censura ita sunt reservata. Quum igitur illud solum haeresis peccatum excipiatur a facultate absolvendi, reliqua peccata *etiam cum censura reservata* in facultate absolvendi comprehenduntur; sed sane comprehenduntur ita, ut *consueto modo* fiat absolutio, videlicet ut non fiat absolutio peccati ante censurae excommunicationis absolutionem, sed ut absolutio ab ista censura possit et debeat praecedere. At, si sola haeresis, ut supra, excipitur, non excipitur a facultatibus jubilaei absolutio a peccato et censura attentatae absolutionis complicis. Quapropter sacerdos senex vel infirmus qui inter eos sit, qui hoc anno sancto in patria sua jubilaeum lucrari possint, absolvi potest semel i. e. prima vice qua velit jubilaeum lucrari a censura et peccato attentatae absolutionis complicis si istius peccati reus fuerit; neque necesse est, ut illud peccatum commissum sit a sacerdote, quum jam existeret inter eos qui jubilaei lucrandi capaces sint, sed sufficit, ut inter eos tempore confessionis debeat numerari.

Quod si ad Cajum in casu nostro applicamus, dicendum est, Cajum *nondum* potuisse absolvi sine onere; sed imponi nunc debet onus, ut infra mensem rem vel cum S. Sede componat, vel aliter

competenti iudici se sistat. Verum post quindecim dies, si tum opera pro lucrando jubileo praestare paratus est, habebit *semel* pro iudice *competenti* quemlibet confessarium sibi bene visum : huic ergo post quindecim dies se denuo *sistere debet*, ut a peccato suo et a censura definitive liberari possit : confessarii autem electi est perpendere, quatenam pro poenitentia onera patet esse imponenda.

AUG. LEHMKUHL, S.J.

Valkenburg, Holland.

AT OBERAMMERGAU.

HOW I had longed for years to see the Passion Play! The accounts of those who had been to Oberammergau during the last twenty years sounded like Crusaders' tales, to whose pious fancy the hallowed plains and hills of Palestine suggested the harrowing scenes of our Saviour's sufferings with a reality that opened their hearts to a deep sense of gratitude and reverence for the benefits of the Redemption. All classes of men seemed to have but one impression regarding the Play as a dramatic representation, to wit, that here genuine religion was the source of genuine art.

To any one, therefore, who should undertake to analyze this influence coming from the simple peasant community, which knew nothing of the commonplace tricks of worldly conceit and artificial impressiveness, such a spectacle as that of the Passion Play at Oberammergau might reveal in a simple way the secret that draws souls to the recognition of truth and enamors with its beauty. For is it not this that we priests aim at in all our efforts for the upbuilding of the Church? For this we collect and urge and worry—to have the people attend the regular services; to bring them together in the enjoyment of such pleasures as would keep them at least from losing the faith of their fathers and the virtue of their mothers; to reawaken the fainting zeal for works of Catholic education and charity and devotion, by revivals and missions. For this we employ all the knowledge and wisdom of our theological training in the seminary, all the resources of modern civilization and social progress. Yet here is a small community

of peasants who seem to have no trouble in accomplishing all that we aim at, and without any pretence of being our superiors in the art of religious teaching; yet such they are, despite the easy condescension of the gray-eyed, keen-witted strangers who smile half in compassion at the simple ways of this unlettered people, because they believe that they could teach the peasant the trick of improving the roads to wealth. But the Oberammergau folk obstinately refuse to become singers and actors in the great towns of the north, or in America, and in this they show that they realize their missionary power.

The people of Oberammergau are in truth preachers of the Gospel. They repeat the one great sermon of the Passion. Beyond this they have no priestly power. They are not, and do not pretend to be, extraordinary saints like St. Bernard of Clairvaux, or St. Bruno, or St. Francis, who drew men by the silent magnetism of their union with God. Nor do they go forth to call together the people. They make no effort to attract attention. They will make no concession to the weak and sickly prejudices of the curious tourist world in anything that concerns the truthfulness of the message which they preach. In fact, they simply say: "We are going to have our devotion of the Way of the Cross this Sunday morn. Our church, the dome of which is God's fair sky, is open unto all. If you will come, come! We do not flatter you; we have no Parisian comforts to offer you; but we will do our best to have the road hither smoothed for you, and we can give you simple bed and board, if you will pay the expense, to compensate for loss of time from our work, and to benefit our village common, and to adorn our little church which holds the Tabernacle of the great Lord from whom we draw all our art."

Thus Oberammergau may be said to be a mission church to which people flock from all parts of the world to hear a single sermon on the Passion of our Lord; and though it is preached in a language which many of those present hardly understand, and though it keeps them in their uncushioned seats for eight hours of a single day, only partially sheltered from wind and rain, and though it is not a sermon that tells them what might flatter their vanity, but rather one that speaks to them of their tremendous debt, their awful responsibility, their guilty neglect, yet the strange

comers all harken to it with singular patience and seem to remember only the tender compassion that flows like an undercurrent through all the sounds of warning and reproach which the sacred theme suggests.

And the impression is not merely one that acts upon the momentary sense and starts the sob and tear from the kind heart. Hear what Mr. Stead, the editor of the London *Review of Reviews*, tells us: "I learnt more of the inner secret of the Catholic Church in Oberammergau than ever I learnt in Rome. Protestantism," he says, "that confines its gaze solely to the sublime central figure of the Gospel-story, walks with averted face past the beautiful group of the holy women. . . . But plant Mr. Kensit or Messrs. Morgan and Scott in the theatre of Oberammergau, let them look with dry eyes, if they can, upon the leave-taking at Bethany, and then, as the universal sob rises from thousands of gazers, they will realize, perhaps for the first time, how intense is the passion of sympathy they have sealed up. . . . Protestantism will have much leeway to make up before it can find any influence so potent for softening the hearts and inspiring the imaginations of men. If," so ends this reflection, "the light and warmth of a new day of faith, and hope, and love are to irradiate our world, then may it not be confidently asserted that in the old, old story of the Cross lies the secret of the only power which can save mankind?" In Oberammergau nearly every house has a cross to top its front gable, and high up on the extreme craggy edge of the *Kofelberg* there stands that emblem of our Redemption, as if to proclaim to all the world from afar off that it is the badge, the sacred standard of a Christian nationalism for all the villagers around. In like manner you meet the wayside cross along the broad roads of the valley and by the side of narrow bridle paths upon the slope of the hill.

If there be in all this a lesson for us Catholics—and above all, for those of us who are commissioned to bring others into the Church—it might be this, that there is only one thing that will fill our churches and draw converts; one thing that will make the greedy world come to us with its offerings and ask to be admitted to the sacred shrine of truth; one thing to raise the respect for Catholic ritual and Catholic worship, as it has raised the respect

for the poor peasants of Oberammergau as they are seen making their solemn Way of the Cross. And that one thing is not the flourish and blare of trumpets, advertising a grand preacher; not polished eloquence of the pulpit; not the choice of a musical repertoire attuned to suit the fickle tastes of the modern world; not the device of short services or soft cushions in high-priced pews, or the cry of progress thrown as a constant bait to the national and domestic vanity of a people that grows restless in proportion to your catering to its desire for change. No; none of these things will bring us a growth of God's Kingdom here, but only and simply the study and the homely teaching of the life of Christ in all sincerity.

The spectacle of the Passion Play in the beautiful little village of the Bavarian Alps, which until lately was out of the reach of our railways, refutes all the high-sounding arguments of the champions of progress, and teaches us that if we were to lay but due stress on the development of simple Catholic truth in our own lives and the lives of those whom we guide, we should produce such people as one meets at Oberammergau, the homely, simple, unspoiled hamlet—where, when the Angelus bell sounds from the church belfry, every knee bends, in cottage or street or field; where for days, once in ten years, there is indeed bustle and crowding and the chatter of strangers' voices; but when the Play is over and the crowds have gone, the old stillness returns, and with it the song of the birds frightened away for a time from their little nests under the eaves of the pretty white houses with their pictured fronts, and the green benches at their open doors. All will again be peace, and the peasants will forget the strange faces that disturbed their simple routine awhile. "Their royal robes or their rabbinical costumes laid aside," says Mr. Stead, already quoted, "they go about their ordinary work in the ordinary way as ordinary mortals. But what a revelation it is of the mine of latent capacity, musical, dramatic, intellectual, in the human race, that a single mountain village can furnish, under capable guidance and with adequate inspiration, such a host competent to set forth such a play!"

It was on a Saturday, a little past noon, when I reached Oberammergau by the railway, which now connects Munich directly

with the village. Rain was falling heavily. But, as I followed the crowd, a good-natured youth, of whom I had inquired the way to the house of *Schweighans*, where I was to lodge, took my valise, saying: "Come with me, it is not far." The little cottage lay in a recess of one of the lawns grouped around the church. There was a pleasant *Grüss di Gott!* from the three inmates, two elderly women and a fine-looking young Tyrolese; and their simple cordiality and honest faces, which inspired confidence, made me look upon the small but cleanly-furnished room, which I was to occupy, as a very great privilege, all the more when I learnt that there were only fifteen or sixteen single rooms to be had in the whole village. We loitered about, visiting the little church, quite rich in carvings and quaint pictures, and having five altars to accommodate the many visiting priests. The churchyard, too, where generations of Langs and Mayers and Rendls are buried, is characteristic by reason of beautiful headstones and rich beds of forget-me-nots and immortelles, and in particular by its eloquent inscriptions, often so simple as to remind one of the Catacombs, and always so full of affection as to make one pray both for the dead and for those who seemed so to love them. I noted some. Here is a tomb erected by three children to their deceased father:

MATTHAEUS GROM. 1890, 24 Aug.

Für all dein Lieben hier auf Erden,
 O theurer Vater, danken wir.
 Einst wird der Dank noch schöner werden;
 Wenn wir vereinigt sind mit dir.¹

Over a bed of immortelles, shielded by evergreen, are these simple words:

Die Mutter ihrem Kinde.
 R. H.
 1861.²

¹ For all thy acts of love unto thy children here,
 We, dearest father, give thee thanks.
 One day our gratitude will prove more fair,
 When we shall meet thee in God's Paradise.

² The mother to her child.
 R. H. 1861.

The absence of names here shows that exquisite delicacy of taste which makes sorrow unselfish, and therefore so beautiful; if the mother was a peasant woman, she had the soul of a queen.

Or, again:

Hier ruht mein unvergessliches Kind.
20 Dec. 1883.

Ihm folgte bald sein Schwesterlein.
23 Jan. 1884.³

Close to the right entrance to the church is a grave of a priest, who, after rendering great service to his country and the Church, retired to Oberammergau and there died. The inscription gives his rank and ecclesiastical titles, and then adds the Latin words:

Elogia lapidi incidi vetnit.
R. I. P.

He would not have his praises carved in stone, seeking only rest eternal in heaven. His name was *Rmus. D. D. Herculanus Schweiger*, which name describes a silent man. His silent tombstone is more eloquent of his praise than a fulsome biography would be.

Toward five o'clock, as the weather had cleared, Bishop V— and myself went to the theatre, for the Play had been acting that day and the people were expected shortly to come out. We were curious to note the effect on the faces and manner of the spectators as they issued from the dozen gates on both sides of the hall where they had been confined for over eight hours. Gradually the audience began to stir. The last refrains of the chorus died away, and the crowds pressed through the opened gates. There was no rush, no boisterous noise, no dissatisfied or frivolous airs. All moved as if it were a vast congregation coming out of a church after service. The Papal Nuncio to Brussels, Monsignor Sambucetti, and other high dignitaries drove through the crowd, respectfully acknowledging the popular salute, and most of the spectators wended their way quietly to the railway station,

³ Here rests my e'er-remembered child.
20 Dec., 1883.

His little sister quickly followed him.
23 Jan., 1884.

ready to go back to Munich in the train that had been waiting for the close of the Play.

Meanwhile we passed to the back of the theatre, to the stage-gates from which the players must shortly issue. They came in small groups or one by one. There was seemingly no consciousness that they had done aught worthy of special congratulation. Those who stood watching them would have been ready at the first chance to shake hands and compliment the most prominent performers. No one dared to do it. The instinctive reverence which their very modesty inspires seems to preserve this people from the approach of flattery and the taint of vanity. When Anna Flunger, the postman's daughter, who takes the part of our Blessed Lady, appeared, we knew her from the fact that she was in deep mourning. She had buried her father on the previous day, and the two young girls who accompanied her showed her such gentle, unobtrusive courtesy that quite unconsciously they reflected her own noble character. With a grace begotten half of shyness, and half of the independence of womanly virtue, she turned from the crowd to a side-path that took her out of the public gaze. They say that she had played that day the scene of the bereavement of the Mother of Christ with a depth of pathos that could only have come from her own realization of the abandonment which the death of a loving father had brought upon her. I understood the truth of it when I saw her on the following day.

On the morrow we were up by four, said Mass in the parish church, which was filled during all the time from then on to half-past seven o'clock. At eight every seat in the theatre was taken, and the Passion Play began. The spectators, except those in front, are sheltered from any inclemency of the weather by an arched shed or cover extending over the entire auditorium. Here the seats are arranged on an inclined plane rising toward the back of the theatre. The stage, which has a width of about 140 feet and is without roof, can be seen from all parts of the structure.⁴ The centre of the stage has a separate setting, as it were a stage upon a stage. This is for the tableaux or living pictures; but it

⁴ The play is not interrupted by rain, unless it falls so heavily that the performers cannot be seen by the spectators.

also serves for special scenes within the city of Jerusalem, such as the hall of the Temple, the council chamber, Herod's palace, the Garden of Olives, etc. Around this central stage, with changeable scenes, and behind it, backed by the Tyrolese mountains, you see the streets of Jerusalem, with the houses of Annas and Caiaphas to the right and left in the foreground. This portion of the stage does not change, and it has a very real look, with living palm trees bending their foliage over the walls.

Before each act of the Play proper there is a prelude which explains in the form of *recitative* the meaning of the tableaux which immediately follow. These are presentations of typical scenes from the Old Testament. They set forth the connection of cause and effect, or of shadow and reality, of type and perfection, or of prophecy and fulfilment in the Passion of our Lord, as it is traced from the beginning of the divine revelation. Thus various incidents from the entire Sacred Scripture are interwoven with the Play, and the spectator is made to understand and follow the connected purpose of the sacred history, illustrating the one central fact of the Redemption.

The Play opens with the appearance of a choir of thirty-three singers in the guise of guardian angels clothed in beautiful robes gracefully caught up with cords of gold over white tunics. One by one they come out from the two sides of the stage, meeting in the centre and forming a semicircle in front. In the meanwhile an unseen orchestra starts its soft strains of harmony, forecasting the character of the coming scenes. At a given point the sonorous voice of the leader, or *choragus*, who stands in the centre of the guardian group, catches up the melody and interprets with mingled appeals to God and to the hearer the living tableaux which precede, as already stated, each act of the Play and typify the incidents of the Passion.⁵

The first prologue states the fall and its sad consequences to mankind; the chorus joins in an harmonious appeal to man to bow down in loving adoration and gratitude because God has decreed to lift the curse that held the human race through sin! As the last words are chanted the members of the choir, still sing-

⁵ There is beside the leader of the chorus a speaker of the prologue. On the day we witnessed the play Jacob Rutz supplied both places.

ing, gradually retire toward the sides, so as to expose to full view the central stage, the curtain of which rises, revealing Adam and Eve in the attitude of fleeing from the Garden of Eden. In the branches of the tree of good and evil you see the serpent, the tempter, and an angel with flaming sword stands at the exit of Paradise. While the spectators' eyes are riveted in rapt concentration upon this picture the plaintive voice of the cantor is heard—

Man is banished from fair Eden's glades,
Darkened around with sin and death ;
The way to Life is barred. But lo !
There gleams afar from Calvary's height
A hopeful ray into the night.

Then of a sudden the chorus takes up the solitary note and, as the curtain falls, chants in grand unison a prayer—

God, all merciful, will pardon
And undo the wrong of sinful man,
Giving His own Son a hostage
Unto death !

Whilst singing the last verse, the chorus, which had gradually resumed its former position, again withdraws, and a second beautiful tableau shows us the scene of Abraham sacrificing his son Isaac. Then follows a melodious outburst of song—

Hear, O Lord ! Thy children's voices tremble :
Children only stammering can give praise.
They who at the sacrifice assemble,
Hands of reverent adoration raise.
In the shadow of the Cross we see Thee,
Bleeding on the thorny path advance ;
We, Thy children, follow, dearest Master !

As these words are ended, the curtain rises a third time and we behold the symbolic adoration of the sign of the Cross, around which children in the form of angels are grouped in various attitudes of prayer.

The chorus has barely left the proscenium when the action of the Play proper begins. Crowds of people are seen approaching from afar in the rear of the stage, gradually filling the street to the right and advancing to the front, whilst—

Hail ! all hail to David's Son !

and hymns of praise and joy become more and more audible as the entire stage is being crowded with the surging multitude. In their midst are our Lord and the Apostles, and as the central stream reaches the outer court space of the temple we get a full view of the Christ, beautifully majestic as He sits upon the colt, which is led by St. John. Suddenly, as our Lord reaches the area of the temple court, He halts. The money-changers are busy stirring the shekels, thrusting forward their venal beasts of sacrifice, chattering, haggling, bargaining. But as they see the Christ apparently amazed and indignant at their doings, the noisy striving ceases and a dull weight steals over the mingled crowd of temple ministers and traders. Amid the silence is heard the ringing, noble voice of our Lord: "Is this Jehovah's house of prayer, or are we in a Gentile market-place?" Then turning to the astonished priests He upbraids them for their negligence in guarding the honor of the temple. Some seem afraid and shrink aside; others stolidly hold their places. The people approve the rebuke, saying: "He is truly the prophet of Nazareth! These traders have long desecrated the holy place." There is a murmur of remonstrance among the priests and a simultaneous show of defiance on the part of the money-changers. In the meantime Jesus advances through the scattering crowd, upbraiding their vileness, bidding them go thence at once, and as they hesitate He overturns their tables and drives them forth.

But the story is known to us. The Play presents in successive and beautifully natural scenes how the jealous Pharisees use the occasion of this day to incite the traders, and through them the people, to oppose our Lord. One of the most thrilling scenes in the first part of the Play is that wherein Dathan, a merchant, is urged by Nathaniel, a leader in the Sanhedrin, to turn the sympathies of the fickle multitude against Jesus.

The second act opens again with a prologue and the chant of the choir of angels:

Hail to you all united here in love,
 Around your Saviour sad! Oh! follow Him
 Upon the pathway leading to the Cross!
 Those who from near and far are come this day,
 All feel united in their Master's love,
 Who for us dies!

See! even now the cup of sorrow fills for Him:
 For bitter hatred of an envious race
 Conspires through greed of gain to do Him harm:
 That which to impious murder Joseph's brethren spurred,
 In days of old,
 The same does now move on to decide
 The Council's wrath, blind to the living truth.

Here the curtain rises and we see Joseph, the type of Christ's humiliation, in the plain of Dothan, surrounded by his brethren, who have decreed to take his life. In the meantime the chorus continues to impersonate the parts of the living picture.

The act which immediately follows presents a meeting of the great Jewish Council, in which Caiaphas is the principal spokesman. So thoroughly does Sebastian Lang, a man about fifty-five years of age, enter into this character, that his townspeople have expressed their wonder at his cruelty to our Lord, forgetting that the man, who is kind and amiable in the home, only acts the part assigned him. The representatives of the people, among whom are principally selected those who felt affronted by our Lord's action in the temple, are brought to the great Council hall, praised for their patriotism, and finally shown how they might aid in destroying Christ.

The third act represents the farewell of our Lord to the friends at Bethany. It begins with the prologue, ushering in the tableau of Tobias taking leave of his parents before setting out on his journey in company with the Archangel Raphael.

A solitary voice from the proscenium starts the tones of grief impersonating the mother of young Tobias:

Who of you, dear friends, can know
 All the bitter pangs of woe
 Which a mother's heart bestir
 As her child departs from her?
 Go, Tobias, dearest one,
 Yet make haste, mine only son,
 To return. In thee alone
 Can my heart forget its sadness,
 Give it back a mother's gladness.

Then, as the subsequent words "Tarry not, but soon return," etc., hang prolonged upon the air, picturing in sounds of the music

the longing gaze with which the mother looks after her child, the curtain rises and we behold young Tobias leaving his parental home in company with the angel.

Next follows the tableau of the Bride in the Canticle of Canticles. In a wondrously fair garden the Spouse of Christ stands overshadowed by a rich bower and surrounded by virgins in white garments. The Bride, lamenting the absence of her beloved, appeals to the daughters of Jerusalem. It is typical of the anguish of our Blessed Lady at the first approach of the Passion which takes from her her Divine Son.

Whether it is that the Catholic heart knows how to enter more deeply into the recesses of the inconsolable grief of our Blessed Mother, because it learns from childhood up to love her with an unequalled and reverent affection, or whether the scene and the music of this passage in the Passion Play have in themselves the indefinable power to lift the soul in sympathy with what appears to the senses, I will not define. But it seemed to me that never, in all the range of sweetest melodies, have I heard any cry of gentle desolation as those bars of the "Bride's Lament." It was as if the voice bore the soul fluttering out into the darkly-clouded air, rising and lowering in swift search of the object of its life and delight.

Oh! where is He? Oh! where is He?
 Among the fair the fairest.
 In sorrows deep mine eyes o'erflow
 With tears of bitter longing!
 Mine eyes are seeking everywhere
 With anxious hope to meet Thee,
 And with the gleam of morning fair,
 Oh! let Thy presence greet me.
 Ah! come, my Lord, then would its pain
 No more my heart be keeping—
 Why tarriest Thou, beloved Spouse,
 To soothe my weary weeping!

Then the chorus answers in an antistrophe:

Beloved Spouse, be comforted,
 Thy Master soon returneth,
 And then no cloud shall dim thy joy
 Or shade thy gladness over.

THE LAMENT OF THE BRIDE.

ACT III. SC. I.

Moderato.

Wo ist er hin, wo ist er hin, der Schö-ne al-ler
Where has he gone, where has he gone, the fair-est of all

Schö-nen? Wo ist er hin, wo ist er hin, der Schö-ne al-ler
lovers? Where has he gone, where has he gone, the fair-est of all

Schö-nen? Mein Auge wei-net, ach, um
lov-ers? I weep for him, I weep for

ihn, Der Lie-be hei-sse Thrä-
him, sad tears of an-xious long-

nen, der Lie-be hei-sse Thrä- nen!
ng, sad tears of an-xious long- ing!

As the curtain falls we see our Lord approach with the Apostles on the way to Bethany. He speaks to them of the things that are about to happen. As they near the village, Lazarus, Martha, and Mary come out to meet him. He enters the house of Simon, where Magdalen anoints Him as they sit at table. "Fare thee well, beloved and peaceful Bethany! Never more shall I rest in thy silent shadows." These are His parting words as He rises, whilst Magdalen, bitterly weeping, seeks to detain Him. As He is leaving and imparting a last soothing blessing, Mary, His Mother, with some of the holy women, appears at the door. The parting scene is indescribably beautiful. There is a hush upon the audience, as though their hearts were still, and many strong-willed and hard-faced men are in tears.

The fourth act opens with a prologue in which a touching appeal is addressed to Jerusalem to return, to avert the sad calamity which must be followed by the awful repudiation of the synagogue and the casting out of its children from the promised mercy of Jehovah. The tableau which follows presents the choice of Queen Esther by Assuerus in place of the haughty Vashti. The action then proceeds. Christ, accompanied by His chosen disciples, approaches Jerusalem. Judas is of the company, and asks what provision our Lord has made for their safety and their future, in the event of harm befalling Him at the hands of the Jews. Our Lord warns him and gently rebukes his over-anxious earthly care. Judas stays behind. We see him on the stage alone, deliberating whether or not he should follow any longer a course that seems to him utterly improvident. Whilst Judas is thus soliloquizing, Dathan, one of the Jewish traders in the confidence of Caiaphas, appears, notices the indecision of Judas and, taking advantage of the occasion, gradually gains him over to the side of the Pharisees. Judas accompanies Dathan to a meeting of kindred friends, where they discuss the imprudence of Jesus. A hope is thrown out to the fickle disciple that he might become a great and trusted friend of the high priest and be put in the way of honor and wealth. Judas leaves the company, and, once more alone, speculates upon these advantages, and finally resolves to offer his services to Caiaphas.

Next follows a brief street scene, in which Baruch, a servant

of Mark, meets Peter and John, who ask that their Master might be permitted to celebrate the Pasch in Mark's house.

The fifth act opens with the usual prologue to the tableau typifying the Last Supper and the institution of the Blessed Sacrament. The two images presented successively are the Israelites in the desert fed miraculously with manna from heaven, and the return of the spies laden with the grapes of the promised land. There are about four hundred persons, among whom are one hundred and fifty children, grouped in each of these living pictures. So motionless, however, do they remain throughout the chanting, that one doubts their reality and believes them to be carved in colored stone. The tableaux are followed by the action in the cenacle. Whilst our Lord washes the feet of the disciples, and during the institution of the Blessed Sacrament, an invisible choir chants without accompaniment and as though angelic voices came from the distant heavens. A moment later the picture appears as that of Leonardo da Vinci's "Last Supper" in every detail of its grouping, color, and action. The scenes of touching friendship and of the Master's holy love portrayed in the last act are followed by those of the betrayal on the part of Judas.

In the prologue to the sixth act the story of the ungrateful disciple is foreshadowed. When the narrator ends his *recitative* a single voice of unspeakable sweetness addresses an appeal to the Iscariot to retrace his steps. The refrain is taken up in chorus:

Oh ! Judas ! but one moment stay !
Halt ! finish not this loathsome deed !

The tableau of Joseph being sold for twenty pieces of silver (I. Mos., 37 : 29) to the Midianites typifies the compact of Judas to sell his Master. Again the solitary voice is heard alternating with the harmonious responses of the chorus, to illustrate this scene. In the action of this part the Sanhedrin meets. Judas with Dathan comes before Caiaphas, who draws the unfortunate Apostle further into his toils and closes a bargain by which Judas is pledged to serve the Pharisees under pretext of protecting the sanctity of the law of Moses and the temple. The noble protest of Nicodemus, impersonated by Wilhelm Rutz, against the unlawfulness of the transaction and the vileness of Judas' treachery, forms

a pleasing contrast to the scene of Pharisaic machinations. The grouping of the Sanhedrin, as it brings out the various degrees of importance of its members, is exceedingly artistic and effective. The curtain drops upon the scenes of tumultuous zeal and noisy haranguing among the personnel of the great Jewish Council. When it rises again the evening shadows usher in the scenes on Mount Olivet. After the illustrative prologue and the harmonious lament of the angelic choir we are shown Adam toiling in the sweat of his brow, and Eve with her little ones weeding the earth of thorns and briars. The image as interpreted by the choir is the type of the anguish and bloody sweat in the Garden, and the thorny crown that awaits the Master. A second image, symbolical of the betrayal of Christ, is the treacherous murder of Amasa by Joab, described in the second book of Kings, 20 : 9.

The scene by the rocks of Gibeon
Is repeated by Judas, Simon's son.

Ye rocks of Gibeon,
Why do ye mourning stand,
That once were counted joy of all the land,
As though in gloomy veil enshrouded ?

A choir in the distance answers in melodious unison :

Flee hence, O wanderer, swiftly flee from hence !
This blood-stained spot is cursed of all the land.
Here fell, betrayed and innocent, by murderer's hand,
Proud Amasa !

And trusting in the friendly mien of Joab,
Bending his cheek unto a kiss of peace,
Received the treacherous steel within his heart,

Again the choragus takes up the refrain :

The rocks lament for thee ;
The blood-stained earth takes vengeance heavily :
Be dumb, ye rocks of Gibeon !
For Judas, feigning falsely loving ways,
A greater one than Amasa betrays :
The Holy One of God, his Lord, he slays !

In the action following upon this prelude we see Christ approaching from the rear of the Garden in converse with His

disciples and preparing them for His Passion. Half-way across the stage, beneath the shadow of olive trees, He stops and dismisses all the disciples except Peter, James, and John. To the left there is a sloping hillock sheltering a rocky recess. Thither the suffering Saviour withdraws to pray, leaving the three chosen Apostles, who compose themselves a little further front. The sad and slow return of the Redeemer during the agony, the touching appeal He makes to the disciples to pray, and the final appearance of the white-robed angel keep the audience in sympathetic suspense, rudely disturbed by the turbulent approach of the crowd. Judas is with the throng. As the torchlight reveals his darksome figure it presents a strange contrast with the Saviour, whom the traitor salutes with the kiss of peace. The curtain falls upon the scene of Christ being led away captive by the rabble.

It is long after eleven o'clock. The speaker of the prologue announces a brief recess, and bids the audience return at one o'clock. Quietly they rise. In a few minutes the theatre is empty. You hear but little of enthusiastic expression about the performance. Such spectacles, like great sorrow, seal the lips in proportion as they touch the heart. Besides, the crowning acts of the great drama are still to come, and the impression is only half formed and of all too sacred a character to be analyzed before it is completed. Here and there may be recognized the faces of some leading performers or cantors. They do not court your attention. If you speak to them they will answer your questions without restraint. Otherwise they make no reference to their part in the Play.

Punctually at one o'clock the seats of the great hall are again occupied. The angelic chorus appears, and the speaker of the prologue, alternately with the chanters, describes how our Divine Lord has been taken captive; how He is being ill-treated by the rabble, struck rudely, and smitten on the cheek. These things are foreshadowed in the fate of the prophet Michaeas. As the strains of music end, the curtain rises, and we behold in a living picture the prophet before Achab, smitten on the cheek by Zedekias, priest of Baal, because he tells the truth against the weak king. Softly, like the gentle whisperings of warning, sings the chorus:

Roses, laurels, earth's fair glories,
 Are for those who feign and lie.
 Truth must go uncrowned in this world ;
 Bear with envious calumny

The action which immediately follows presents the high priest Annas at early dawn, restlessly pacing the balcony of his house. He has passed a sleepless night. His minions, Esdras, Sidrach, and Misael, buoy him up with the hope that Christ has been captured during the night, and that all their machinations have succeeded. Finally, the news is brought by one of the Pharisees that Christ has been captured. Judas has stealthily followed the messenger to see what effect the message would have upon the high priest who has promised him his favor. Annas rejoices at the tidings, and praises the zeal of the Pharisees. Suddenly Judas hears him say that now Jesus must die. Terrified at this, the traitor leaps to the side of the high priest. "Not die!" he cries. "I have not delivered Him to you for that! No, no! He is not guilty of death!" Annas spurns the traitor. "Woe is me! What have I done?" cries Judas and hastens away.

Let me pass over the story of the trial of Jesus before Caiaphas, the denial of Peter. In the fifth scene we meet Judas alone, restlessly wandering about, hoping that the worst may not prove true. At last, devoured by the gnawing torture of remorse, he goes to the potter's field. Once more he recalls all the kindness of his dearest Master. "Oh! might I look upon His gentle face once more! It would quench these burning tortures in my soul. But He lies in prison! Is dead, perhaps,—and dead, murdered through me! No, no! I cannot hope in life,—and life, what boots it? My life! Ah! had I ne'er been born. Men will shrink and flee from me, as from one stricken with a loathsome pest!" Then suddenly he sees the barren tree. With feverish raving he regards it. "It bears no fruit. It is blasted, accursed, fit for such cursed fruit as me. Ah, serpent, wind thee round me. Come, get about my neck, and strangle Judas, the betrayer!" At these words he tears loose his long girdle with convulsive energy, fastens it round his neck and to the branch of the tree, swinging himself off as the curtain falls.

The tableau which precedes the despair of Judas is the picture

of Cain wandering desolately in the field after the murder of his brother Abel.

Two other scenes are most remarkable for the touching character of the incidents they represent. One is the meeting of our Lord, as He carries His Cross, with His Holy Mother who, apparently not knowing that Jesus has been so quickly condemned and hurried on to execution, comes with the Magdalen, John, Salome, and Joseph of Arimathea from the street of Bethany, whilst the procession of the *Via dolorosa* is slowly winding its way from the other side of Jerusalem towards the city gate. Mary asks John what was the result of the meeting at the house of Caiaphas and whether Pilate succeeded in releasing Jesus. Whilst they are thus discoursing sadly, and Magdalen is seeking to comfort the Holy Mother, all being about to go to the house of Nicodemus, who might give them definite knowledge of the doings of the Sanhedrin, they suddenly hear the noise of the approaching rabble accompanying Jesus bearing the Cross. What follows is indescribably touching. Mary sees her Divine Son, a scene which is so real here that we have no adequate words to picture the effect upon the beholder.

The choir of guardian spirits has disappeared from the proscenium. The music, sad as its tones had been during the last spectacle, has ceased. There is a brief pause of inaction. Then the angelic chorus reappears, all robed in black, wearing girdles and sandals. Their fillets are adorned with black wreaths in place of the rich golden coronets they wore before.

The last scene was the tableau of Moses lifting the brazen serpent upon the cross in the desert. The prologue is a call to the spectator—

To rise and go
 In grateful penitence. Aglow
 With sorrow, follow up to Calvary
 And see what He has done to free
 Your souls, as on the Cross He dies,
 A patient, bleeding sacrifice.

Ah see! with wounds His only covering
 He hangs for you upon the cross,
 And Belial's sons, in godless triumph,

Drink in this sight of pain and loss,
While He, whose love for sinners' lives,
Is silent, suffers, and forgives !

As the recitative goes on you hear the dull strokes of the hammer behind the scenes, piercing the soul of the hearer, for the words reveal to him that at this moment they are nailing the Saviour to the Cross.

With horror and dread the sound is heard :
The rending of joints from their sockets torn,
As the strokes of the hammer rend the air.

Where is the heart that human born
Sickens not at the blows that beat
The cruel nails through hands and feet ?

Come ye and lift to the Tree of Shame,
O souls of men, your pitying eyes !
And look on the face of the gentle Lamb,
Who has given His Blood for you, and dies !
See, between murderers lifted up,
To the dregs He drains the bitter cup !
Ah ! who can know the love that lives
In this Sacred Heart laid bare,
That love in return for hatred gives,
And saves us from dire despair ?

Offer in turn to Him
The impulses of your own cleansed heart !
Worship before
This Cross evermore !

A moment later you see the scene of Calvary. The two robbers hang tied to their crosses. The Cross of our Lord lies on the ground. Christ is nailed to it. Slowly it is lifted into mid-air whilst unutterable sorrow speaks out of Mary's attitude as she stands off in the distance. The heart-broken Magdalen, bending her aching head, is weeping bitterly.

For half an hour, whilst the executioners are gambling upon the sacred garments, and the Pharisees are scoffing, and the rabble moves hither and thither in rude curiosity, we gaze at the figure of Christ, unmoved, upon the Cross. When the last of the Seven Words has been spoken, and all is consummated, the central stage grows dark and the air resounds with the dull rending

of rocks. The people depart in terrified confusion, and only the friends of Jesus, who have gradually drawn closer around the Cross, remain. With gentle care the Master is taken down and placed in the sepulchre.

The next act represents the Resurrection. The final tableau is that of the Ascension. Whilst the glorious harmony of the Alleluia is still resounding, Jesus, robed in white, bearing a palm branch, surrounded by the Apostles and disciples, with Mary and Magdalen, blesses the devoted circle as He slowly ascends into the air. As the figure of the Saviour rises, groups of angels are seen to surround Him, and the curtain falls amid the jubilant notes of the choir. Thus ends the Passion Play.

The impression can never be forgotten. It is not a play to beguile the momentary sense of sympathy, but a sermon, an act of devotion that opens the gates of reflection upon the deep problem of life, and of its true worth as gauged by the price of our Saviour's Blood.

H. J. HEUSER.

Overbrook, Pa.

LUKE DELMEGE: IDIOTA.¹

XVI.—ENCHANTMENT.

THE Canon sat in his favorite armchair in his rectory at home. The morning sun streamed in, and made a glory of his white hair, as of an Alp in the sunlight. The Canon was happy. And he was happy because he had not yet attained everything he could desire. For, you know, the unhappy man is he who, like poor Herder, has got everything that even Shakspeare offers to old age, and has nothing to look forward to this side the grave. There were some things yet to be desired, to be reached unto, to be seized,—to be enjoyed? No! The enjoyment is the pursuit; it ceases when the hand closes down on the prize. And yet, with every consolation around him, and that most sublime of consolations, the growing happiness of his people forever under his eyes, there were some misgivings—the rift in the lute, the fly in the

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amber, which are inseparable from all kinds of human felicity. A letter lay open on the table. It was a pathetic letter, and more pathetic still, it contained a poem. This the Canon read over and over, and the tears were in his eyes. Yet the Canon was happy, for he was a good man, and he had the power of relieving misery always within his reach. Indeed, it would be difficult to say which was the happier—the benevolent Canon, who presented some poor woman with a brace of Orpingtons, with the assurance that she would have a glorious “cluck” in the springtime, or the poor woman who was just about to enjoy the pleasures of proprietorship. And when he had got 30 per cent. knocked off the rents of his tenantry, he walked on air for several days afterwards. So the Canon was happy, for he was writing a check for ten pounds this morning, and the check was made payable to Louis Wilson. The old fool! says someone.

Not at all! You'd do the same yourself, my indignant friend, if you had a little account at your banker's, and if you chanced to have these lines addressed to you :

He stood afar, as one without a God,
Waiting in darkness for the deeper night,
When sleep would come—the long and soulless sleep,
That seemed to him more peaceful than the hope
Of future immortality.

In the silence of that solemn midnight hour,
While calmly slept the world, and stars kept watch,
And the land was flooded with the moon's weird light,
And the heavens and the earth were steeped in beauty,
He laid him down thus wretchedly.

And a ray of moonlight glittered on the blade,
That leaped with deathly swiftness to his heart ;
And the stars looked down in pity as he sank
With closed eyes, among the sleeping flowers,
To rest forever peacefully.

The Canon was not a critic ; nor had he an ear for music, or a finical respect for accents and syllables. He had only an imagination. And he saw the moonlight, and the sleeping flowers, and the crushed grass, and the blade with the dark stain—ugh ! and the Canon wept with pity, and debated with himself long and

earnestly whether he would not change that check and write fifty. But the check was posted to No. 11 Albemarle Buildings; and the good housekeeper, whose rent had fallen into sad arrears, chuckled as she guessed: "A check from his huncle!" But the Canon went around these days in an anxious and happy mood, fearful that every post would bring him an account of a coroner's inquest. But to all outward appearance he was the same grand, majestic Canon, and the people said: "How great and how happy!"

During these happy months, Luke Delmege was floated along in a current of calm, peaceful work, broken only by the innocent pleasures of refined and beautiful social surroundings. He had time to think at last, though he never ceased to work. And one of his thoughts was this: This fever and fret of work, work, work—what is it all for? What is the object of it? The answer was: Work needs no object but itself, because work is its own reward. There was something in it, but it was not quite satisfactory; for, in that case, an immortal being had no higher object in life than a steam-engine. He proposed the question often to himself; and he proposed it at a happy gathering at a certain house, which had gradually become his salon and academy. Here invariably once a week, sometimes twice or thrice a week, Luke had the inestimable privilege of meeting a small, select coterie of esoterics, representative of every branch of literature, science, and art, and even divinity. For here came many soft-mannered, polite, well-read Anglican clergymen, who stepped over from their snug, if dingy, houses in the cathedral close, and brought with them an atmosphere of learning and refinement and gentle courtesy, which had a perceptible effect on the character and manner of this young Hibernian. And here, mostly on Wednesday evenings, were gathered celebrities, who slipped down from London by an afternoon train and went back at midnight; and Luke began to learn that there were in the world a few who might be masters and teachers forever to a *First-of-First*. And Luke grew humble, and began to sit at the feet of some Gamaliel, and his quarter's salary was spent long before he had received it in buying books, the very names of which he had never heard before. And with his plastic Irish nature, he had begun to fit in and adapt himself to

these new environments, and even his dress bespoke a change. And he studied, as carefully as a novice in a monastery, to subdue the riotous and impassioned elements of his nature, and to become as silky and soft and smooth as those with whom he associated.

But he proposed the question to Amiel Lefevril, one of the three maiden sisters who presided over the salon, and who had heard a good deal from Catholic friends about this new light, which had suddenly dawned from Ireland on the gray monotony of a dull English cathedral town. And it came around in this way. The lady had just got a letter from the great Master of Balliol, who had just finished his great work on the *Republic* of Plato, and one sentence ran thus :

“ You have endless work to do in your own sphere ; and you must finish that, and not fancy that life is receding from you. I always mean to cherish the illusion, which is not an illusion, that the last years of life are the most valuable and important, and every year I shall try in some way or other to do more than in the year before.”

“ You see,” continued Amiel, “ these are the words of an old man,—a great old man ; and how applicable to you, before whom the years are spreading in a long, sunlit vista.”

“ But—but,” said Luke, with the old *sic-argumentaris* style, but now, oh ! so modified, “ life must have an object. There must be an ideal—an object to attain.”

“ *Distinguo !* ” said the lady, and Luke almost jumped from his chair at the old familiar word. “ If you are selfish and self-centred you need no other object than the tonic of daily work to strengthen and purify every mental and moral faculty. But there is a higher plane to which you will reach, and where you become divinely altruistic. That is, when you acknowledge and understand that the crown of life is self-surrender, and when the interest of the individual is absorbed in the interests of the race.”

It sounded sweetly, and wrapped Luke's senses around as with an atmosphere of music and perfume ; but his judgment was not convinced.

“ I thought I heard someone enlarge a few nights ago—yes, indeed, it was Canon Mellish—on the world-weariness of all our great writers and workers—on the dead despair of Arnold of

Rugby and Matthew Arnold—on the justification of suicide by George Eliot, and the wish that it could be justified by Carlyle.”

“Quite so,” answered Amiel. “The necessary result of too great enthusiasm—the reaction from the *Schwärmerei* towards ashes and weeping. But, brother, you were unhappy in your illustrations. Those bright lights whom you mention burned for themselves only, leaving smoke and darkness behind them. You and we must seek better things.”

“I cannot quite grasp it,” said Luke, vainly stretching towards the insoluble. “I see some great idea underlying your thesis, but I cannot seize it.”

“Then I must take you by the hand, and lead you into the inner circle of the mystics. You know, of course, that all great thinkers now understand the nature of Life’s symbolism—that the whole world of experience is but the appearance or vesture of the divine idea or life, and that he alone has true life who is willing to resign his own personality in the service of humanity, and who tries unceasingly to work out this ideal that gives the only nobility and grandeur to human action—that is :

Seek God in Man !

not

Man in God,

which latter has been the great human heresy from the beginning.”

It sounded nice, and it gave Luke a good deal of food for reflection. This self-surrender, this absorption in the race, the *Ego* lost in the All, and immortal in the eternity of Being—this is the very thing he sought for ; and was it not the thing the martyrs sought for—the high-water mark of Catholicism ? He ventured to hint vaguely at the matter to his rector, who rubbed his chin and seemed to smile, and said :

“I think, Father Delmege, you had better keep to John Godfrey and his pipe, and leave these Anglo-French blue-stockings alone.”

Luke pronounced the old man reactionary.

“However,” said Dr. Drysdale, “you want work for humanity. All right. I’ll hand you over the county jail. You will meet some pretty specimens of humanity there.”

"'Tis all this horrible mechanism," said Luke; "these English cannot get over it. Man is only a tiny crank in the huge machine—that's all they can conceive. How different this teaching—Man, a Symbol of the Divine!"

Yet the beautiful, smooth mechanism was affecting Luke unconsciously. He no longer heard the whirr and jar of machinery, or saw the mighty monster flinging out its refuse of slime and filth in the alleys and courts of southwest London; but the same smooth regularity, the same quiet, invincible energy was manifest even here in the sleepy cathedral town. Here was the beautiful tapestry, pushed out from the horrid jaws of the great mill; beautiful, perfect, with all fair colors of cultured men and stately women, and woven through with gold and crimson threads of art and science and literature. And Luke felt the glamor wrapping him around with an atmosphere of song and light, and he felt it a duty to fit himself to his environments. He was helped a good deal.

"Quick, quick, quick, Father Delmege; you're two minutes late this morning. These people won't wait, you know."

Luke felt his pastor was right; but he could not help thinking: God be with Old Ireland, where the neighbors meet leisurely for a *seanachus* on Sunday morning, and sit on the tombstones and talk of old times. And no one minds the priest being half an hour late; nor does he, for he salutes them all affably as he passes into the sacristy, and they say "God bless your reverence!"

Or: "Look here, look here, look here, Father Delmege; now look at that corporal! There you have not observed the folds, and it must be all made up again."

Or: "Could you manage, Father Delmege, to modulate your voice a little? This is not the cathedral, and some of those ladies are nervous. I saw Mrs. S— start and look pained whilst you were preaching yesterday. It was like an electric shock."

"God be with Old Ireland," thought Luke, "where the people's nerves are all right, and where they measure your preaching powers by the volume of sound you can emit."

But he did tone down his voice, until it became a clear, metallic tingling, as of sled-bells on a frosty night.

They had long, amiable discussions on theology during the winter evenings after dinner. In the beginning, indeed, Luke would break out occasionally into a kind of mild hysterics, when the grave, polite old man would venture a contradiction on some theological question. Luke did not like to be contradicted. Had he not studied under — at college? And had he not experienced that the right way to discomfit an antagonist is to laugh at him, or tell him he is quite absurd? But the gravity of this dear old man, his quiet, gentle persistence began to have an effect on Luke's vanity, and gradually he came to understand that there are a good many ways of looking at the same thing in this queer world, and that it were well indeed to be a little humble and tolerant of others' opinions. For the truth forced itself on Luke's mind that this old man, although he never studied in the hallowed halls of his own college, was, in very deed, a profound theologian, and when Luke, later on, discovered quite accidentally that this gentle man was actually the author of certain very remarkable philosophical papers in the *Dublin Review*, and that his opinions were quoted in the leading Continental reviews, he was surprised, and thought—who could ever believe it?

This idea of toleration Luke was slow in grasping. He had such a clear, logical faculty that he could see but one side of a question, and was quite impatient because others could not see it in the same manner. There is reason to fear that at his first conference he was positively rude. He had a good deal of contempt for English conferences. It was fencing with painted laths instead of the mighty sword-play that goes on in Ireland. One brief case about Bertha and Sylvester, who had got into some hopeless entanglement about property, etc., and that was all. Now, all the other priests calmly gave their opinions; but Luke should blurt out impatiently:

"That's not what *we* were taught, and no theologian of eminence holds that."

Canon Drysdale rubbed his chin, and said:

"I had some correspondence with Palmieri on the matter. Would my young friend do us the favor of reading his reply?"

And Luke, angry and blushing, read his own refutation. He was much surprised at the conference dinner. Not at the dinner

itself, which was perfect in soup, joints, pastry, sweets; but this was the first time the conference was held at Kennstable, and the question of tariff arose. To Luke's surprise, the amount to be paid by each was gravely discussed in the presence of the host himself.

"Three-and-six, I should say," exclaimed the latter, "has been always the fixed tariff."

"I consider that rather exorbitant for what we have had to-day," said a young priest.

"We always had fish, you know," said a grave Canon.

"And beer thrown in," said another.

"I should say half-a-crown would be quite enough," said Dr. Drysdale. "The *debris* will be useful, you know."

"I really cannot manage, gentlemen," said the host, without a trace of temper, "unless I am recouped for the expense, not to speak of the labor and trouble."

"Let us fix three shillings as the tariff," said Dr. Drysdale; "I think you will be well repaid."

"If this happened in Ireland," thought Luke, "the guests would have powdered glass, instead of powdered sugar, for their dessert."

But the beautiful lessons of toleration and mildness and self-restraint were telling insensibly on his character.

One evening at the salon he ventured even to ask questions. A grave, elderly man had been saying that he had just visited Bunsen in Germany, and that Bunsen was a grand, colossal heathen.

"Did you," said Luke, shyly, "did you ever come across Wegscheider in Germany?"

"Wëg—Weg—no, I cannot remember. Let me see—Weimar, Wieland, Wein, Weib, Weg—could he be anything to old Silas?" said the traveller gravely.

"No!" said Luke, a little nettled. "He was only a theologian; but he was heterodox, and I thought you might have met him." This was really good for Luke. He was getting gently into the ways of polite society.

"I think," he whispered to an Anglican parson, who was always extremely kind, "that Wegscheider was a Sabellian."

"What's that?" said the parson.

"Oh! I thought you knew all about heretics," replied Luke.

"A pretty compliment," said the Anglican. "No, I never heard the word, except flung occasionally at a bishop as a nickname by one of our papers."

Later on in the evening Luke startled a little circle who were gravely enlarging on the evolution of the race, and conjecturing the tremendous possibilities that lay before it.

"Considering what has been done," said Olivette Lefevril, "and how we have grown from very humble origins into what we are to-day,"—she looked around and into a large mirror and arranged a stray curl,—"there is no, absolutely no, limit to the developments of humanity. Something higher, and something even approaching to the anthropomorphic conceptions of the Deity is even realizable."

"There is not much hope for it," said a belligerent journalist, "so long as the nations are at one another's throat for a trifle; and so long as gentlemen in morning dress in their comfortable cabinets can get the unhappy proletariat to blow each other to atoms for their amusement."

"Ah! but war," said Clotilde, "war, dreadful as it is, is but the sifting and selection of the strongest and the best. Nations merge from war and renew their strength as the eagles."

"And see," said a blue-spectacled lady, "how we have eliminated mendicancy from our midst. A mendicant is as extinct as a dodo."

"I should give all the world to see a beggar!" broke in Luke rashly.

"A beggar! a real, live beggar, with rags and things?" broke in the chorus of the startled multitude.

"Yes," said Luke, confidently, "a real, live, leprous beggar—a very Lazarus of sores, if only to help us to recall some things we read of in Scripture."

"Ah! but my dear Mr. Delmege, you quite forget that all this took place in Syria and in the close of the ancient cycle. This is England, and the nineteenth century."

"Quite so," said Luke, appealing to a Canon, "but what says the Scripture—'The poor you shall always have with you!'"

"What, then, becomes of the evolution of religion?" shrieked a lady. "If there is to be no progress, where comes in your Christianity?"

"I think," said the senior Canon, "that Mr. Delmege is right and wrong,—right in his interpretation; wrong in his application. The text he has quoted means: 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.'"

"Of course. And that embraces us all," said Olivette. "I'm sure, now, that sometimes I feel quite embarrassed by these accessories of civilization. Can we not do, I say sometimes to myself, with less? Are not these ornaments of life unnecessary and a burden? I sometimes feel that, like dear St. Francis, I should like to go abroad and—and—see the world."

"How could you get on without your easel and brushes and palettes?" said Clotilde. Olivette was the artist of the family.

"Oh! I should hire a little Italian boy to take them for me, and we could spend days on the Umbrian Mountains, and paint, oh such delicious bits of scenery, and eat nothing but olives and grapes, and drink only water—snow-water from the fountain-peaks of the Apennines, and—and—a little Falernian."

"And then, dear," said Clotilde, "you could go down into the convents, and copy those dear crucifixions of Angelica, and the sweet 'Ecce Homo's;' and oh! Olive, if you could bring me back one—only one copy of that divine 'Scourging,' by Corti!"

Olivette shuddered, and said coldly:

"No! no! our Heine has stopped all that. No more painful realism, like the visions of Emmerich; but sweet-faced Agneses, and Cecílias, and perhaps, now and again, a divine Juno, or the flower-face of an Oread."

So Luke's little observation drew down this admirable discussion on Scripture, political economy, art, etc., and Luke felt not a little elated as the giver of inspiration and the originator of ideas. Dear me! to think that he, the child of an Irish peasant, should be not only a member, but even a leader, in this select coterie in the centre of British civilization! And Carlyle took years to make the British public forget that he was the son of a Scotch mason! Luke was floating on the enchanted river.

He was accompanied to the door by the sisters.

"I really think I shall paint your picturesque beggar," said Olivette.

"No, no, dear, don't spoil your art-fancies," said Clotilde. "What would the 'Master' say?"

Luke felt half-jealous of that "Master."

"If you could spare time," he said, "I should like much to have a picture of that ship in the 'Ancient Mariner'—the sea smooth as glass, the sun setting, and her skeleton spars making a scaffolding against the daffodil sky!"

"You shall have it," said Olivette.

"Good-night, brother! Don't forget the *Atta Troll!*"

"Good-night, brother!"

"Brother, good-night! The *Laches* for Thursday!"

"Bah," said Luke; "there's only a sheet of tissue-paper between the races; but politicians and pamphleteers have daubed it all over with ghouls and demons on both sides. When will the valiant knight come and drive his lance through it, and let the races see each other as they are?"

It was close on midnight when Luke reached the presbytery. A light was burning in Dr. Drysdale's room. Luke went softly upstairs. The old man was at the door of his bedroom.

"I must say, Father Delmege, that you are keeping of late most unseasonable hours—"

"I was detained by some gentlemen from London," stammered Luke. "It appears that midnight is considered quite early in London."

"This is not London. This is Aylesbury. There is a parcel and some letters in the dining-room."

Luke went downstairs. He was chilled and depressed at this reproof. He eagerly opened the parcel. He had ordered from a bookseller on the Strand a pretty fair collection—Goethe's *Wilhelm Meister*, Comte's *Catechism of Positivism*, Mill on *Liberty*, Herbert Spencer on *Progress and Education*, etc. Instead of the bright, spruce volumes he had expected, he found four dingy, clammy duodecimos. Turning to the gas-jet, he read the almost obliterated words on the back:

"BREVIARIUM ROMANUM: PARS AESTIVA."

"Who has offered me this insult?" he said. "I suppose Sheldon, who is so much concerned about my eternal salvation."

He tore open the first letter. It was from Father Sheldon, and ran thus :

*"My dear Delmege:—*A Miss Wilson, from Ireland, called here to-day to inquire for you. She said you were deeply interested in her brother, Louis, a young medical student, at St. Thomas's. She had not heard of your removal to Aylesbury, and seemed disappointed. She has come over to act as housekeeper and guardian angel to her brother. From our brief conversation I could gather that she is eminently qualified for both offices. I don't despair of the Island of Saints yet. I think there's one left. She wished that I should enclose to you their address."

* * * * *

The second letter ran :

*"My dear Luke:—*We expect you over without fail for your sister's wedding. Your protracted exile is causing some anxiety here. It is probable, as you have already heard, that Margery will enter in Limerick. You know that poor Father Tim has gone to meet his brother, Ecclesiastes, in Heaven. He left you his Breviaries and a parting word—to hold your head high!

"Yours affectionately,

"MARTIN HUGHES, P.P.

"Seaview Cottage, Knockmany."

Luke took up the Breviaries rather gingerly. The cover had been originally of red morocco; but the years had wrought havoc with red and gold. They were black, grimy, clammy, from constant use; for then, as now, the Breviary is the poetical anthology, the manual of philosophy, the compendium of theology and patrology to the Irish priest. Luke put down the volumes with a shudder, and then washed his hands.

XVII.—A LAST APHORISM.

'Twas true, indeed. Father Tim was dead. He had carried his little stock of wisdom, and merged it in the great supernal Wisdom that guides, oh! so unerringly, yet imperceptibly, the little currents of our lives. There never was a man so proud of his philosophy as Father Tim; never a man who knew so little of the world. His happy consciousness of the former faculty, his

happy unconsciousness of the latter defect, or blessing, made him a most lovable man.

During this spring the influenza, then quite an unpleasant novelty, was raging in his parish; and night and day he swept the mountains from cabin to cabin on his little cob. Then when the epidemic had ceased and the flock was saved, the pastor was struck down, and fatally.

Father Martin was beside himself with grief. Father Pat was too scientific to be over-solicitous about his friend. But he did all that a scientist could do; and wonderful were the pharmaceutical remedies that he prescribed. Alas! Father Tim was a fatalist.

"When a man's time comes, where's the use in putting back the hands on the clock?" he said. There was no possible reply to this.

And so, one evening in March of this sad year, Father Martin made up his mind to discharge conscientiously his duty as a friend and brother priest, and warn his good neighbor that the sands were running fast, and it was high time to prepare for the last great journey.

"Of course, Martin," said the poor patient feebly, "it is a long road, and there's no turning back when you start. But there are no cross-roads either, Martin, where a man could lose his way."

"That's true," said Father Martin. "Now we'll see about the spirituals first, and then the temporalis."

The ceremony did not take long, and then he made his profession of faith.

"It isn't faith, Martil," he sobbed, "with me, but bision, thalk God."

"That's true, Tim," said Martin, deeply affected. "I'm sure the Blessed Virgin herself will come for you."

"Ha! ha!" said the dying man, "no wonder she should—no wonder she should! She'll be very ungrateful, and that's not her way, you know, if she doesn't be standing there at the foot of the bed when the light is going out."

"And you're quite sure you're not afraid to die?"

"Afraid? Afraid of what, man? No! 'Better soon than sudden,' said I; and it is something to go before God with your senses about you."

"That's true," said Martin gravely. "Now, about your will. Where is it?"

"There in the cupboard, such as it is," said the patient.

Father Martin went over, and after some careful searching amongst old receipts and rubbish, he found the will. It was written on a sheet of notepaper, and ran thus :

"In the name of God, Amen.

"I, Timothy Hurley, make this my last will and testament. I leave my dear friends, Father Martin Hughes and Father Pat Casey, fifty pounds, each for Masses for my soul, to be said at once. *Bis dat qui cito dat.* I leave my successor fifty pounds for the poor of the parish. *Dispersit, dedit pauperibus.* I leave the Reverend Mother of the Presentation Convent, Limerick, one hundred pounds for the children of the convent schools. *Sinite parvulos ad me venire.* I leave the Superioress of the Good Shepherd, Limerick, one hundred pounds for her poor penitents. *Erravi sicut ovis quae perii.* I leave my parish, with the bishop's consent, to Father Pat Casey, because he's a silent man, and knows how to consume his own smoke. And my Breviary I leave to Father Luke Delmege, with the parting advice : Hold your head high, and always put a good valuation on yourself! My soul I leave to Almighty God and His Blessed Mother, for they have the best right to it.

"Signed : TIMOTHY HURLEY,

"Parish Priest of Gortnagoshel."

Father Martin read the document without a smile. Then :

"There are a good many legacies here, Tim. Now, where's all the wealth lodged?"

"Wealth? I haven't a penny, man, except you find some loose silver on the mantelpiece."

"But you have bequeathed in this will nearly, let me see, over £350. Why did you make such a will if you have nothing, as I suspected?"

"But didn't the bishop order us, under pain of suspension, to make our wills in three months from the retreat?" said Father Tim, struggling with the fading breath.

"Of course. But that supposed you had something to leave. You have been very generous with nothing, Tim."

"Well, I thought sure that a full measure is better than an empty sack. And sure, if there's nothing there, they can get nothing."

"Pat and I will take care of the Masses, whatever," said Father Martin.

"God bless you, Martin. I knew you would."

"I'm afraid, Tim, the bishop will hardly admit that you have the right of presentation to your parish."

"Well, to tell you the truth, Martin, I never thought he would. But he's fond of a joke; and I said to myself: 'Well, now, Tim, when his Lordship hears this, he'll clap his hands and say, that's a good joke, and, be the powers, I won't balk him.'"

"Ah! but that preaching," said Martin.

"Look here now, Martin, there's too much preaching altogether. If there's anything I'm sorry for, it is that I talked too much. Sure, 'tisn't the water that runs down the river that turns the mill, but the water that's caught in the mill-race."

"That's true, Tim," said Martin; "but bishops want men to preach; and if you remember your Selva, you know that it is laid down as the first duty of a parish priest."

"And you think the bishop won't heed the joke?" said Father Tim, faintly.

"I fear not," said Father Martin. "He has been very hard on poor Pat for that same thing."

There was a long pause, during which the breath of the dying priest came only in gasps and sobs. Then for a moment it became easier.

"Martin."

"Yes, Tim."

"Martil, I'b goib to leave you somethib," said the poor priest, with a sob.

"I wouldn't doubt you, Tim," said Father Martin.

"Martil, we were always goob friends."

"Always, Tim."

"Martil."

"Yes, Tim."

"I'b goib to leab you Tiny."

Here Martin became quite as affected as his friend.

"I won't take her, but on one condition," he said.

"What is it, Martil?"

"That you throw Tony into the bargain."

"Gob bless you, Martil! I knew I coul'b depenb ob you."

Here it may be remarked that Tiny and Tony had been baptized in a Christian manner and with Christian names. They

were the children of a young medical doctor who had come down to Gortnagoshel, and after a desperate fight had secured a dispensary worth £100 a year. When he had secured this prize, almost at the cost of his life, he won himself another prize, this time a real one, in the shape of a young wife, brought up in a Dublin hot-house of luxury and ease, and suddenly transferred to this Lybia by the seashore. But they were very happy together, and very much happier when Christina was baptized on Christmas Day; and a year later when Antony was placed under the direct patronage of his mother's favorite saint. For she had a great devotion to St. Antony, and always sealed her dainty letters with the mysterious *S. A. G.* Then one day the cloud came down. The young doctor took typhus fever in a mountain cabin and died. And the young mother could not be kept back from him even by the exceeding love she bore her children; but she, too, sickened and died. And on that lonely evening, when her soul was straining between God and her bairns, it was Father Tim that let loose that sweet spirit for God by taking on himself the duty of father and protector of the motherless ones.

"Sure 'tis as easy to fill two mouths as one," he said; and they came home with him and grew into his soft and affectionate heart.

"I'll tell you what it is, Martin," said the faint voice; "you're doing too much; but God will bless you."

"I tell you what it is, Tim," said Martin, "I'll take the children home now, and come to see you again."

"Gob bless you, Martil," said the grateful heart in its sobbing.

Easier said than done, though, to borrow an aphorism. Tiny and Tony were done up by the housekeeper and brought in in solemn state. Tiny was gorgeous in pink and white. Tony was almost supercilious. He had assumed the *toga virilis*, and, by natural instinct, had his hands plunged deep in his pockets. He looked curiously from Martin to his guardian, and almost shouted with joy when he was told to say good-by, for he was henceforth to live and lodge at Seaview Cottage. Not so Tiny. When she was placed high up on the pillow to kiss good-by to her guardian, she sobbed and wept and pleaded.

"Come now, Tiny," said Father Martin, "and we'll go home together."

"Noa, noa, noa, noa, noa," sobbed Tiny, with her arms around her guardian's neck. Who said "*La donna e mobile?*"

"Martil," said Father Tim, sobbing with the child.

"Yes, Tim," said Martin.

"I dilk I'll keeb Tiny until—until 'tis all ober," said Father Tim.

"All right, old man," said Martin. "I'll be back in a few minutes. Come, Tony, old boy!"

A few minutes drew on to a few hours, and when Father Martin returned it was clear that the end was at hand.

"Martin," said the dying man feebly.

"Yes, Tim."

"Do you think will that *omadhaun*, Daly, be at my Requiem?"

"Very probably, Tim. Every man in the diocese will be there."

"Could you keep him out of the choir?" said Father Tim. "He's an awful roarer."

"I'm afraid not. He generally leads, you know."

"If I hear him yelling, Martin, and if I see him twisting his head around to see are the people admiring him, 'twill make me turn in my coffin."

"Never mind him, Tim. He won't trouble you, I'll promise you."

"Martin."

"Yes, Tim."

"Would you read one of the Psalms for me?"

"Which, Tim?"

"The *Benedic*—, Martin. 'Twas you introduced me to it."

Father Martin took up the time-stained Breviary, and read that glorious Psalm. He was murmuring along verse after verse, until he came to "*Quomodo miseretur pater filiorum, misertus est Dominus timentibus se; quoniam ipse cognovit figmentum nostrum. Recordatus est quoniam pulvis sumus; homo, sicut foenum, dies ejus; tanquam flos agri, sic effloret.*"

"Martin."

"Yes, Tim."

"My mind was wandering when I spoke about Daly. Give me another absolution."

Martin imparted the Sacrament again. Then, after a pause, Father Tim said :

“ Martin.”

“ Yes, Tim.”

“ Are you there ? ”

“ Yes, Tim.”

“ My sight—is—leaving me. But—didn’t—I—tell—you, Martin ? ”

“ What ? ”

“ That the—Blessed Virgin—would—come for—me ? ”

“ You did, Tim.”

“ There—she—is, Martin ! ”

“ Where ? ” said Father Martin, staring wildly.

“ Look—there—over her—picture. Yes,” he said, speaking to the invisible, “ I’m ready. Never—refuse—a—good—off—.”

And Martin was alone in the room.

There was a vast gathering at the obsequies. Father Daly did chant the Antiphons, and the most magnificent music of the Catholic burial service ; and I am afraid he did twist his head around sometimes to see the effect on his audience, but the silent slumberer made no sign. These things were of no concern to him now or forevermore.

When the white ring of the assembled priests was broken up around the grave after the wailing of the *Benedictus*, and of all assembled only the dead priest and Father Martin remained, the people closed around the coffin. And then

“ In all arose a great wailing.”

The men stood silently weeping ; the women were demonstrative in their outburst of sorrow. Some knelt and beat the coffin with their open palms ; some lifted hands to heaven ; all cried : “ God be with him that is gone ! ” And you could hear strange stories narrated of his goodness and self-sacrifice ; and his wisdom had passed into a proverb amongst a proverb-loving people.

“ Many’s the time he said to me : ‘ God is good ; and He said He would.’ ”

"Ay, indeed, 'A stout heart for a long road,' he used to say. And sure we wanted the pleasant word to keep our sperits up."

"'Darby,' he used to say, 'Darby, never let a fox get on your shoulder to pluck the grapes. If you do, Darby, believe me very few will drop into *your* mouth.'"

"Wisha, what'll become of thim little orphans, I wonder? Sure, they have no one now but the grate God!"

"Whisht, 'uman, they're down at Father Martin's."

"God bless him! Sure he has the kind heart. But poor Father Tim! poor Father Tim! The heavens be his bed to-night!"

There is no harm in feeling a sense of justifiable pride when one makes a great discovery. Hence, we congratulate ourselves on the unique distinction of having found that the distinctive term of popular canonization in Ireland is that word "poor." The man who is spoken of as poor is an admired and loved man. "Poor Father Tim!" "Poor St. Joseph!" "The poor Pope!" Is it not significant that an impoverished race, to whom poverty, often accentuated into famine, has been the portion of their inheritance and their cup for nigh on seven hundred years, should take that word as the expression of their affection? Happy is the priest to whom it is applied; he has a deep root in the people's hearts.

It was never applied to the great Canon. He was so lofty, and great, and dignified, that every one felt it would be a misnomer. But we retain a lingering affection for him, for he was a most worthy man; and this time we shall oppose the popular verdict, or rather supply the popular omission.

The poor Canon was convalescent. He, too, had been attacked by that most irreverent and indiscriminating invader, the influenza. But he had a curate, and Father Tim hadn't. That made all the difference in the world. Father Tim went to heaven; the Canon remained in the valley of tears. And he was weak, and languid, and depressed. He had heard of his neighbor's demise.

"A good poor fellow," he said, "but somewhat unformed. Quaint and almost—ha—mediæval, he could hardly be styled—ha—a man of the world. But he was a simple, unadorned priest."

This was said to Barbara, who had come down from Dublin to nurse her uncle.

"I understood," said Barbara in reply, her kind heart always anxious to say the kind word, "that he was guardian to Anna Bedford's little children. Oh! it was so sad!"

"Imprudent, my dear child!" said the Canon. "Or, rather a series of—ha—imprudences. Think of that young lady, leaving the—ha—luxuries of her Dublin home to live in such a remote and—ha—uncivilized place. And this on one hundred pounds a year! And then the imprudence of that—ha—excellent clergyman in taking the grave and serious obligation of their—ha—maintenance and education. We shall never learn ordinary—ha—prudence in Ireland."

"You have had a letter from Louis, uncle?" said Barbara, anxious to change the subject.

"Yes!" said the uncle, whose many imprudences there now flashed on his mind. He thought Barbara was personal in her remarks.

"I want you, Barbara, for the—ha—future to remain here. I shall give you up the keys of this—ha—establishment—"

"I'm afraid, uncle, much as I should like to be your companion, and the quiet country life would have many attractions for me, I am called elsewhere."

"Mother can manage without you now, my dear child," he said. "And suppose you were to form a respectable—ha—alliance by marriage, she would have to dispense with your services."

"It is not mother that needs me, uncle," she said, weeping softly, "but poor Louis."

"Then you have heard something to cause grave apprehension?" said the Canon. "I thought that Louis was promising to have a most respectable—" He did not finish the diplomatic phrase. It hurt his conscience.

"I don't know," said Barbara; "but I have presentiments, and I am anxious."

"You don't think he has any tendency now towards—ha—well, evil companionship?"

"I don't know," she murmured. "London is a dangerous place."

"You would not suspect that he had any leaning towards—ha—I can hardly express myself," said the Canon blandly, "towards—well—intoxicating drinks?"

"I hardly dare think on the subject," she said.

"And, of course," said the Canon, with that consummate diplomacy in which he considered himself past master, "it never entered into your mind that—that—ha—he might have—it is only a—suppositious case, you know,—ha—contemplated self-destruction?"

"Oh! uncle! uncle!" cried Barbara, in a paroxysm of grief, "why did you not tell me sooner? Oh! Louis, Louis! I shall never forgive myself."

The Canon was greatly troubled. He hated scenes. They disturbed his equanimity, and left his nerves tingling for hours after. And he felt now how unreasonable it was of Barbara not to have accepted his diplomatic suggestions in a diplomatic manner. Women are so unreasonable; their intuitions and instincts rush so far ahead of reason.

"Now, Barbara, this is unreasonable, and not at all—ha—what I expected from you. A young lady brought up as you have been should have acquired—ha—more composure of manner."

"But, uncle dear, if what you have hinted at were only remotely possible it would be dreadful beyond endurance. Poor Louis! we have not treated him well!"

"Now, now, Barbara, please let us not continue the painful subject. I am not well. I am depressed, and—ha—these harrowing subjects are really—well—embarrassing."

"I'm sure I'm so sorry, uncle; but when could I go?"

"Well, dear," the Canon said, his natural benevolence conquering, "I think you are right. Indeed, I must say now that I suggested to your—ha—excellent mother months ago that Louis—ha—needed a protecting hand—"

"Mother never told me—Oh! dear!—Oh! dear!" sobbed Barbara in her agony.

"Well! never mind, child; there is no harm done. You can make your preparations at once; and leave for London as soon as—ha—you are able."

"Oh! thanks, dear uncle," said Barbara; "I shall leave to-night, with your permission. And you mustn't think me cruel or ungrateful, dear uncle, to leave you until you are quite beyond convalescence. But, you know—"

"Quite enough, Barbara," he said. "I understand you, my child. I shall give you all money for your journey; and there is a most estimable young—friend—or—rather parishioner of mine in London—a young priest—I think, by the way—you met him here at one time."

"You mean Father Delmege, uncle," she exclaimed. "Oh, yes! he has been very kind to Louis—that is, I mean, I think he has been—"

"Well, I shall give you a letter to that estimable young clergyman, and ask him to help you in the—ha—exceedingly arduous task you have undertaken."

There was silence for a few minutes.

"And, Barbara!" exclaimed the Canon.

"Yes, uncle dear."

"If you thought well of it, perhaps you might deem it—ha—prudent to bring Louis back to Ireland—"

"Father and Louis do not seem to understand each other," she said sadly.

The Canon paused, debating the prudence of what he was going to say. For the Canon in his youth had been a most unselfish, imprudent creature, given to all kinds of generous, mad impulses (witness that girl in typhus whom he had placed in the ambulance wagon, as he would now call it), and therefore it behooved him to be on his guard.

"I meant," he said, "that perhaps,—it is only a suggestion,—that perhaps Louis and you might take up your residence here until such a period as would ensure his thorough reform—I mean convalescence."

"Oh! uncle, you are too good; you are too good! I *will* bring Louis back; and oh! we shall be so happy."

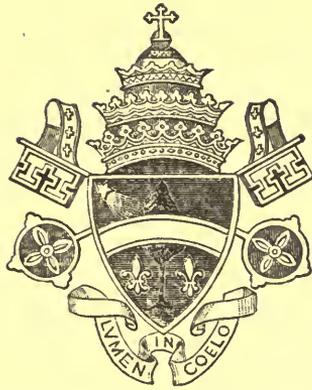
And Barbara, rash, daring little girl, actually took the soft hand of her unresisting uncle and kissed it. He did not withdraw his hand, nor was he offended.

And so a few days afterwards Louis Wilson stared with wide,

colorless eyes, in which the pupils were but a pin-point, and out of a very glassy face at an apparition that framed itself in the doorway of his room. And some one, he dreamt, took up his shaking hand, from which the finger-nails were mouldering, and kissed him. And the good old housekeeper announced to the other lodgers a few days later that "a hangel had come hall the way from Hireland to the puir young gentleman;" and that her honest conscience was at rest. And Barbara was very happy, for things were not altogether so bad as she had dreaded; and she knew that she had one great friend in London—the Reverend Luke Delmege.

And the Canon had a letter from his bishop to the effect that his Lordship was promoting his curate, the Rev. Patrick Casey, to a parish in a far part of the diocese; and that he was sending him another curate. Who will say that a bishop cannot enjoy a joke? Well, half-way! For Father Pat did *not* succeed to Gortnagoshel, as his good friend wished; yet he got his incumbency at last, and he owes his benefice to that stray joke that found its way into the most absurd and informal will that even a Lord Chancellor could devise.

[To be continued.]



Analecta.

E S. R. UNIV. INQUISITIONE.

DECLARATUR EXCOMMUNICATIONEM MAJOREM INCURSAM FUISSE A
DUOBUS SACERDOTIBUS MIRAGLIA ET VILATTE.

DECRETUM.

Feria IV die 13 Junii 1900.

Sacerdotem Paulum Miraglia e dioecesi Pactensi, sed in Placentina degentem, ob plura eademque gravissima crimina atque immania scandala, quibus, incredibili audacia atque obstinatione, Placentinam Ecclesiam diu contristavit, Decreto huius Supremae Congregationis S. Officii lato feria IV. die 15 Aprilis 1896 praevia monitione canonica, a fidelium communione remotum fuisse, compertum est.

Cum tamen nihil is exinde melior effectus, sed in deteriora in dies prouens, eousque temeritatis ac pervicaciae novissime devenit, ut ab haeretico viro Iosepho Renato Vilatte, episcopalem characterem iactante, hunc in finem Placentiam arcessito, in Episcopum consecrari sacrilego ausu attentaverit atque episcopales vestes

et insignia, perinde ac si verus Episcopus censendus foret, publice deferre non dubitaverit; haec eadem Suprema S. Officii Congregatio, ne tantum facinus impunitum maneat ac ne ex legitimae auctoritatis silentio scandalum fideles ultra patiantur, ipsum sacerdotem Paulum Miraglia eiusque complicem Iosephum Renatum Vilatte maiorem excommunicationem, ad normam Constitutionis "Apostolicae Sedis" Summo Pontifici speciali modo reservatam, iterum iterumque multiplici ex causa incurrisse, praesenti Decreto expressim declarat; fideles insimul graviter admonens, ut eos omnino devitent.

Datum Romae ex Aedibus S. Officii die, mense et anno supra-dictis.

I. Can. MANCINI, S. R. et U. I. Not.

E SACRA CONGREGATIONE CONCILII.

Die 16 Dec. 1899.

Impotentia antecedens et perpetua ex parte mulieris irritat matrimonium. Sed quandonam de facto habeatur impotentia? Hac in re non conveniunt Auctores, et quidem hodierni. Illam impotentiam unice reponit Cl. Eschbach in imperforatione; illam arguit Cl. De Luca ex defectu uteri et ovariorum; illam Cl. Sili in brevitate et occlusionem vaginae; et alii aliter rem definiunt. Et haec in praesenti Causa agitantur, quin tamen ex responsione oeconomica S. Congr. aliqua generalis norma possit deduci. Quum maximi momenti sit quaestio, ad eruditionem proponimus ea quae hinc inde allegantur. Ad eruditionem, dicitur, usquedum a S. Officio tandem aliquando auctoritativa edatur quaestionis solutio.

Haec controversia circa nullitatem matrimonii ob impotentiam mulieris, quae videtur non solum utero carere sed informem et obliteratam habere vaginam, Vestro examini EE. PP. proposita fuit in comitiis generalibus mensis Martii currentis anni sub duplici dubio: "I. *An constet de nullitate matrimonii in casu*; et quatenus *Negative*—II. *An sit consulendum SSmo pro dispensatione super matrimonio rato et non consummato in casu*;" et Vos respondere censuistis: *Dilata*.

Interea cum in quadam *Salernitana Matrimonii diei 21 Martii 1863* apud Vestrum tribunal consimilis casus disceptatus fuerit, in quo mulier impotens declarata fuit ob uteri carentiam et ob informem ac vitiatam vaginam, praestat oculis Vestris huius causae facti speciem subiicere.

C. Salernitanae Archidioecesis, die 4 Februarii anni 1838, solemnem Ecclesiae ritu servato, sibi duxit uxorem C. in tertio et quarto consanguinitatis gradu ei coniunctam, dispensatione tamen Apostolicae Sedis impetrata. Quam maximo prolis suscipiendae desiderio C. cum sponsa congressus, perfectam, ut retulit, haud potuit cum ipsa habere unionem attentis obstaculis quae ad coeundum inveniit ob male conformata in uxore muliebria.

Repetitis tamen amplexibus coniugalibus de praegnatione oborta suspicio est; quae, intumescente mulieris ventre, fere in certitudinem abiit. Verum, nono iam elapso mense, cum exitus nullus appareret, inspicienda traditur mulier obstetrici, quae praegnantiam eius inanem et falsam iudicavit, ceu ipsamet deposuit. “Scoprii che la gravidanza di essa non era vera, e dissi alla stessa ancora, che avea nelle sue parti disoneste trovato tali impedimenti da doversi dire incapace agli usi coniugali. Ricordo di aver detto ad altri del paese, che non saprei specificare che D. C. non era donna, perchè non avea neppure i segni femminei in regola.”

Cum vero ex deperditis viribus ob inanes copulae conatus morbo phtysis periclitaretur C. Neapolim se duxit curandae valetudinis causa, uxore interim domui suae relicta. Haec vero continuis cum socru contentionibus agitata, pauco post tempore paternos repetiit lares, ibique quartam miseranda revera mulier inspectionem subiit a medicinae Professore Francisco (e vivis iam sublato) adstante Francisco medicae pariter artis perito, qui in iudiciali examine auditus retulit: “intesi dalla bocca del Professore Sig. D. Francesco di Napoli che l’osservava nella qualità di Dottor Fisico, essere la medesima D. C. impotente al matrimonio per avere la vagina impervia, se autem putare, che quantunque le parti muliebri, ossia l’imene, avesse distrutta ed avesse prodotte le caruncule così dette mirtiformi, pure non si è avuta la perfetta copula, e perciò il matrimonio, a mio credere, deve reputarsi rato, e non consumato.”

Excogitavit tunc C. iudicium inchoare nullitatis matrimonii

(sexthus iam a nuptiis annus volvebat) penes Curiam Archiepiscopalem Salerni ex capite impotentiae mulieris; quandoquidem vero ea minime probari posset, instare pro dispensatione matrimonii rati et non consummati. Hinc eodem anno ad normam Constitutionis Benedictinae iudicii solemniter peragi per illam Curiam coeperunt.

Auditus fuit vir ac septimae manus testes, et omnes de impotentia mulieris et de non consummato matrimonio testati sunt. Mulier, licet primum fuerit contumax, tandem poenis canonicis perterrita in iudicio stetit et haec retulit: "Nel primo anno del matrimonio coabitai col detto mio marito e fui gravida . . . ma perchè erano trascorsi nove mesi e la gravidanza continuava, fui condotta in Napoli dal mio marito . . . quivi fui osservata dal Professor Ostetrico N., il quale dopo avermi prescritto varie medicine e quaranta bagni caldi in ventidue giorni si scoprì essere apparente la gravidanza in parola . . . ritornai . . . a premura di mio marito, ed ivi coabitai carnalmente con lui due giorni, elasso i quali conobbi che . . . infettato mi aveva di mali venerei . . . eseguita una cura da entrambi, dopo un anno ricadde nella stessa malattia . . . continuò ad abitare con me . . . (usque). In questo frattempo di sei od otto mesi . . . ebbe l'impiego sulla strada ferrata, ed altre volte . . . sempre coabitava con me carnalmente ecc." A quatuor Neapolitanae urbis peritis medicis novam physicam inspectionem subiit mulier, et hoc ab eisdem iudicium prolutum est: "Certifichiamo . . . che . . . procedemmo alla ispezione di dette parti, e ne avemmo i seguenti risultati: 1. Le grandi labbra, o le commessure delle stesse al naturale. 2. Le piccole labbra o ninfe esistenti, ma invece di contenere in mezzo di esse l'orificio della vagina, presentavano una incisione nella quale entrava liberamente un dito grosso della mano. 3. Intromesso il dito indice in essa incisura, penetrava in un canale, il quale immetteva nel cavo della vescica urinaria, non già in quello della vagina. 4. Il canale della vagina mancava, come pure mancava l'utero, non essendosi potuto toccare tale organo sia attraverso di quel canale, sia col dito introdotto per l'ano. 5. Per assicurarci della mancanza della vagina e dell'utero facemmo penetrare attraverso di quella incisura uno speculum ani, e ci convincemmo di essere arrivati nel cavo

della vescica urinaria. Quindi concludemmo, che il marito di Lei per lunghi e ripetuti sforzi allargando a poco a poco il canale dell'uretra, che s'incontrava nel corso di quella incisione, era arrivato attraverso lo stesso in vescica. In ultimo pronunziammo il seguente giudizio. Che la Signora C. presentava una impotenza assoluta al matrimonio, essendo servita soltanto *ad estinguere la libidine del consorte, e non a procurargli de' figli.*" Quod testimonium iidem Doctores penes Curiam Neapolitanam iudicialiter examinati, singuli sub iuramento confirmarunt.

Quare Archiepiscopus Salernitanus die 27 Aprilis 1860 hanc protulit sententiam "Constare ex actis de perpetua antecedente impotentia D. C. . . . ad coniugium ob non existentiam uteri et vaginae in eius corpore; proindeque matrimonium . . . ab ipsamet . . . initum cum D. C. . . . fore et esse irritandum ex capite impotentiae coeundi, prout annullavit, nullumque dixit et declaravit."

Ab hac sententia appellationem ad H. S. C. interposuit vinculi defensor ex officio; unde in comitiis generalibus die 9 Augusti 1862 proposito dubio: "An sententia Curiae Archiepiscopalis Neapolitanae Salernitanae sit confirmanda vel potius infirmanda in casu"—EE. PP. respondere censuerunt: "Dilata et exquiratur votum Collegii Medico-Chirurgici Urbis perpensis omnibus hinc inde hactenus deductis in Causa de qua agitur."

Quare iterum reposita, die 21 Martii 1863, EE. PP. post auditum votum praefati Collegii medicorum, qui in hanc venerunt conclusionem "il Collegio Medico Chirurgo . . . ha deciso con n. 14 voti favorevoli ed uno solo contrario esistere nel caso . . . una vera impotenza perpetua, immedicabile ed antecedente;" ad supra relatam dubium hanc dederunt sententiam: "affirmative ad 1.am partem et negative ad 2.am, facta inhibitione mulieri attendandi alias nuptias." Per appellationem Defensoris matrimonii die 27 Iunii eiusdem anni iterum causa fuit reposita et ad quaestionem: "An sit standum vel recedendum a decisio"—responsum prodiit:—"In decisio."

Item in quadam *Verulana* diei 24 Ianuarii et 22 Iunii 1871 disceptatus fuit fere consimilis casus nullitatis matrimonii, in quo agebatur de impotentia mulieris, quae imperfectam et imperviam habebat vaginam et utero carebat. Praestat etiam huius causae facti speciem breviter referre.

R. die 28 Septemb. an. 1855 rite matrimonium iniit cum quadam I., civitatis Verulanae. Sed vere infausto omine in ipsa novitate coniugii homo persensit se non potuisse consummare matrimonium ob latens impedimentum, quod a natura sexus muliebri invincibilis experiebatur. Hisce tamen non obstantibus, coniuges per novem circiter annos una simul cohabitarunt, donec vir graviter a suo confessario admonitus, ne illicitis et inutilibus actibus contra sanctitatem sacramenti uteretur, ad Curiam Episcopalem recursum habuit, petens solutionem matrimonii ob uxoris suae impotentiam ad coeundum. Reque vera Episcopus Verulanus paterna sollicitudine processum instituit; coniuges ac septimae manus testes excussit et mulierem physico examini submitit.

Verum quinque medici et quatuor obstetrices uno ore illam omnino inhabilem ad matrimonium renuntiarunt. “Dalle osservazioni praticate,” ait unus ex peritis medicis, “ho rilevato, che la copula si è effettuata imperfettamente, per la ragione che la vagina non è più profonda di due pollici, terminando la medesima come un cul di sacco. In quanto poi agli organi genitali interni è stato riconosciuto, che l’utero è mancante con porzione della vagina; perlochè la donna si rende inabile ed incapace tanto alla copula perfetta, quanto alla generazione. . . . L’impotenza di cui sopra non è sanabile, perchè mancando l’utero, coll’operazione si cadrebbe nell’interno del basso ventre, facendo una operazione inutile.” Quare iudex Verulanus sententiam protulit, qua matrimonii nullitas proclamata fuit.

Ex interposita appellatione vinculi defensoris ex officio, causa ad H. S. O. conscendit et die 24 Ianuarii 1871 ad dubium: “*an constet de nullitate matrimonii in casu,*” responsum prodiit: “*dilata et exquiratur votum trium peritorum.*” Revera quinque viri honestate et artis medicae peritia in urbe praecluentes, in hanc venerunt conclusionem: “I sottoscritti per scienza e coscienza asseriscono e confermano che nella sunnominata G. esiste impotenza fisica antecedente, connaturale, ed immedicabile tanto per il compimento regolare della copula, quanto per il conseguimento naturale possibile della generazione.” Unde iterum proposita causa in comitiis generalibus diei 22 Iunii ad praefatum dubium “*an constet de nullitate matrimonii in casu,*” definitivo iudicio responsum prodiit: “*affirmative et ad mentem.*”

Interea nostra quaestio hodie iterum proponitur cum altero voto Canonistae et cum voto periti medici; quare non sit grave EE. VV. resumere ea, quae discussa fuere in prima propositione causae, ac definitivo iudicio deliberare quomodo resolvenda sunt infrascripta.

DUBIA.

I. *An constet de nullitate matrimonii in casu?* Et quatenus *Negative.*

II. *An sit consulendum SSmo pro dispensatione super matrimonio rato et non consummato in casu?*

Emi Patres rescripserunt:

Ad I.: *Affirmative, vetito mulieri transitu ad alias nuptias.*—

Ad II.: *Provisum in I.*

E SACRA CONGREGATIONE RITUUM.

I.

RITUS ET FORMULA

BENEDICTIONIS ATQUE IMPOSITIONIS SCAPULARIS SACRORUM
CORDIUM IESU ET MARIAE.

Suscepturus Scapulare Sacrorum Cordium Iesu et Mariae genuflectat, et Sacerdos apostolica facultate pollens, stola alba indutus, capite detecto, dicat:

V. Adiutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Clementissime Deus, qui ad peccatorum salutem et miserorum perfugium Cor Filii tui Iesu Christi caritate et misericordia plenum et Cor Beatae Mariae Virginis eidem simillimum esse voluisti, hoc

scapulare in honorem et memoriam eorundem Sacrorum Cordium gestandum bene+dicere digneris, ut hic famulus indutus meritis et intercessione ipsius Deiparae Virginis secundum Cor Iesu inveniri mereatur. Per eundem Christum Dominum Nostrum. Amen.

Postea Sacerdos Scapulare aspergit aqua benedicta illudque imponit, dicens :

Accipe, Frater, Scapulare Sacrorum Cordium Iesu et Mariae, ut sub eius protectione et custodia, utriusque Sacratissimi Cordis virtutes recolendo et imitando, resurrectionis gloriae dignus efficiaris. Per eundem Christum Dominum Nostrum.¹

Amen.

Deinde una vice cum adscripto dicat sive latino sive vernaculo idiomate sequentes preces iaculatorias :

Cor Iesu Sacratissimum, miserere nobis.

Cor Mariae immaculatum, ora pro nobis.

DECRETUM.

Quum postremo hoc tempore per acta Sacrorum Rituum Congregationis, Sanctissimus Dominus Noster Leo Papa XIII ad cultum ac pietatem erga Divinum Cor Iesu atque Purissimum Cor Deiparae Virginis Christifidelium animos magis magisque excitare atque inflammare studuerit, R. mus D. nus Ioannes Ludovicus Robert, Massiliensis Episcopus, tempus opportunum atque utile advenisse censuit ad ipsum Beatissimum Patrem accedendi enixeque rogandi, tum suo tum Antistitae ac filiarum Cordis Iesu nomine, ut scapulare eiusdem Sacri Cordis Iesu in agonia facti necnon Amantissimi Cordis Mariae perdolentis speciali ritu et formula benedicendum atque imponendum adprobare dignaretur. Hoc autem scapulare ex privata fidelium devotione iamdiu adhibitum, constat ex duabus de more partibus laneis albi coloris per chordulam seu vittam coniunctis, quarum una praefert emblemata duorum cordium, Iesu nempe iis insignibus ornati, quibus repraesentari solet, et Immaculae Matris Mariae gladio perforati,

¹ Si scapulare mulieri imponatur, dicatur : *haec famula* etc. *Accipe Soror* etc. Si vero pluribus, tum omnia plurali numero dicantur.

subjectis utrique instrumentis Dominicae Passionis; altera vero pars exhibet sanctam crucem ex panno rubri coloris. Sanctitas porro Sua, exquisita Sacrorum Rituum Congregationis sententia, supradescriptum scapulare una cum proprio ritu ac formula benedictionis et impositionis adhibendis ab iis tantum Sacerdotibus quibus ab Apostolica Sede facultas facta fuerit, adprobare dignata est. Contrariis non obstantibus quibuscumque.

Die 4 Aprilis 1900.

CAJ. Card. ALOISI-MASELLA, *Pro-Datarius*,
S. R. C. *Pro-Praefectus*.

L. † S.

D. PANICI, *S. R. C. Secr.*

II.

DECRETUM PHILADELPHIEN. SEU BUDVICEN. BEATIFICATIONIS ET
CANONIZATIONIS VEN. SERVI DEI JOANNIS NEPOMUCENI
NEUMANN, E CONGREGATIONE SSMI REDEMPTORIS, EPIS-
COPI PHILADELPHIENSIS.

Instante Rmo P: Claudio Benedetti Congregationis SSmi Redemptoris Postulatore Generali, infrascriptus Cardinalis Sacrae Rituum Congregationi Pro-Praefectus et Causae Beatificationis et Canonizationis Ven. Servi Dei Joannis Nepomuceni Neumann Relator in Ordinariis ejusdem Sacrae Congregationis Comitibus Rotalibus subsignata die ad Vaticanum habitis, juxta peculiare Apostolicas Dispositiones annis 1878 et 1895 editas, sequens Dubium discutiendum proposuit: *An constet de validitate et relevantia Processus Apostolica Auctoritate Philadelphiae constructi super fama sanctitatis vitae, virtutum et miraculorum in genere praedicti Ven. Servi Dei, in casu et ad effectum de quo agitur?* Et Sacra eadem Congregatio, audito voce et scripto R. P. D. Joanne Baptista Lugari Sanctae Fidei Promotore, omnibusque rite perpensis, rescribendum censuit: *Affirmative seu constare*. Die 26 Junii 1900.

Facta postmodum de his per ipsum infrascriptum Cardinalem Sanctissimo Domino Nostro Leoni Papae XIII relatione, Sanctitas Sua resolutionem Sacrae Rituum Congregationis approbavit. Die 9 Julii eodem anno.

CAJ. Card. ALOISI-MASELLA,
Pro Datarius, S. R. C. *Pro-praef.*

L. † S.

D. PANICI, *Archiep. Laodicen.*,
Secretarius.

E SECRETARIA BREVIUM.

LEO PP. XIII.

Ad futuram rei memoriam.

Cum, sicut accepimus, in Civitate Philadelphien. ad finem provehendi haereticorum ad fidem Catholicam conversionem, pia fidelium Societas sub titulo S. Gabrielis canonice, ut asseritur, instituta existat, Nos, ut ipsa, favente Deo, majora in dies incrementa suscipiat, de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum ejus auctoritate confisi, omnibus et singulis fidelibus ex utraque sexu nunc et pro tempore in quamlibet dictae Confraternitatis sociorum classem rite inscriptis, qui diebus festis Circumcisionis D.N.J.C., S. Josephi B.M.V. Sponsi, Visitationis B.M.V., S. Gabrielis Archangeli, et S. Petri Apostolorum Principis, propriam Societatis ipsius Ecclesiam, si extet, secus cujusque curialem a primis Vesperis usque ad occasum solis dierum hujusmodi singulis annis devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, quo ex iis die id praestiterint, Plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino concedimus. Insuper iisdem sociis in quamlibet pariter Confraternitatis praefatae classem cooptatis, qui diebus festis uniuscujusque ex Apostolis, corde saltem contrito, singulis annis vel propriam Sodalitii, vel cujusque Curialem Ecclesiam, ut superius dictum est, preces effundentes visitent, quo die id agant, in forma Ecclesiae consueta de numero poenaliu[m] septem annos totidem quadragenas expungimus. Tandem largimur memoratis sociis liceat plenariis hisce partialibusque Indulgentiis vita functorum labes poenasque, si malint, expiare. Praesentibus ad decennium tantum valituris, servata tamen Apostolica Nostra Constitutione quoad Indulgentiarum pro vivis suspensionem hoc sacri Jubilaei durante anno.

Datum Romae apud Sanctum Petrum sub annulo Piscatoris, die I Junii MCM Pontificatus Nostri anno vigesimo tertio.

L. † S.

*Pro Card. LUDOVICI MACCHI,*NICOLAUS MARINI, *Substit.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents for the month are :

I.—S. CONGREGATION OF THE INQUISITION announces the major excommunication of Joseph R. Vilatte and Paul Miraglia, two priests; the former of these, who claims episcopal power, having sacrilegiously attempted to consecrate Mr. Miraglia bishop.

II.—S. CONGREGATION OF THE COUNCIL decides a case of a marriage, *ratum, non consummatum*, proposed for dispensation.

III.—S. CONGREGATION OF RITES :

1. Publishes the rite and formula of blessing and investing with the scapular of the Sacred Hearts of Jesus and Mary. We printed in our last issue (August, pp. 164-165) the rite and formula for the scapular of the Sacred Heart of Jesus.
2. Approves the process "de Fama sanctitatis" in the canonization of the Venerable John Nepomucene Neumann, C.S.S.R., Bishop of Philadelphia.

IV.—SECRETARIATE OF BRIEFS grants to the Society of St. Gabriel (a confraternity organized in aid of converts to the faith), canonically erected in Philadelphia, certain privileges and indulgences.

DISPENSATION FROM IMPEDIENT IMPEDIMENTS AFTER THE MARRIAGE.

Qu. Allow me to say I am surprised at your answer in the July number of the REVIEW to the query as to what is to be done to reconcile with the Church a Catholic and a baptized non-Catholic married

by a Protestant minister. You answer: "There can be no cause for requesting a dispensation, the parties having dispensed themselves." Is not this answer self-contradictory, as well as false and pernicious?

If the parties have dispensed themselves, where is the sin referred to in the subsequent part of your answer? If they have been able to raise the barrier that obstructed their union, then they only did a thing they were free to do,—got married, and consequently committed no sin. According to this doctrine, sin is avoided by committing sin; it cures itself, and there is a premium, a privilege, for the violation of the law.

But by what authority did such parties dispense themselves? Good Catholics cannot do it; the pastor cannot give the dispensation; and even the bishop has to get this faculty from Rome, and is not to use it except for good cause. But bad Catholics can do more than all these put together!

Who can dispense from laws? Is it the law-breaker? And is not the law in force until it is relaxed by the legislator or his delegate? Who can dispense from the impediments of marriage? Is it the one who tramples them under foot? And when once an impediment exists, does it not last until it is removed by competent authority—and this whether it is impedient or diriment? As it is not a dead impediment, it must operate: impede if impedient, and annul if diriment; it must affect not only the act of getting married, but also the state of marriage—the married life of the couple. Therefore, if the latter wish to live as Christians, their first duty is to have the impediment removed by a proper dispensation.

It is not merely a valid marriage, but also a lawful one that secures rights and entails responsibilities. It is, therefore, for the confessor as well as the pastor to provide for the liceity as well as the validity of the marriage. Moreover, in such cases as the one under consideration the confessor is powerless; he has to get faculties to absolve the Catholic party, and these faculties will and can be granted only on condition that the party is properly disposed, truly repentant, ready to secure the conditions required in mixed marriages, to undo the evil, repair the scandal. In these faculties, if the dispensation of all impediments may not be expressed it must be implied at least.

If the parties can dispense themselves in one case, why not in all, at least of an ecclesiastical nature? If so, however, I would like to see the authority, if such there be. I have only to make it known to

the public, and it will save me a good deal of trouble. But I must be sure of it.

With concern for sound doctrine, and the continued usefulness of the REVIEW, etc.,

ORDINARIUS.

Resp. In the answer referred to, at page 74 of our July issue, we stated that there was no necessity for requesting a dispensation, since the parties had dispensed themselves. Our correspondent asks by what authority they dispensed themselves. We answer that they disregarded authority by dispensing themselves, and therein committed a sin which the confessor should oblige them to atone for before admitting them to the Sacraments. When, as in the particular case under consideration, the disregard of authority is construed as an act of defiance, carrying with it a special penalty, that is to say, reservation to the Ordinary of the diocese, the act may be regarded as one requiring dispensation from a censure. But it cannot any longer be regarded after the manner of an impediment preventing the consummation of the marriage. The Ordinary is indeed free to promulgate a special law forbidding in such cases that *conjuges licite uti valeant matrimonio*; but we seriously question the utility and hence the wisdom of such a law, inasmuch as persons who contract marriage despite the impediment *mixtae religionis*, will hardly hesitate to use the right of consummating it. To suppose the contrary is purely imaginary.

An impediment, which is simply *impediens*, ceases by the very fact that it is broken, whether licitly or illicitly, just as the precept of fasting is broken by the taking of what is not allowed; and once broken, there is no room for dispensation, but only for penance in case the violation was contrary to the known law.

It is true that some authors, like Feije, whose authority in canonical questions regarding matrimony we are not disposed to question, hold that in such cases "ex rigore principiorum necessaria est dispensatio." "Ex rigore principiorum"—possibly, but not in practice. Hence Feije wisely modifies his statement by adding: "hac tamen in re considerata sunt adjuncta et saepe sola partis catholicae poenitentia et recta, maxime quoad prolem instituendam, dispositione res tota componenda erit." The answer of the S.

Office to the Vicar Apostolic of Bombay, January 21, 1876, which is frequently interpreted in the same sense, because it appeared to acknowledge the power of the bishops to *absolve from the impediment* in cases where persons had *validly* contracted, cannot be cited as authority in the present case, since the very phrase "ut licite utantur matrimonio," which would make it practically applicable here, was subsequently omitted in the decision of the same Congregation. Father Lehmkuhl calls attention to this, clearly implying that the recourse to the Ordinary is not for the purpose of obtaining a dispensation, but rather for the purpose, as we said, of enjoining a penance "ut Ecclesiae a conjugibus satisfiat, eidemque cautiones de periculo salutis aeternae a se et a sua prole amovendo in foro etiam externo praestentur."¹ Hence we contend that it does not impede the *usus matrimonii*. Father Putzer, in his excellent commentary on our faculties, also cites Feije, but adds: "Videndum etiam, num quid Episcopus Clero suo hac in re praescripserit, nam in ejus potestate est jubere recursum ad ipsum, ut conjuges Ecclesiae, cujus sanctissimam legem violarunt, congruam satisfactionem praestent." This is simply to say that the impediment is to be regarded as having ceased, but that the Ordinary may reserve to himself the character of the penalty to be inflicted for its disregard.

What such a reservation would accomplish for the good of the individual concerned, or for any one else, is difficult to understand. In practice it would mean nothing more than the assertion of episcopal authority on the one side and the invariable disregard of it on the other. But this is not the point with which our inquiry is concerned. The question is whether, when a person *has broken* a barrier, you can insist that the impediment intended to hinder him from breaking it still exists and must be removed before a whole-some penalty can be applied for the transgression.

That the principle of the former impediment should be maintained by insisting on compliance with the *cautiones* which the Church requires in the case of mixed marriages, remains, of course, true; but that becomes ordinarily a condition *sine qua non* of absolution, and not an obstacle to the "*usus matrimonii*."

¹ *Acta S. Sedis*, Vol. XVI, p. 235.

WHAT IS THE CAUSE OF LEAKAGE IN THE CHURCH IN THIS COUNTRY?

Editor AMERICAN ECCLESIASTICAL REVIEW :

While the figures in the annual directories for the United States show a constant increase in the Church, and while it is certain that, in addition to a natural growth and a large Catholic immigration, a considerable number of converts is being added to the one Fold from year to year, there is no concealing the fact that the Catholic population of this country is not what it should be. That there is a "leakage" and a great leakage, there can be no doubt. This fact has been keenly felt and deeply deplored from the very foundation of the Church among us. And not only is this defection found in remote settlements which, in the beginning, could be attended only at distant intervals, owing to the small number of priests, and in which every influence was counter to our holy religion, which was to be expected; but it has continued to our own day, and is seen where the Catholic population is large, and where many are persons of wealth and influence.

There is, very naturally, difference of opinion with regard to the extent of this leakage and its causes. But the extent is sufficient to awaken lively apprehensions, and the causes are more than sufficient to demand, as they frequently have done, careful investigation. No adequate remedy has been found, nor is one likely to be found, at least in the near future. Two will suggest themselves to pious souls: prayer for the supernatural strength necessary to resist the blighting spirit of the times; and devotion to the Holy Ghost, as the Source of true light to guide us in what relates to the important work of the salvation of souls. Both of these are very good and very necessary. But He who told us to pray, first told us to watch—"Watch and pray."

Many causes, some of greater, some of lesser importance, have been assigned for the leakage in the Church, but it is clear that it cannot be assigned to any *one*; it is the result of a number working together. Still there is one, at least in this country, which I cannot, after very careful consideration, but regard as a factor of no mean importance, although I do not remember to have seen it referred to. Upon it I shall respectfully offer a few remarks.

Perhaps there is no figure more frequently employed by our Divine Redeemer when speaking of the sublime office committed to Him by His Eternal Father than that of comparing Himself to a good shepherd; and not only comparing Himself to a good shepherd, but calling Himself by excellence the Good Shepherd. How touching and beautiful are His words on this subject, as recorded in the tenth chapter of St. John's Gospel: "I am the Good Shepherd. The good shepherd giveth his life for his sheep. . . . I am the Good Shepherd; and I know Mine and Mine know Me. . . . My sheep hear My voice; and I know them, and they follow Me." The carrying out of the work of saving souls, begun by this Good Shepherd, was committed to the Apostles under the rule and leadership of Peter; and the bishops of the Church, under the leadership of the successor of Peter, are the successors of the Apostles. How forcible are the words of the Apostle of the Gentiles to the prelates assembled at Miletus (Acts 20: 28): "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, which He hath purchased with His own blood;" and the reciprocal admonition to the people (Heb. 13: 17): "Obey your prelates and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy, and not with grief." Impressed with the weight of this obligation, the same Apostle, the Prince of the Apostles, the Beloved Disciple, St. James, and St. Jude addressed pastoral letters to their flocks in different places, or to the Christians in general; and St. Paul ordered that some the letters which he wrote to particular churches should be read in others, that his apostolic admonitions might reach the ears of a larger number.

Their example became a guide for the prelates of the Church in all succeeding ages. Witness the apostolic letters of St. Ignatius of Antioch and many others in the primitive Church; and in later times those masterly pastorals of many of the bishops of Germany, France, England, Ireland, and other countries, which breathe through their every line the spirit and the zeal of the Good Shepherd, and meet with scholarly dignity and force the evils that afflict society and the Church in our unhappy times.

Not only so, but they serve as an authoritative and uniform text for pastors, and a lesson for the people of the entire diocese; and being quoted in whole or in part in periodicals, they frequently preach to many beyond the limits of the prelate's proper jurisdiction and beyond the pale of the Church. Time was when this custom of issuing pastoral letters was happily more common in the United States than it is at present; now in many instances it is entirely omitted, so that there are not a few prelates among us who for ten or more years, or perhaps for their entire episcopate, have not issued so much as one. This omission of pastoral letters, is, as I take it, one of the untouched causes of leakage in the Church in this country, and one to which sufficient importance has not been, and is not at present, attached.

The bishop is the father of his people, and nothing so clearly evinces his love and solicitude for the flock committed by the Spirit of God to his care, as to address them in words of paternal instruction, admonition, encouragement, warning, and, if need be, of rebuke, from time to time, as circumstances may require or suggest, to show them with the Apostle that "he has them in his heart," and that "he is mindful of them." The experience of many learned and holy prelates of all times, and much more that of the Apostles, shows that these letters are especially opportune when any particular danger threatens the flock,—and when does the wolf sleep? Or when the Good Shepherd, through His Vicar on earth, prepares some special blessing for them,—and when does He forget those for whom He gave His life? The seasons of the ecclesiastical year are of themselves suggestive, and zealous prelates are accustomed to seize upon them as occasions for permitting their spiritual children to hear the echoes of their paternal voice. Other important matters are never wanting upon which to comment. There is the cause of Christian education, a matter of the greatest possible moment; the Sacrament of Matrimony, in regard to which the civil power is guilty of the most glaring and unwarranted usurpation; divorce, of which the same must be said; the sinister workings of the secret societies; faith; revelation; the Sacred Heart; the Holy Eucharist; the Holy Ghost; the Blessed Virgin; the priesthood, and a number of others which need not be sought after, but which will intrude themselves un-

bidden and clamor for recognition and treatment. At what time does the father more fittingly exercise the duties of his exalted position than when, returning to his home after the labors of the day, he calls his children around him and speaks familiarly to them, impressing deeply on them that he is their father, and that in all he says and does he acts with truly paternal love and affection? His words are all the better received and are productive of greater good when they are addressed to all and not merely to a single member of the family.

The prelates of the Church share with the Good Shepherd the authority, the burden, and the honor of His office. Like Him, they must know their sheep; like Him, they must cause their sheep to hear their voice; they must lead them into good pastures; they must encounter the wolf and battle with him; and they must, in the evening of life, bring back their flocks to the sheep-fold, and give an account of them to the Good Shepherd. Now, all this is most effectively promoted by means of pastoral letters.

If the prelates of the Church are, by the appointment of the Holy Ghost, pastors and rulers of the flocks committed to their care, they are in a very special manner teachers also, being the successors of the Apostles whom the Divine Teacher, who received His doctrine from the Eternal Father, has commissioned to teach in His name. (St. John 12: 49, 50; and 17.) And when He promised to send the Holy Ghost, He said: "He shall not speak of Himself; but whatsoever things He shall hear He shall speak, and the things that are to come He shall show you" (St. John 16: 13). St. Paul, to whom the same Holy Spirit was given in a specially miraculous manner, thus comments on the commission entrusted to him (1 Cor. 9: 16, 17): "If I preach the gospel, it is no glory to me; for a necessity lieth upon me; for woe is unto me if I preach not the gospel," etc. If it be true, and beyond all doubt it is, that whosoever hears the prelates of the Church, when they address single congregations, hears Christ—"He that hears you hears Me"—much more must it be so when, as supreme pastors of the portion of the Church committed to their care, they address their entire dioceses.

However clear the teaching of the Church or the duty of a Christian may be on any point, or the decrees of plenary or pro-

vincial councils or diocesan synods, they possess neither the ring nor the force of the living voice of the chief pastor of the diocese addressed directly, not only to the people through their pastors, but to the people themselves. It is the living voice of the father, the shepherd, the ruler. Pastoral letters, and pastoral letters only, give the pastors of souls the one important position so desirable and so necessary—the visible support of the chief pastor of the diocese before the people. It is impossible to overestimate the importance of this in our liberal and independent age. And beyond this, which is scarcely less important, it gives the pastors of the entire diocese a common text to read and expound to their people; one not only on which all must agree, but one in which it is seen that the priests have the support there and then of their bishop, and in which it is also seen that the priests are not expressing their own ideas, but the common teaching of the Church. For that reason these letters would effectually do away with the common excuse or retort—which too often is not devoid of a foundation in truth—“Father So-and-So does not do or say that;” “Father So-and-So is not so strict.”

Again, there is the well-known saying: “In unity there is strength.” Were all the clergy of a diocese to combat any prevailing abuse or evil on the same lines—which is hardly to be hoped for if left to themselves or to the general law—they would not constitute that unit, nor would they present that solid front, which they could and would, if they had the common ground of a bishop’s pastoral letter to support them. Then the diocesan clergy would be one in fact, and not merely an aggregation of units or individuals.

These are reflections that have occurred to me very frequently and forcibly in connection with the evident and lamentable leakage of the Church in this country. To my mind there can be no question whatever that the importance of regular Lenten and other occasional pastorals has been very seriously underestimated, and that the Church in our midst is suffering on account of it. I have carefully watched the workings of cause and effect on this point in the more than thirty years during which I have been privileged to serve in the sacred ministry in country, town, and city; and I am thoroughly convinced that, whatever others may think of my

candor in speaking plainly on a delicate subject, I have struck a note that should have been sounded long ago.

A. A. LAMBING.

Wilkesburg, Pa.

PROHIBITIO STIPENDII PRO SECUNDA MISSA.

Qu. Father Lehmkuhl, in his *Theol. mor.*, Vol. II, in treating of the Sacrifice of the Mass, p. 161, § 216, says concerning duplication: "Constans autem est prohibitio pro secunda Missa, quae sic ex necessitatis causa celebratur, ullum stipendium accipiendi," etc. I should like to ask whether a priest may not take a stipend for the second Mass if he refuses an honorarium for the first Mass. Cannot the above passage be interpreted as meaning only that one is not allowed to accept a double stipend? Cardinal D'Annibale certainly seems to take this view when he says a priest may not take "duplicatum stipendium." Am I not right, therefore, in saying that there is no prohibition against taking an offering for the second Mass provided a priest takes none for the first Mass?

An answer to the above question in the next issue of your valuable REVIEW will greatly oblige

A. M. M.

Resp. Ordinarily speaking, a priest taking no stipend for the first Mass is free to accept the offering for the second. But the answer to the question, "whether a priest may not take a stipend for the second Mass if he *refuses* an honorarium for the first Mass," requires a distinction.

If a priest accepts the *obligation* to say the Mass, which a proffered stipend imposes by mutual understanding, he is in justice bound to say the Mass. In such a case the offer of the stipend is understood to be the immediate *ratio* for his assuming the obligation to say the Mass (not, of course, in the sense of value exchanged), although the money may not actually be handed over, either because the priest will not or cannot make use of it, or because he wishes to turn it to the advantage of another party, among whom may be the donor. Here the obligation to say the Mass arises out of a contract in which the priest may accept either the stipend or some equivalent or greater favor.

It may be, however, that the priest in refusing the stipend

means to avoid the acceptance of an obligation in justice. He promises to say the Mass; yet his promise is not a contract binding in justice, but a favor binding him only in charity. He says his Mass, not for a person who has bound him by the tender of a regular stipend or its equivalent, but for a friend from whom he declines to accept the ordinary return for such acts. In this case of a *promise* he is not obligated to the same degree as in the former, which is a *contract*.

On this distinction as to the motive of the refusal of the honorarium, understood by the party who makes the offering as well as by the priest who declines it, we base our answer, that, unless a priest makes it plain that he wishes to bestow a gratuitous favor in promising to say the Mass without accepting a stipend, he contracts the same obligation as if he had accepted the stipend. In that event we believe that he cannot say the second Mass for a paid intention.

The reason for insisting on this distinction between a purely gratuitous promise and the acceptance of a strict obligation according to the mind of the person who offers an intention, lies in a decision of the Holy See, to the effect that pastors who are held to the canonical obligation of saying the Mass on Sundays and festivals for their congregations, cannot accept a stipend for a second Mass on these days. The decision referred to is contained in an Encyclical Letter of the S. Congregation of the Propaganda, October 15, 1863, of which we give the text :

“A Sacra Congregatione Christiano Nomini propagando non semel per sacrorum Antistites in locis Missionum degentes quaesitum est, an duplex stipendium percipere liceat sacerdotibus, qui duas in eadem die Missas celebrare justis de causis permittuntur. Ut igitur in ejusmodi re omnis dubitationi locus a Missionibus auferatur, visum est expedire eam promulgare regulam, quam constanter tenuit Sacra Congregatio Eminentissimorum Patrum Concilii Tridentini Interpretum, videlicet ex praxi generali presbyteris non concedi elemosynam recipere pro secunda Missa, etiamsi de illis agatur qui parochiali munere instructi ideo stipendium pro prima Missa nequeunt obtinere, quod eam *pro populo* applicare teneantur. Porro hujusmodi regula recentem obtinuit confirmationem a SSmo D. N. Pio PP. IX in una *Cameracensi* die 25 Septembris 1858. Etsi vero Sacri Con-

cillii mens ea sit, ut norma praedicta omnibus locorum Ordinariis innotescat, ac generatim servetur in praxi, quo videlicet a ministerio sacerdotali quodlibet periculum, aut species simoniae turpissime quaestus arceatur; cum tamen specialis sint in nonnullis Missionibus rerum ac personarum adjuncta, cumque difficultates non paucae oriri possent si regula de qua agitur nullam omnino exceptionem pateretur, SSmus D. N. Papa benigne decernere dignatus est, ut Ordinariis Missionum facultas impertiat, quemadmodum per praesentes literas eisdem tribuitur, indulgendi ut, justa et gravi causa intercedente, sacerdotes sibi subditi etiam pro secunda Missa in eadem die celebranda stipendium percipere possint ac valeant."

It may be that the priest receives no actual stipend, but he is bound by the equivalent understood contract.

On the other hand, the S. Congregation of the Council, by a reply of September 14, 1878, to the question whether priests having made a mutual compact to celebrate Mass for the deceased clerical members of the diocese may not offer the second Mass for this intention, intimates that the obligation is not of the same character as that which obliges us to offer the Mass *pro populo*. We give likewise the full text of this decision:

"Episcopus N. exposuit ab anno 1842 institutam fuisse in sua dioecesi sacerdotum Congregationem S. Josephi, Indulgentia a S. Sede ditatam, cujus sodales semel pro unoquoque sacerdote confratre defuncto, Missam celebrare debent. Sacerdotes quibus binare concessum est diebus dominicis et festis, secundam litarunt Missam pro defunctis confratribus, arbitrantes se id facere posse tuta conscientia. Attamen cum dubium exortum fuerit circa hujusmodi agendi modum, Ordinarius quaesivit: An Missa binationis offerri possit, ut in casu, pro defunctis confratribus.—R. *Licere*."

It is quite possible, we readily admit, that the distinction between an obligation assumed as *ex justitia* and a purely gratuitous *promise* may not always be conscientiously determined by either the priest declining or the person offering the stipend; and in so far it is impracticable. Thus the differences of theologians referred to by our inquirer and the decisions which we have cited are easily reconciled in practice.

"CHURCHING" IN THE HOME.

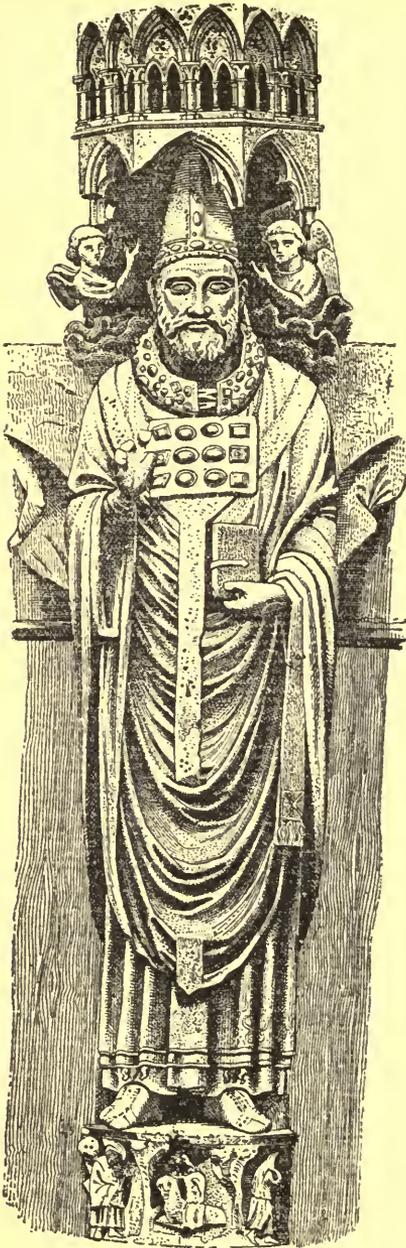
Qu. May not the "Benedictio Mulieris post partum" be given in a private house, if the mother is prevented from going to the church? I know the Ritual assumes that the blessing is given in the church; but the inclemency of the weather, distance, delicacy, and such like causes might be considered a valid reason to induce a priest to impart the blessing when he happens to make his parish visitation. Would that be against the law and spirit of the Church?

Resp. There are certain blessings of the Church that are attached to certain acts. To impart them indiscriminately would take away their special character and significance. The *benedictio post partum* is one such. There are many other blessings found in the Ritual which a pastor might impart to his parishioners in their homes; but the blessing here in question is not one of them. The very name of "churching" is intended to suggest a pilgrimage of thanksgiving to the church; and as people do not make pilgrimages to the church by staying at home, the churching may not be done at home. The Second Plenary Council of Baltimore calls particular attention to this fact and forbids the practice of churching indiscriminately and in places where the Holy Sacrifice is not celebrated. This is despite the fact that our missionary conditions thirty years ago offered many seemingly valid excuses for imparting such blessings to Catholics in their scattered homes. "Optant praesules hujus provinciae ut benedictio mulieris post partum non promiscue atque nulla ratione habita puerperae dispositionis, neque extra Ecclesiam vel locum ubi sacrum fit, in posterum conferatur."—*Conc. Plen. Balt. II*, n. 246.

THE HEBREW "BREAST-PLATE" OF THE HIGH-PRIEST.

Qu. Ducange¹ mentions as part of the pontifical vestments formerly used in the Catholic Church, the "breast-plate" or *rationale* which the high-priest among the Jews was obliged to wear, and which was understood to carry with it the power of judgment. It would be interesting to know whether or not the Popes ever really made use of this distinctive emblem of ecclesiastical power and dignity, since it would throw additional light on the historic proofs brought forward to show the acceptance of the supreme and infallible judiciary power of the Popes before the Middle Ages. Is there any clear evidence that the Popes ever wore the *rationale*?

¹ *Lex. lat. mediae et infim. aevi*, ad voc. Rationale.



Resp. The evidence is quite clear. Not only is the breast-plate of the Supreme Pontiff mentioned among the liturgical vestments of the Christian Church by such writers as Amalarius, Fortunatus, Rhabanus Maurus, and Durandus, but there are also a number of wall paintings and sculptures, previous to the thirteenth century, in which the pectoral shield (or *choschen mishpat* of the Hebrew high-priest) is pictured as part of the pontifical robes. Thus, in one of the arches of the south entrance to the Rheims Cathedral there stands the statue of a Pontiff, above life size and wearing the *rationale judicii*, the mysterious *Urim* and *Thummim* of the Old Testament. That the figure represents a Pope is indicated by the form of the papal tiara as it was worn by the Sovereign Pontiffs of the twelfth and the thirteenth centuries. Ivo, Bishop of Chartres, explicitly states that the *pectorale* or *rationale* of the Old Law was used by Pontiffs, although he does not say that it was worn by the Roman Pontiffs exclusively.

It appears to have been as a rule connected with the *super-humerale*, for the same author states: "sunt autem ad invicem concatenata rationale et humerale, quia cohaerere sibi invicem debent rationale et opera." In some of the mediæval acts of the cathedral of Salzburg records are found of a *rationale* worn by the bishop and made of gold set with precious stones and hanging from the neck by a golden chain. From these and similar indications in the archives of the early Middle Ages it appears that certain bishops, besides the Roman Pontiffs, enjoyed the privilege of wearing the pectoral shield over the chasuble and pallium. From its use in the Old Testament it is easy to divine its symbolic character and meaning in the liturgy of the Christian Church, although the latter was to receive a clearer manifestation of the action of the Holy Ghost within it, and could, therefore, dispense with this mark of an inherited authority and power to interpret infallibly the divine ordinances.

It is very interesting, however, to note how the early Church, down to the time of St. Thomas and St. Bonaventure, maintains the infallible authority of the Sovereign Pontiffs in the same sense as that authority was exercised by the high-priests of the Old Law in matters of faith and morals; and that this infallibility was understood to be the result of the direct influence of the Holy Ghost or of Jehovah, as set forth in the Law of Moses under the theocracy. In later years that authority was more and more clearly defined as a doctrinal portion of the Catholic faith, whilst the symbolical expression which had stood for that definition in the earlier ages gradually ceased.

THE NECESSITY OF ALCOHOL IN MEDICAL PRACTICE.

The warfare waged against the excessive use of alcoholic drinks, both in America and England, has led to a more or less minute inquiry into the actual benefits of stimulants as preservatives of health, as prophylactics and remedies against certain diseases. The Anti-Saloon League of Randolph, N. Y., among other bodies representing the crusade of temperance under the banner of Total Abstinence, some time ago collected a number of opinions of medical men, mostly engaged in hospital work, which

are intended to show that alcohol is *never necessary* as a counter agent of disease, and that doctors and druggists "can always furnish remedies better than alcohol and less dangerous."

We believe thoroughly in the benefits which the temperance movement has produced in English-speaking communities, both as a moral agent and as a source of social prosperity; and we print a list of the remedies proposed by reputable physicians as a substitute for alcohol, because it will serve many a priest who is in a position to suggest their use in cases where alcohol would prove a danger to temperance.

It must be kept in mind that the leaflet on which we take occasion to comment was compiled to meet a local difficulty, and that in making common property of this sort of collated evidence, when applied to reforms, there is just this danger, that it will be pushed to extremes, and defeat much of its primary object. Whatever remedies better than alcohol may be found to counteract disease, it can hardly be justly said, even if "your doctor and your druggist can always furnish" them, that alcohol is never necessary, and that, as Dr. Kellogg writes, it ought to be retired from the *materia medica* and placed in the catalogue of obsolete drugs along with tobacco, lobelia, and "like useless but highly toxic drug substances." Any practical mind will recognize without much searching a hundred instances in a practitioner's life (not a hospital physician, who has at hand a choice of drugs, etc.), where, for example, whiskey is the readiest and, therefore, most effective aid to restore immediate vital action, and where any hesitation to use it under the plea that it is useless would expose a patient to greater evils than the possibility of the drink habit. If the sharp edge of extremes can be cut from such investigations and their application, as that of the Anti-Saloon League, it will accomplish the good intended; but if a priest were to use the "alcohol-never-necessary" circular, as advised in its first paragraph, "to show that your doctor and your druggist can always furnish remedies better than alcohol and less dangerous," we fear that many a sensible physician or druggist would consider him unreasonably officious and "cranky."

The physicians who are cited as authorities for the materials suggested in the following table are: Doctors J. H. Kellogg,

Battle Creek Sanitarium; J. J. Thompson, National Temperance Hospital, Chicago; A. Monae Lesser, New York Red Cross Hospital; T. A. McNicholl, New York Red Cross Hospital; A. H. Babcock, Randolph, N. Y.; and J. H. Sackrider, East Randolph, N. Y. A difference of opinion exists among them as to the necessity of using some of the drugs suggested in the following table in place of alcohol; but it is agreed that they are not likely to result in such moral injury.

CASES.	REMEDIES.
1. Weak action of the heart.	Short cold applications over the heart, 5 to 10 minutes, to be repeated every hour or two, if necessary, and friction of the skin with cold water.—Glonoin or nitro-glycerine, salicylate of caffeine—strychnia 1-120 to 1-60 grain, digitalis, arsenicum, cactus.
2. Fevers—Where sponging or bathing with alcohol has been prescribed.	Prolonged neutral bath, 92° wet sheet pack; the Brand bath, wet sheet rubbing; the sponge or towel bath; cold enemias; cold water drinking.—Cold water alone or with a little ammonia.
3. Where a diffusive stimulant is prescribed.	Hot and cold sponging of the spine; short hot bath, followed by short, very cold bath.—Hydrastis, phosphorus, arsenic.
4. Diarrhœa.	Hot enema and cold compresses to the abdomen, changed every hour.—Ginger preparations, red pepper, etc.
5. Chills from wet or cold.	Wrap in warm blankets with hot bottles or bags of hot water about the limbs; hot water drinking; hot enema, hot bath, hot blanket pack.—Aconite, belladonna, gelsemium.
6. Suspended animation or fainting.	Kub with cold water and alternate hot and cold applications over the heart, percussion over the heart, hot and cold sponging of the spine.—Strychnia, glonoin, ammonia.
7. As a vehicle—for mixing or preserving.	Glycerine.—Simple syrup, sugar of milk.
8. As a solvent.	Water is the great solvent. Will dissolve many more things than alcohol; glycerine may be used for the same purpose. In medicine there is nothing needed which cannot be utilized without alcohol.—Ether, chloroform.
9. Sea-sickness. As a stomachic stimulant.	Ice bags to back of the neck; a spare dry dietary; rest in bed with eyes closed. For a sedative or stimulating measure, there is nothing so good as a few sips of very hot or very cold water.—Alcohol is worthless for any of these conditions. Nux vomica, ipecac.
10. To stop hemorrhage and harden tender cuticle.	Ice is a good remedy for stopping hemorrhage. The best means of overcoming a relaxed condition of the skin is by daily cold bathing.—To stop hemorrhage alcohol is worse than useless, as it actually increases blood pressure.
11. In fever. A stimulant and restorative.	Cold baths of various sorts.—Hot milk, hot water, acid drinks, strychnia, phosphates, carbonate of ammonia, caffeine salicylate, nitro-glycerine, aconite.
12. Pneumonia.	See "fevers," Nos. 2 and 11.
13. In cases of great pain, operations, etc.	Ether and chloroform may be safely used without alcohol. Alcohol acts in almost exactly the same way as do chloroform and ether, hence is not an antidote for them.—The best surgeons give little or no alcohol after operations. Strychnia.
14. For blistered feet.	Glycerine.—Boracic acid, calendula, glycerine.
15. Exhaustion or fatigue.	The hot bath followed by short cold bath.—Coca, phosphates.

N. B.—*Pneumonia*. "A child aged nine months, under treatment for six days for pneumonia, came under our notice on the seventh day. The temperature was 106 $\frac{1}{5}$; pulse 220; respirations 90. Whiskey, which had been given previously to the extent of two ounces daily, was stopped. Carbonate of ammonia, caffeine salicylate, nitro-glycerine, and 1-10 of a drop of aconite were given internally; camphorated lard applied externally; with the result that on the ninth day temperature stood 99; pulse 100; respirations 20. The child made a complete recovery."—DR. T. A. McNICHOLL.
Report of New York Red Cross Hospital, 1897, page 28. Similar adult cases are also given in Report.

INSCRIPTION OVER THE ENTRANCE OF A CEMETERY.

Qu. I see occasional specimens of Latin inscriptions for corner-stones, bells, etc., in the REVIEW. Would you kindly suggest an inscription suitable to be placed over the entrance to a cemetery. We have a wide stone archway. The space beneath the semicircular title of the cemetery is vacant, and offers a good surface for a distich. As there is room for tablets upon the posts, on which I propose to place Scripture texts in English, I would like something in Latin over the gate.

Resp. Either of the two following inscriptions might serve the purpose of our correspondent:

HIC VOCEM CHRISTI REDEUNTIS AB AETHERE SPERANT
QUOS NOVIT DOMINUS CANDIDA MEMBRA GREGIS.

DA REQUIEM CUNCTIS DEUS HIC ET UBIQUE SEPULTIS,
UT SINT INCOLUMES PER TUA VULNERA QUINQUE.

A PARENT BAPTIZING HIS CHILD WITHOUT NECESSITY.

Qu. Theologians are divided as to whether or not there results any impediment from a parent's administration of baptism, except in cases of necessity. In this division of opinion what should be done in practice? If an impediment results, may I remove it myself without having recourse to the Ordinary? It seems to me I can, in view of the following contained in our faculties: "Dispensandi super impedimento criminis . . . ac restituendi jus petendi debitum amissum." And again: "Dispensandi in impedimento cognationis spiritualis, praeterquam inter levantem et levatum."

If it is lawful for me to remove the impediment may I do so outside confession, or must the person come to confession?

Finally, is it a sufficient necessity to justify a parent in baptizing his own child, that there is no Catholic at hand to do it? Or is it sufficient necessity if the mother is bitterly opposed to any one doing it, and the father baptizes the child?

Resp. A parent who baptizes his child, even when there is no extreme necessity, but a good reason for doing so, does not incur the impediment arising from spiritual relationship, if he be in good faith. This is on the principle that penalties are not to be inflicted upon those who are not aware of the restriction. But even if the

parent, in his anxiety to save the child's soul, were to administer Baptism, conscious that he might thereby incur spiritual relationship, the confessor could safely pronounce such a parent free from the impediment. It is true there are theologians who maintain the contrary. Their opinion, however, is not recognized as more probable than the one here enunciated; and the conclusion is legitimate—"in re dubia non potest certum jus conjugii auferri."¹

As regards the motives which would constitute a sufficient necessity allowing a parent to baptize his own child, it is difficult to define their precise nature. Nevertheless, the fact that in missionary countries, where the faith was proscribed, as in China or Japan, the right to baptize was frequently deputed, not only to laymen, but also to the older members of the family, and this by missionaries like St. Charles Spinola, indicates a considerable latitude of interpretation, whenever simple desire to save the child's soul is the reason which, in the main, prompts the parent to baptize.

Dispensations from impediments may be granted *in foro externo*, unless the faculty itself limits the application to the confessional.

PRESENT STATUS OF THE CANONIZATION PROCESS OF THE VEN. JOHN NEP. NEUMANN, BISHOP OF PHILADELPHIA.

The question has repeatedly been asked of us whether the process of canonization, the preparations for which had been going on for several years past, has been set aside, as nothing further has been heard of the matter since the reports of proceedings here were sent to Rome. In answer, we publish a document which marks the precise stage of the proceedings at the present moment, and shows that, although the preliminaries of examination in the United States are not yet completed, the subject of the Venerable Bishop's canonization is continuing in regular process to engage the attention of the ecclesiastical authorities.

For a better understanding of the proceedings we give here a brief résumé of what has been done thus far, and what is still to be accomplished before the Holy See can pronounce the definite decision of beatification and canonization.

¹ Cf. Ballerini-Palmieri, Vol. VI, n. 1009 ad 3 et 5.

The first step to be taken when a Servant of God is proposed for canonization is to present the case to the Ordinary of the diocese in which he died in the odor of sanctity, or in which he spent a considerable part of his life. This was done in the case of Bishop Neumann several years ago, and an ecclesiastical court was organized for that purpose. This court consisted of three judges, including the Vicar-General of the diocese (who has to preside, unless the Ordinary does so personally, at all the sessions), a secretary, and the *promotor fidei* (the so-called devil's advocate).

In this process, termed the *processus ordinarius*, evidence of the sanctity of the Servant of God has to be furnished, inasmuch as it was claimed that he possessed the theological and cardinal virtues in an heroic degree. In proof of such sanctity it is shown that certain miracles have been wrought through his intercession. The acts of this process when completed are presented to the Holy See for approbation and for the purpose of obtaining a commission for opening what is termed the "Apostolic process." This was likewise done in the case of Bishop Neumann, and it was at this stage that the Servant of God received the title of Venerable.¹

After the Apostolic Commission had been appointed, the process began anew. All the witnesses who had given testimony in the ordinary process had to be called again and had to give their testimony as though they had not done so before. The Holy See authorizes in such cases the immediate hearing of the witnesses of more advanced age, lest they should die before their testimony could be taken, whence this part of the process is called "*processus ne pereant probationes*."

The acts of this process, having been sealed, were placed in the archives of the diocese. In the meantime two shorter processes had to be instituted,—"*de non-cultu*" and "*de fama sanctitatis*." The first was to prove that there was nothing hasty or premature in according to the Servant of God the honors of the Church; the second, that the belief is general that he died in the odor of sanctity.

This is the stage to which the examination in the process of

¹ Formerly the process of beatification terminated here with the appellation of Blessed, bestowed on the Servant of God.

canonization of the Ven. Bishop Neumann has actually come, and the Holy See has issued the documents certifying its approval of the process under the following titles: the "*processus ordinarius*," the process "*de non-cultu*," the process "*ne pereant probationes*," and the process "*de fama sanctitatis*." The decree regarding the last-mentioned process was issued on July 9th and is published in the *Analecta* of this issue.

The so-called "Litterae Remissoriales" for the continuation of the process are now expected every day, so that during the current month the process may be taken up again, to examine and definitely prove the alleged miracles wrought through the intercession of the Venerable Servant of God. When the report of this examination has been finally accepted in Rome nothing further remains to be done on the part of the postulators, and the Holy See will be in position to declare the result.

LITURGICAL BREVIARY.¹

MATRIMONY.

In the celebration of nuptials the Church distinguishes between—

- (1) The witnessing of the marriage rite, and
- (2) the blessing of the nuptials.

The witnessing of the marriage rite takes place—

Outside the Mass, according to the form given in the Ritual.

The blessing of the nuptials takes place—

In the Mass *pro Sponsis*, from which it is never to be separated.

This blessing (attached to the Mass *pro Sponsis*) may not be given—

During the forbidden times, *i. e.*, from the first Sunday of Advent to the Epiphany, and from Ash Wednesday to Low Sunday, both inclusive.

During these times nuptials are celebrated—

Privately, according to the prescribed form of the Ritual.

¹ At page 186 (4), August number, read "the celebrant takes his stand at the feet of the corpse," instead of "at the head of the coffin."

The right of this function belongs properly to—

The pastor, who is to perform it in the church, at the altar,
in presence of witnesses.

How does he proceed?

- (1) Vested in surplice and white stole; or
- (2) (if the rite immediately precedes the Mass) vested as for Mass (only the maniple is not worn);
- (3) with a server, also in surplice;
- (4) stands facing bridal couple;
- (5) the bridegroom at the right of the bride;
- (6) the witnesses to the side, and behind;
- (7) the celebrant asks the bridegroom and bride separately for their mutual consent;
- (8) bids them join their right hands whilst he says: "Ego conjungo vos," etc.;
- (9) sprinkles them thrice with holy water;
- (10) blesses the wedding ring, and hands it to the groom.

The wedding-ring.

- (1) One ring only is blessed, which
- (2) the bridegroom gives to the bride.
- (3) A ring once blessed (for a first marriage) is not blessed anew;
- (4) but if lost, a new ring may be blessed, even apart from the marriage ceremony.

SOLEMN BLESSING OF THE NUPTIALS.

The solemn blessing of the nuptials is—

That blessing imparted in and prescribed for the *Missa pro Sponso et Sponsa*.

This blessing is—

- (1) Obligatory (*sub veniali*) at all first marriages;
- (2) permitted, though not prescribed, for the first nuptials of a bride to a widower;
- (3) not permitted for second nuptials of a woman (if her first nuptials were blessed).

May this blessing be given outside Mass ?

No ; but the celebrant of the Mass in which the blessing is imparted need not be the priest who witnesses and receives the consent of the bride and groom, which precedes the Mass, and is given according to the form of the Ritual.

The *Missa pro Sponsis* is celebrated—

According to semi-double rite, *i. e.*,

- (1) with at least three orations: (a) *de votiva* ; (b) *de die* ;
(c) the oration assigned in the *Ordo* as immediately following the *oratio de die* ;
- (2) without “Gloria” and “Credo ;”
- (3) in white vestments.

This Mass may not be celebrated during—

- (1) The forbidden times (*temp. clauso*) ;
- (2) Sundays and holidays of obligation ;
- (3) doubles of the I and II class, or equivalents ;
- (4) octaves of Epiphany and Pentecost ;
- (5) vigil of Pentecost ;
- (6) octave of Corpus Christi ;
- (7) the rogation days ;
- (8) All Souls’ day.

On these days—

- (1) The Mass of the day is said ;
- (2) with a commemoration from the *Missa pro Sponsis* ;
- (3) under a distinct conclusion ;
- (4) after the orations of the day ;
- (5) before the *imperatae* (if there be any).

The commemoration *pro Sponsis* is omitted only—

- (1) During the forbidden times ;
- (2) on the vigil of Pentecost, and in solemn Masses of the Ascension and Pentecost. In these Masses the orations properly belonging to the *Missa pro Sponsa et Sponsa*, and said after the “Pater noster” and before the prayer “Placeat,” are inserted at their proper places.

How is the nuptial blessing in the Mass given ?

- (1) After the " Pater noster " the celebrant genuflects and withdraws to the Epistle side of the altar ;
- (2) whilst the newly-married couple approach the altar and genuflect ;
- (3) the celebrant turns to them and reads the two orations prescribed in the Missal ;
- (4) the bride and groom return to their places, and
- (5) the celebrant genuflects in the centre and continues the Mass at the " Libera ; "
- (6) After the " Benedicamus " (or " Ite missa est ") the celebrant again goes to the Epistle side ;
- (7) turns to the bride and groom, who genuflect at the altar step, and recites the prayer (omitting *Oremus*) ;
- (8) briefly addresses them on the obligations of their new state ;
- (9) returns to the centre, saying " Placeat, " etc., and finishes the Mass.

N. B.—The prayers of the nuptial blessing may be recited over several bridal couples together without any change.

MIXED MARRIAGES.

How celebrated ?

- (1) Outside the church ;
- (2) without the nuptial blessing or any distinctly liturgical rite ;
- (3) the priest simply assists as authorized witness of the solemn mutual consent, with becoming dignity, as the Ritual directs.

The bans—

are not published.

What other requisites must be provided ?

According to the Pontifical Instruction " Etsi SS. Dominus " (Nov. 15, 1858), the following pledge must be explicitly given in every case :

- (1) The faith of the Catholic party is not to be endangered, or its exercise impeded by the union ;

- (2) the Catholic must as far as possible endeavor to lead the non-Catholic party to a knowledge and practice of the true faith ;
- (3) the children, male and female, of the union must be brought up in the Catholic religion.

CHURCHING OF A MOTHER.

This blessing is imparted—

- (1) To the mother after recovery from childbirth ;
- (2) as soon as she is able to go to the church ;
- (3) in order that she may give thanks for the happy delivery,
- (4) and offer her infant to God. (Hence she should bring the child with her, if possible.)

Is this blessing obligatory ?

No ; but it is a most laudable custom.

How is it imparted ?

- (1) The mother genuflecting (properly at the threshold of the church), and
- (2) carrying a lighted candle, awaits the priest,
- (3) who, vested in surplice and white stole,
- (4) sprinkles her with holy water in form of cross ;
- (5) recites Psalm XXIII, with its antiphon ;
- (6) offers her the left extremity of the stole, and
- (7) leads her into the church, up to the altar, where she kneels ;
- (8) there, turning to her, he recites the prescribed prayer ;
- (9) again he sprinkles her with holy water in the form of cross ;
- (10) concludes with the "Pax et benedictio," etc.

N. B.—This blessing can be given only in the church or in a place where Mass is celebrated.

Recent Bible Study.

ACCORDING to the *Expository Times*,¹ archæologists display at present great activity among the ancient mounds of Babylon. The southernmost part, the ancient Ur of the Chaldees, about thirty miles north of Mugeir, has been the object of French exploration for upwards of twenty years. The leader of this expedition is M. de Sarzec; its present territory consists of the complex ruins called Telloh. Though its results of late have been insignificant, it has thrown additional light on Gen. 9: 2 or the site of the tower of Babel "in the land of Sennaar [Shinar]." For the name of the most prominent mound of Telloh, which used to be read Girsu, has been found to be Sungir, or, owing to the practical identity of the Hebrew consonants שִׁנְעַר, Shinar. The Biblical site of the tower of Babel is therefore the last historical reference to the early Babylonian kingdom of Sungir or Sugir, referred to by the late Assyrian Kings under the form of Sumer. The mound Elkasr, covering the palace of Nebuchadnezzar, in which Alexander the Great died after his Indian campaign, has been explored by the Germans under Dr. Koldewey. Many a year will have to pass before this expedition will have completed its self-imposed task; meanwhile, it is hoped the German Government will grant an annual allowance of \$20,000 for its accomplishment. Thus far the temple of the goddess Nin-Makh and a little terra-cotta statue of the goddess have been laid bare; and among other results the discovery of a new Hittite inscription and a neo-Babylonian slab with a cuneiform legend deserves mention. The Americans, under Prof. Hilprecht, of Philadelphia,² are excavating in the mounds southeast of the temple of Bel, at Nuffar, the ancient Nippur. Dr. Hilprecht's conjecture of eleven years ago, that the mounds cover the temple library of the buried city, has been verified. More than twenty thousand volumes of this

¹ June, 1900, pp. 430 f.

² Cf. *Sunday-School Times*, May 5.

library have been recovered during the last season alone. They were lying in long rows on ledges of unbaked clay, and they contain nearly everything that the Babylonians knew three thousand years before Christ. Among the finds are lists of Sumerian words and cuneiform signs which greatly increase our knowledge of Sumerian, the pre-Semitic language of Babylonia.

Passing from Babylonia to Egypt, we find Prof. Flinders Petrie at the head of the expedition sent out by the Egypt Exploration Fund; their principal site is in Abydos, the home of the oldest Egyptian dynasties. The Professor declared in a lecture in University College, London, that we are now better acquainted with Egyptian life at the time of the first dynasty, about 4000-5000 B. C., than with English life at the time of the Saxon kings. A large quantity of potsherds, clay lids, and pieces of stone vessels of all kinds has been found, and many of these articles are covered with inscriptions. It has been discovered that Eb-sed, hitherto known only from his Horus name, is Semempses, the seventh king of the first dynasty. The names of Usafais and of Miebis, the fifth and the sixth kings of the same dynasty, have also been ascertained, and the tombstone of Merneit, a hitherto wholly unknown king, has been secured. A temple of Osiris has been discovered and entered, and among other things found in it is a limestone sarcophagus, dating from the time of Nectanebus of the thirtieth dynasty, with hieroglyphics and pictures of gods painted in blue. Mr. Carter, the Inspector of the Antiquities of the Upper Nile, has found beneath the house of the Egypt Exploration Fund at Thebes the entrance to a magnificent tomb, the corridor of which runs through the rock for the distance of 150 metres under the temple of Dêr-el-Bâhari. The tomb belongs to the age of the eleventh dynasty, and has never been touched; it may prove to be a royal sepulchre and to contain papyri, though thus far it has only been found that in the chamber at the end of the corridor is a statue wrapped in folds of mummy-cloth. Mr. Quibell, the Inspector of the Antiquities of the Lower Nile, has been clearing out a tomb at El-Khawālid, on the east bank of the river, opposite Siût, which is of the age of the nineteenth dynasty. The Egyptologists Grenfell and Hunt, commissioned by the University of California, have conducted excavations in Umm el Barakat and discovered the

remains of a large city, Tebtunis, whose very existence was unknown to archæologists as well as to the natives. It belongs to the time of the Ptolemies and contains, besides an abundance of papyrus rolls dating from A. D. 100-300, an early Coptic church with curious frescoes and inscriptions, and a cemetery with tombs of the twelfth dynasty, in which as many as sixty mummies were found. M. Legrain, the French savant, has been busily engaged at Karnak. On the site of the temple of Ptah he has found a stela of Thothmes III, which tells us that the older temple of wood and brick was rebuilt in stone by the kings of the eighteenth dynasty; another stela, a record of Antef IV, of the eleventh dynasty, is the oldest monument as yet found at Karnak. The city gate, of large, well-cut blocks of stone, discovered near the western corner of the temple, is the first found in Egypt, and the traces of an inscription show that it was erected by Amenhotep II.³

In our June number⁴ we gave a list of the points of contact between ancient Egypt and Europe. We there referred to Perrot et Chipiez,⁵ to Arthur J. Evans,⁶ and we might have added a reference to Mariani;⁷ but it was not known at that time that Mr. Evans had become the proprietor of the famous mound south of the ruins of Knossos in Crete, and that the success of his very first excavations surpassed all expectations. Referring our readers to special articles on the subject,⁸ we here draw attention only to the written tablets and the paintings in the Mycenæ style discovered among other antiquities.

Some time ago a number of mouldy papyrus manuscripts were purchased in Cairo, Egypt, for the library of the University of Strassburg. Among them were the fragments of two leaves written in Coptic, a language spoken in Egypt during the early centuries of the Christian era. Prof. Spiegelberg, of Strassburg, put the fragments together and deciphered their meaning, and Dr. K. Schmidt, an expert in early Christian literature, pro-

³ Cf. *Expository Times*, March, pp. 269 f.

⁴ Pp. 637 ff.

⁵ *Histoire de l'art dans l'antiquité*, t. vi, fig. 369; cf. pp. 458 ff.

⁶ Primitive Pictographs and a pre-Phœnician Script, from Crete and the Peloponnese.

⁷ *Monumenti antichi dei Lincei*, vi, pp. 221 ff.

⁸ E. g., *Beilage zur Allgemeinen Zeitung*, München, June 26, pp. 1-3.

nounced them to be part of a lost gospel. It was agreed between the two scholars that the pages must have been written between 400 and 500 A. D., and that they contained a translation of a Greek original belonging to the second century. The Coptic language, the figures meaning 157 and 158, found at the top of two of the pages, and other details induced the two specialists to identify their find with the lost gospel of St. Peter to the Egyptians. Prof. Adolf Jacoby, also of the University of Strassburg, has published the results of the discovery in a book entitled *Ein Neues Evangelienfragment*, in which he boldly maintains the thesis put forth by his colleagues. The *Athenæum*⁹ does not take so favorable a view of the genuineness or the early date of the document as does Dr. Jacoby. Though the recovery of the Gospel of the Egyptians would be a most important event, it appears that at present the proofs of the Strassburg professors do not bear out their conclusions.

E. A. Wallis Budge has published two Syriac legends,¹⁰ both in the original Syriac and in an English translation. The first is a legendary life of our Blessed Lady, which the Syriac translator and editor compiled from a number of apocryphal books. The second legend, a "History of the Likeness of Christ, and of how the accursed Jews in the city of Tiberias made a mock thereof in the days of the God-loving emperor Zeno," "illustrates the curious belief in the power of pictures to transform themselves, under certain conditions, into the living bodies of the beings whom they represented." Mr. Budge advances no good reason for deriving the belief of the Syrian Christians concerning the image of Christ from heathen antiquity. Probably he has taken this theory from Ernst von Dobschütz,¹¹ who first explains the old pagan legends as arising from some primitive fetish-worship of meteor-stones, and then represents them as the germ of the later Christian legends, the idea being completely changed in the course of its transition. Happily the value of Mr. Dobschütz's work, which is

⁹ London, June 23.

¹⁰ The History of the Blessed Virgin, Mary, and The History of the Likeness of Christ, which the Jews of Tiberias made to mock at. London: Luzac.

¹¹ *Christusbilder*: Untersuchungen zur Christlichen Legende. Leipzig: J. C. Hinrichs'sche Buchhandlung. 1899.

an important contribution to historical literature, does not depend on the truth of his theory.

We have already drawn attention¹² to the difference of view on the attitude of the Church towards the scientific study of the Bible as well as towards other scientific investigations as expressed by von Hertling, a leading law professor of the University of Munich and President of the Görres Society, on the one hand, and by Dr. F. X. Kraus, professor of theology in Freiburg, on the other. By way of contrast it might be of interest to compare with the foregoing discussion the utterances of Dr. Buell¹³ on the attitude of Methodism to higher criticism: Kraus and von Hertling really differ in opinion as to ecclesiastical principles on the matter in question, while Buell appeals to "evangelistic success" as the final criterion. Dr. Buell's arguments do not even reach the level of a note by "A Simple Layman" in the *London Tablet*,¹⁴ entitled *The "Imitation" and the "Higher Criticism,"* in which the writer discards the scientific study of the Bible on the plea that it is opposed to the principles of the *Imitation of Christ*. Dr. Robert F. Clarke gives an able answer to the preceding contention in the following number of the *London Tablet*.¹⁵

The authenticity of the fourth Gospel is again vindicated by L. Méchineau in the *Études* for July 5, and what is more, the importance of this question for Biblical study is urged by the writer against the Abbé Loisy and M. Isidore Desprès. Our readers well know that the question of authorship is, at times, considered as quite secondary in our days of critical progress. M. l'abbé E. Jacquier has produced a new harmony of the four Gospels in French in such a way as to present a continuous story in the very words of the inspired record without omitting any detail;¹⁶ M. Pierre de La Gorce is of opinion that such a simple narrative forms the best answer to Renan's *Life of Christ*. Mr. B. F. C. Costelloe¹⁷ has done for English readers practically the

¹² February, pp. 207 f.

¹³ *Zion's Herald*, Method. Episc., April 18.

¹⁴ July 7.

¹⁵ July 14.

¹⁶ *Notre Seigneur Jésus-Christ d'après les Évangiles*. Lyons: E. Vitte.

¹⁷ *The Gospel Story*, with illustrations. London: Sands & Co.

same as M. Jacquier did for French Catholics. He does not adhere to the very words of the Gospel, as Father Maas and Father Beauclerk did in their Gospel narratives; but his style is remarkable for its stately simplicity, and where explanations are needed for the right understanding of the Gospel, they are skillfully introduced into the text. Dr. B. F. De Costa contributes to the July and August numbers of the *Catholic World* articles on the inspiration of the Bible. In the first of these he defines the Bible as "The Divine Library," and in the second he shows that the Church is the librarian and the interpreter of the sacred books. The writer touches also on the question of the rule of faith and on the calumny of the chained Bible before the days of Luther.

Book Review.

A BOOK OF SPIRITUAL INSTRUCTION, by Blossius. Translated from the Latin by Bertrand A. Wilberforce, O.P. St. Louis, Mo. : B. Herder ; London : Art and Book Co.

This is a translation of the *Institutio Spiritualis*, written by the Benedictine Abbot Blossius in 1551. It is, in fact, an exposition of the principles and spiritual doctrines of the great Dominican, Joannes Tauler. Its chief merit as a help to meditations lies in its simplicity ; and although it apparently deals with the great theme of mystical theology, it is in reality nothing more or less than a systematic development of the modes by which we see God in everything, and refer all our emotions and aspirations to Him as their source and final object. This leads to union with God in contemplation, wherein the will surrenders itself in perfect conformity to the divine action. Blossius sometimes speaks of this union as "deification," a term which must not be misunderstood as though it were intended to mean that the soul could lose its identity and participate in God's nature in the pantheistic sense of the word. It may also happen that the hypercritical reader will be tempted to regard certain teachings of Blossius as favoring or fostering the quietism of Molinos. This, too, is erroneous, since the distinction which our Benedictine makes in his advocacy of self-annihilation, limits the sense of passivity or restfulness in the divine object so as not to exclude intellectual reflection upon creatures.

The process which Blossius follows in his development of spiritual doctrine, as suggested to him by the writings of Tauler, is that which we find in the prologue to the Psalms. The first step is one of negation, the denial of self-will. Then follows introversion ; next aspiration. These steps lead along the way of the Passion and Death of the Lord Jesus, meditation upon which becomes the basis of union with God. To this process of reasoning and instruction Blossius adds certain precepts and injunctions aiming at the purification of the soul and at fixing the intention. These are followed by warnings to beginners in the spiritual life, and by a number of exercises of prayer in harmony with the preceding instructions.

The book is well translated, and is in excellent form according to the bookmaker's standard.

**GÖTTLICHE WELTORDNUNG UND RELIGIONSLOSE SITT-
LICHKEIT.** Zeitgemässe Erörterungen von Prälat Dr. Wm. Schneider,
Dompropst u. Prof. Theol. Mit kirchlicher Genehmigung. Paderborn:
Druck u. Verlag v. Ferdinand Schöningh. 1900. Pp. 600. Preis,
10 M.

The author of this volume is already favorably known as a clever antagonist of the Darwinian theory. In his apologetic methods he shows not only thorough familiarity with the scientific views of those who pretend to overthrow Biblical tradition, but also a due regard for the truth wherever he finds it stated by his adversaries. This is, to our mind, one of the primary requisites of a good apologist. Catholic truth gains nothing by mere denials or by caricaturing the acquisitions upon which scientists base their deductions; but it accomplishes its purpose thoroughly, when, after giving credit for what is true and what is probable, it points out fallacies and gratuitous assumptions in the arguments of the modern champions of error. This Dr. Schneider has done in the work at hand by his critical review and refutation of the various reform-tenets of a social and moral character which ignore or discredit the principles and practice of Catholic morality. He points out the shallowness of the *Denkgeist* of the day, and contrasts its spirit and the result of its teachings with the principles and spirit of a morality founded upon and in harmony with revealed teaching. He shows how social order and prosperity can be built only upon positive religion, and cannot consistently grow without it in a nation which accepts the results of Christian civilization, even though it denies their connection of cause and effect. The theologian, and in particular the student of ethics and social economics, will find many valuable suggestions in this work of the Paderborn professor.

THE LIFE OF ST. MARY MAGDALEN DE PAZZI, Florentine Noble, Sacred Carmelite Virgin. Compiled by the Rev. Placid Fabrini. To which are added her Works, etc. Translated from the Florentine Edition of 1852 and published by the Rev. Anthony Isoleri, Miss. Ap., Rector of St. Mary Magdalen de Pazzi's Italian Church, Philadelphia, Pa. Illustrated. Pp. 470. 1900.

The life of St. Mary Magdalen de Pazzi possesses singular charms. She died comparatively young; yet the lessons of religious life which she has left behind have perpetuated her influence in a manner very much like that of St. Catharine of Siena, whose name she had received at her baptism, and whose career offers in fact a notable parallel to

that of the Florentine saint. Her love of purity, poverty, and religious observance stands out in particular and makes her a model for mistresses of novices and superiors, which offices she herself filled, despite the trials to which unusual sanctity is often called, with a fervor of joyous charity that bound every heart within her sphere of influence to God. She was a seer as well as a *thaumaturga*; and although her writings, as Papebroche remarks, do not claim the character of special revelations, they are throughout edifying and devoid of those extravagances which frequently discredit the sayings of so-called ecstasies. An early life of hers appeared from the hand of P. Vincent Puccini, which was subsequently republished and dedicated by the Carmelite nuns of Florence to Queen Mary de Medici. Two other biographies of note are those by Father Dominic of the Discalced Carmelites, and by Father Leo of the Reform, of Brittany. Later we have a life of the saint by V. Cepari, which has been translated into different European languages. Father Fabrini's biography, from which the present translation is made, is probably the most complete, as it is the most recent history of the saint, written more than half a century ago. The work of translating was begun nearly thirty years later. In the meantime the Nuns of the Order undertook and finished a similar translation, which was published in 1893.

The work commends itself on its intrinsic merits, and contains not only the facts that make up the life of St. Mary Magdalen de Pazzi, but also a collection of her ascetical and moral writings, a number of her letters and sayings, besides an account of the effects wrought by her intercession. Among the latter there are not a few which incidentally illustrate the history of the Italian parish in Philadelphia, where the saint is especially venerated and of which the Reverend translator is the rector. "I undertake the translation of the Life and Works of St. Mary Magdalen de Pazzi by the Rev. Placid Fabrini," says Father Isoleri in his preface, "for the honor of God and of His servant, St. Mary Magdalen de Pazzi, and chiefly to obtain through her intercession two graces: one of which is, that I may be able to build a new church under her invocation, to replace the present one, which is old, small, and poorly constructed." Since these words were written, the work of building has gone on and the new church is, we believe, completed. It may be assumed, however, that the sale of the volume is still intended to furnish part of the costs. Perhaps this object would have been more surely attained in the long run if the publisher had seen his way to giving a more pleasing form to his book, which is printed on inferior paper and altogether made up in a com-

monplace style of volume. Probably the lack of means to defray the initial expenses of printing and binding must be held accountable for this apparent defect.

LA MÈRE DE DIEU ET LA MÈRE DES HOMMES, d'après les Pères et la Théologie. Par le R. J.-B. Terrien, S.J. Deux volumes. Paris: P. Lethielleux, 10 Rue Cassette. 1900. Pp. 396 et 430. Prix, 8 francs.

These two volumes deal with the first part of the subject mentioned in the title, that is, Mary as the Mother of God. The author enters upon the study of the dogma of the divine maternity by examining successively the sources of revelation, its nature, its importance from a doctrinal point of view, and finally, what he calls the harmonious correspondence of the dogma with the purpose of the Incarnation. In the next place the subject of the divine maternity is illustrated so as to show the indissoluble union of the Mother of Christ with the Redeemer, and the grand prerogatives which she enjoys in virtue of the divine motherhood. Among these stands out prominently the Immaculate Conception. From her privileges flow in normal deduction certain gifts of supernatural intelligence and immunity of the will from the taint of actual sin. Finally, the author examines the special phases of beauty which necessarily illumine a disposition and character so divinely gifted, and the constant growth of that beauty until it finds its adequate crowning in the Assumption and the fruition of eternal beatitude.

Those who have read Father Terrien's book on the devotion to the Sacred Heart will understand why he is specially qualified to deal exhaustively with a subject which requires the delicate touch of a spiritual and literary artist to present it in any sense worthily.

DE SACRAMENTALIBUS DISQUISITIO Scholastico-Dogmatica. Auctore Guillelmo Arendt, Societatis Jesu Sacerdote. Editio altera, emendata. Romae: Ex Bibliotheca Romanae Ephemeridis *Analecta Ecclesiastica*. 1900. Pp. 416. Venale prostat, lib. 5.

During the last two years there appeared in the *Analecta Ecclesiastica*,—a monthly publication which, we may remark here, should not be wanting in any chancery office or theological library,—a series of articles treating of the sacramentals of the Church. In these articles the Jesuit Father, William Arendt, of the *Collegio Germanico*, not only defines the nature and illustrates the effects of the sacramentals, but also traces their origin and theological reasons, incident-

ally refuting the objections raised against their use and efficacy by non-Catholic theologians. Mgr. Cadène, the able and enterprising editor of the Roman periodical, has wisely undertaken to publish these articles in book-form. They constitute thus an important addition to our permanent theological literature; and they are made all the more serviceable by having been revised and furnished with a good alphabetical index, both Scriptural and topical. The volume is excellently printed and reasonably low in price.

NATURE'S REVELATIONS; or, Useful Thoughts for Useful Purposes.
By Eliza O'Connor. New York: Gilliss Brothers. 1900. Pp. 67.

If all the statements which the author of this little volume makes were true in the sense in which she uses them as arguments for a reform of the sewage and drainage systems in civilized countries, her observations would merit the careful attention of the governments to whom she appeals. It is no doubt correct to say that the earth is deprived of nourishment by the system which, conveying its refuse into the water, pollutes the latter. "Earth needs food as much as the human body does, and that food mistaken civilization and most unclean cleanliness pipe, plumb, and convey into the waters, to the loss of the earth, air, and water. Land needs food; water needs only to be let alone."

To carry out the projects which this statement, true in its bareness, suggests, would mean the decentralization of civilized communities, which, if it could be effected, has its drawbacks. To let the water alone and to feed the earth with the refuse of a city like London, is impracticable. The London earth would be overfed, and, as a consequence, suffer from the very results which the author attributes to the pollution of the waters. The suggestion is, indeed, not so novel. It has been tried and found wanting even in less-populated districts. It might even be said to have been in operation for centuries in Turkey, yet with most disastrous results of widespread endemic: for the Turk lets his earth and water serenely alone, and his only efficient sanitary police are the dogs that devour in part the refuse which lies scattered about, and which would otherwise feed the pestilent earth and air. Withal, although the arguments which the author of *Nature's Revelations* makes seem to us exaggerated, there is a good deal to be said on the side she takes, and the wholesale pollution of our streams might be greatly limited by wise legislation, to the advantage, sanitary and otherwise, of city and country.

Recent Popular Books.¹

ADA VERNHAM, ACTRESS: Richard Marsh. \$1.50.

The heroine, a married woman, living apart from her worthless husband, finding herself penniless and homeless, falls into bad courses; she meets a man who, in her girlhood, taught her an evil lesson, and in the end, he, although he has become a priest, undertakes to save her from the worst consequences of her behavior, and the two are left on the eve of an elopement, regarded with much complacency by the author. This egregious plot is somewhat relieved by the adventures and misadventures of a new play and its writer, who learns much before the day when his clever drama and he come to utter grief.

AMERICA'S WORKING PEOPLE: Charles B. Spahr. \$1.25.

The factory towns of the North and South, the iron and coal interests, the Mormon, the negro, the trades' union, a pioneer village, and a modern farm, are the topics of these papers, which are written with great fairness and with no striving for effect.

BREAKING THE SHACKLES: Frank Barrett. \$1.50.

The heroine, a peer's daughter, develops extraordinary strength of character when her husband is convicted of a crime of which he is innocent, and not only supports herself during his imprisonment, but, aided by a man befriended by him in happier days, succeeds in proving that he is not guilty. He is killed while making his escape, and she marries her ally.

CRISIS IN CHINA: \$1.00.

Twelve papers, reprinted from the *North American Review*, in which they had an unprecedented sale, compose this volume. Among the authors are: Mr. Smyth, President of the Anglo Chinese school at Foo Chow; Lord Charles Beresford; Sir Charles W. Dilke; Mr. Archibald W. Colquhoun; and Mr. Wu, Chinese Minister at Washington. Many of the papers are of the written-to-order species, and two are so partial as to be worthless, except as disclosures of their writers' minds. Mr. Wu very properly writes as China's advocate, and brings Chinese theories of morals to the task.

CURIOUS QUESTIONS IN HISTORY, LITERATURE, ART, AND SOCIAL LIFE: Sarah H. Killikelly. Vol. III.

This volume is manufactured from newspaper articles, apparently written in answer

to questions from readers. The mixture of topics is superlatively incongruous, and there is no pretence at arrangement, but the sale of the two preceding volumes has been enormous, possibly because reading it has something of the evil charm of a lottery, deluding one with the constant hope of drawing a prize.

EBEN HOLDEN: Irving Bacheller. \$1.50.

This piece of fiction binds together a sheaf of good rustic stories as they are still told in Vermont and Northern New York, and accurately describes a group of rustic worthies. The book is written in the first person, and thus the author gives himself the opportunity to show that reverence for one's elders and respect for their authority still linger in New England. He makes no attempt at artistic selection, but describes men and women of all species to be found in the area considered. The book is what recent critics have tried to believe that Judd's novels are, a revelation of homely virtues and failings, but it has none of the blemishes which they derived from Judd's eccentricities.

FLOWER OF THE FLOCK: W. E. Norris. \$1.00.

The hero is a wondrously beautiful young man; the heroine, a youthful widow, whose first glance at him determines her fate, and puts the author to some trouble to keep her apart from him until the story is of reasonable length. All the lesser personages are English, but the heroine is American, and the story turns upon her incapacity to understand the submissiveness shown by English women towards their male kindred; but her own surrender is complete and unconditional, and the young man is the least deserving of all her suitors.

GIRL AND THE GOVERNOR: Charles Warren. \$1.50.

In a series of short stories, each independent of the others, the trials, temptations, and pleasures of a successful American politician are set forth with great skill. The Governor is kidnapped, is insulted by ward politicians; is offered bribes; attends school and college celebrations; learns what having the power of life and death means; extricates a former sweetheart from an ingeniously arranged difficulty, and has other adventures. It is a man's book, rather than a woman's, and might very well serve to show a boy what political life really is in the United States, and to inculcate the duty of the citizen to bear his part in improving it.

¹ The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

GIRL AT THE HALF-WAY HOUSE :
E. Hough. \$1.50.

The hero opens the story by encountering the Southern heroine while she is searching the battlefield of Fredericksburg for her slain brother. Later, both hero and heroine migrate to the West, and see the passing of the buffalo, and the division of the country between cattle and towns. The love story is above the average degree of merit, but the description of the gradual change of the country gives the book permanent value.

GOD, THE KING—MY BROTHER :
Mary F. Nixon. \$1.50.

A well-written romance with twin heroes, Englishmen who go to the wars with the Black Prince and take service with King Pedro. The fighting is almost continuous and is related with spirit, and the love story is innocent and pretty.

GOLD STAR LINE : L. T. Meade and
Robert Eustace. \$1.50.

The authors tell six stories of crime either enacted on the ocean or seeking to hide itself by a voyage, and all are good of their kind, although the most credulous reader can hardly believe that so many adventures ever were to the most adventurous pursuer.

HEAD OF PASHT : Willis Boyd Allen.
\$1.50.

This story is an attempt to weld together the Egyptian mummy theme; the "Was-it-the-Lady-or-the-Tiger" theme, and the Sherlock Holmes theme, and although the result might be worse, it is too dull to be examined for pleasure.

HER BOSTON EXPERIENCES : Marg-
aret Allston. \$1.25.

An imperfect and sometimes erring guide to the important buildings and places in and near Boston is interwoven with a love story of the Toots type, and the whole is carefully written down to the unintellectual level of the "Questions and Answers" in a ladies' fashion paper. It contains nothing beyond the feeblest infantile comprehension.

IN SOUTH AFRICA WITH BUL-
LER : George Clarke Musgrave. \$1.50.

This author's three years' experience in Cuba and his work in the Spanish-American war have qualified him to judge a rebellion, and to distinguish it from an invasion, and consequently his outspoken disapproval of the Boer has some weight; but setting aside the chapters devoted to theory, those in which he tells what he saw and heard make an extremely interesting book. Moreover, he knows what a "Dum Dum" is, which is more than can be said of all writers, and he detests fine writing, although, in the haste of writing against time, he occasionally produces a compound word unknown to dictionaries. He finds time to speak of the Sisters of Charity and the nuns, "who have won the everlasting gratitude of the British army," and his book is excellently illustrated.

IN THE WAKE OF WAR: V. S.
Pease. \$1.50.

As Mr. A. S. Tourgee's "A Fool's Errand" described the sorrows of the virtuous carpet-bagger among the wicked Southerners, so this book sets forth the sufferings of the excellent Southerners at the hands of the Union army officer and the unspeakable carpet-bagger. Many of the incidents in "A Fool's Errand" reappear in this book, but being regarded from a different point of view, their aspect is strangely changed, and the Ku-Klux is made to appear as both blameless and necessary. The two books are counterparts, and, taken with "Red Rock" and Major De Forest's sketches, they make a group whence reading-clubs can construct a fairly impartial view of the South from 1865 to 1874.

JAY-HAWKERS: A STORY OF
FREE SOIL AND BORDER RUF-
FIAN DAYS : Adela E. Orpen. \$1.50.

The perplexity, confusion, and continuous danger in which residents of the region on the Kansas-Missouri border lived while the admission of the new State was pending, are here set forth with more liveliness than art. The author is no partisan, and does not disguise the unscrupulous infractions of the law committed by both parties, and does not make the negroes either angels or clowns. Reading the story is a shorter way to a clear understanding of the time than perusing most of the lives of John Brown.

LADY OF THE REGENCY : Maud
Stepney Rawson. \$1.50.

Queen Caroline of Brunswick is the real heroine of this story, although the "Lady" is the girl who loves a man beloved of the Queen. The girl is as loyal as the Constance of "In a Balcony," but her sacrifice is of feeling rather than of any actual possession, for she has a husband from whom she is separated, and the man whom the Queen loves can be nothing to her. The author is a vehement partisan of Caroline, who has not had many friends in fiction, and the book is cleverly written.

MADLINE POWER : A. W. March-
mont. \$1.50.

The heroine, being afflicted with a step-mother desirous of making a match between her own son and her stepdaughter, and having been, by force of art, separated from her chosen lover, runs away and tries to earn her own living in London. A retired detective whom she encounters in a lodging-house discovers her disguise, restores her lover, and thwarts her step-mother's plans for obtaining possession of her property.

MIDDLE FIVE: Francis La Flesche.
\$1.00.

In these simple stories of life at an Indian school, written by an Indian, one finds boys differing but slightly from white boys; but the minute variations are worth study, because they indicate traits which, when

fully developed, would strongly distinguish the red race character from any other. Taken merely as stories, they are pretty, and they reveal beauties in Indian domestic life not generally suspected. The volume is illustrated by Miss Angel De Cora, an Indian artist and author.

MYSTERY OF FOUR WAYS: Florence Warden. \$1.25.

The characters are village folk, and the heroine hardly perceives her real fondness for the hero until she thinks him guilty of murder, and finds herself striving to prevent his detection. The story displays no small ingenuity in its plan, but the poverty of its style is extraordinary.

OUIRDA: AMERICAN GOLD RE-GILDING THE CORONETS OF EUROPE: Countess de Chavanne. \$1.50.

A girl named "Ouirda" should be exempt from any other misfortune, but Ouirda Winston, an American orphan educated in Paris, still further darkens her life by wedding a fortune-hunting French Count of the conventional species. As a matter of course, he publicly insults her, and the brother of one of her schoolmates kills him in a duel and then marries his widow. The whole story is as natural and artistic as a souvenir postcard.

PINE KNOT: William E. Barton. \$1.50.

This is a study of a village in the Cumberland Valley during the Civil War and in the years immediately preceding it. The incidents are historic and nearly all the characters are taken from real life; artistically considered, it needs some condensation, but its portrayal of life and manners is faultless.

PROGRESS OF PAULINE KESSLER: Frederic Carrell. \$1.50.

The heroine, a young woman intent upon the acquisition of money, deliberately sets about causing a man to divorce his wife, in order that she may marry him. The wife dies suddenly, the marriage takes place, but the heroine's greed is unappeased, and she divorces him for a richer man from whom she elopes with the son of her first husband. The last-named person soon afterwards shoots her as a convenient way of settling old scores. This type of heroine belongs to De Foe, and does not harmonize with the decency of this century.

PUNCHINELLO: Florence Stuart. \$1.50.

The author studies the spiritual and moral being of a creature whose physical defects mar his mental traits, and makes a very sad love story about him, ending in madness and murder. The work is very well done and the chapters describing the childhood of Punchinello are clever.

QUESTIONS OF CONSCIENCE: Antoinette Van Hoesen. \$1.50.

There is no slovenly taking of things for granted in this volume of casuistry taught

by fiction. The "questions" are the propriety of self-pronounced divorce; of murdering a man who stands in the way of a marriage deemed desirable by the murderer; of bigamy in cases where the first wife is hopelessly insane, and a few other trifles of similar insignificance. To those fortunately ignorant of the stupendous sum of current imbecile discussion, the author will seem either deranged or foolish, but all the points upon which the characters discourse are debated by the amateur moralists of women's clubs. The greatest fault of the book is that nearly all its decisions are incorrect, and that it will make the silly sillier.

SECOND LADY DELCOMBE: Mrs. Arthur Kennard. \$1.25.

The first Lady Delcombe is living during the passage of all the events in this story, and, having a second husband, is on good terms with her successor. The interest turns upon the gradual awakening of love between the "second Lady" and the husband, with whom she has exchanged money for a title. The process is unduly prolonged by the machinations of a married woman who calls herself a Catholic and profanes any Sacrament when her plans may thereby be furthered. She is aided by an Irish parish priest, who is a Jesuit of the variety discovered by the unbridled Protestant fancy, and the presence of these two would make the book disagreeable even without the frequent unfair attacks upon Irish character and morals.

UP IN MAINE: Holman F. Day. \$1.00.

These verses reflect the Maine rustic so accurately that he confesses the resemblance, and even acknowledges the phonetics of the book to be correct. The author knows the industries chiefly pursued in the State and peculiar to it before the settlement of the West, and he knows the stories with which the farmers and the lumbermen solace themselves, and the cold contempt with which they regard the sham hunter and the other shams that annually visit the State. Technically his verses are accurate, and their fun is Maine fun and no other.

WESTMINSTER BIOGRAPHIES: ROBERT BROWNING: Arthur Waugh. \$0.75.

This, the first of a new English series, very closely resembles the Beacon Biographies in appearance. Its author is a master of the art of selection, and by giving ample space to the truly important things in the poet's life and omitting all the trifles, he enables himself to add such general details as make the book a condensed review of the English literary history of the time.

WHILOMVILLE STORIES: Stephen Crane. \$1.50.

Twelve sketches, painfully collecting and setting forth the ugly, petty, and disagreeable things in the lives of dull and wayward middle-class children. An intolerable number of words is devoted to each idea, and both words and phrases are care-

fully uncouth, whensoever it is possible. The pictures precisely reflect the stories and show children much more hideous than young monkeys, inasmuch as they are clothed in atrocious garments, ill-sewed and ill-fitting. Both stories and pictures are examples of misused labor.

WORKS OF EDWARD EVERETT HALE: Vol. VIII. Addresses and Essays on Subjects of History, Education, and Government. \$1.50.

There are so many good things in this book that one can almost overlook the frequently recurring sneers at priests, each one of whom the author seems to regard as a sort of human tetanus destroying all power of action in his victims. How such a belief can coexist with the ability to construct an excellent answer to all the pet fallacies of the socialist, and in a mind

that, forty years ago, had thought out all the recently adopted means for amusing the poor and succoring the miserable, is a mystery. Notwithstanding its faults, the book deserves careful reading from those engaged in philanthropic work, and the paper on Emerson instructively shows how far a Unitarian can go in worshipping a being of whose humanity there is no doubt.

WINGS OF SILENCE: George Cossens. \$1.25.

Uncounted gold and unnumbered gems burst upon the hero's vision when he finds the treasure to which he has been led by the usual machinery of ancient maps and scenery. Except for uncommon mildness, the book precisely reflects a score of others written since the great success of "She."

Books Received.

LES GRANDES GUÉRISONS DE LOURDES. Par le Dr. Boissarie. Édition illustrée de 140 similigravures dans le texte et de 24 gravures hors texte sur papier couché. Paris: Ancienne Maison Charles Douniol, P. Téqui, et chez les principaux librairies Catholiques à Montreal et Quebec. 1900. Pp. xv—560. Prix, 10 francs.

LA MÈRE DE DIEU et la Mère des Hommes, d'après les Pères et la Théologie. Par le P. J.-B. Terrien, S.J. Première partie—La Mère de Dieu: Vol. I, pp. xxii—396; Vol. II, pp. 430. Paris: P. Lethielleux. Prix, les 2 vols., 8 francs.

GÖTTLICHE WELTORDNUNG und religionslose Sittlichkeit. Zeitgemässe Erörterungen von Prälat Dr. Wilh. Schneider, Dompropst und Professor der Theologie in Paderborn. Mit kirchlicher Genehmigung. Paderborn: Druck und Verlag von Ferdinand Schöningh. 1900. Pp. vii—600. Preis, M. 10.

NATURE'S REVELATIONS; or, Useful Thoughts for Useful Purposes. By Eliza O'Connor. New York: Gilliss Brothers. 1900. Pp. 67.

AMERICAN ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. III.—(XXIII).—OCTOBER, 1900.—NO. 4.

ORGANIZATION OF CLASSES AND STUDIES IN THE SEMINARY.¹

THE question which I have been asked to discuss in the present paper is: How to organize studies and conduct classes so that the more intelligent students will find help and stimulus which they need for their full development, whilst those less gifted will receive necessary attention.

Everyone engaged in the work of clerical education, or responsible for its results, must understand the importance of the subject proposed, and, in offering such practical suggestions as have impressed me in my own work as a teacher, I am moved by the hope that it may serve to elicit from more experienced quarters such light as will serve the general cause.

Let me, in the first place, sketch the situation that, as I conceive it, has to be met, and to show at the same time that we cannot be just to the task proposed to us as teachers in the seminary by providing simply common classes for all our students. In the second place, I shall offer some hints as to how the most serious inconveniences may be obviated.

The students assembled in our class-rooms for the lectures or recitations are admittedly of very different mental endowments. Let us take merely two categories. A few in every class of thirty or forty are well gifted. They are quick-witted; they grasp easily and correctly the matter they study and the explanations given by the professor. Others are slow to understand. Something of what is taught them clings to their minds; but it is hazy, confused, wanting in precision. I shall speak first of the latter category.

¹ Paper read at the Overbrook Conference of Seminary Directors.

In almost every lesson, students of this class fail to grasp thoroughly important notions, which are necessary for the proper understanding of what comes after in the treatise studied. They become more and more lost as they go along. They cannot discriminate between what is essential or very important matter, and what is not. They try to learn everything and they learn nothing. They have confused and often even wrong ideas about the most important points. Sometimes they are sufficiently sensitive to know how they stand, and are not infrequently discouraged; sometimes they go ahead in a blissful yet dangerous ignorance of their deficiency. Is there not reason to fear that a certain number go out from our seminaries, who have secured in their examination what may have been fixed as the sufficient note, yet actually deficient in the practical knowledge required for the proper discharge of their duties, particularly in the sacred tribunal of Penance? Are there not many more who quickly forget what they have once barely and with much difficulty acquired? Does one in one hundred of these men make up for his deficient knowledge after he has left the seminary? To study properly, one must take interest in matters of study; and to have interest aroused, one must have broken the hull, and got a real taste of what is within. This the class of students I have described has never done. Books are and must be to them a bore, a very unpleasant memory.

As for those students who, whilst possessed of good practical judgment, have little talent for the acquisition of clerical science, it is not possible, even if it were always desirable, to eliminate them. For, although science is essential to the clerical body, we all know well that some of our most worthy and successful priests are men whose scientific acquirements do not go beyond the *scientia competens*. No one acquainted with their work would dream of discouraging such men from aspiring to the sacred ministry.

I do not believe that the above is an exaggerated statement of the condition and results of study in our seminaries with regard to a large number of students. I even take for granted that they receive a certain amount of special attention from the teacher, who calls upon them from time to time, and tries to clear up for them

the points that he may happen to treat in the class. On the other hand, the professor will find that whatever of care and labors he can spare will be best repaid by bestowing them upon his brighter students, unless he limits his activity to a constant cultivation of what he considers the medium ability of the class. In either case the results for the poorer students are obvious.

What about the better ones? If the professor adapts his teaching to the men of medium ability, or if, in addition, he seeks to give to the weaker students the attention necessary for their success, his class will become insufferably wearying to his intelligent pupils. While they are from time to time interested by hearing a question so presented as to become clear to a dull mind, it is a bore to them to have matters constantly repeated and exemplified over and over again after they have thoroughly understood them.

Now what I would insist upon with regard to this class of students is that, unless something special be done for them over and beyond what may be useful to a considerable percentage of a class of forty, there will be waste of invaluable mental ability. If intelligent students are not specially directed as to their reading, where they may find fuller treatment of some of the more important and interesting questions of each treatise, they will, for the most part, spend much time in desultory, ill-directed reading, or waste it altogether, trusting to prepare sufficiently for examinations in the last two or three weeks of the term.

These students, too, are apt to leave the seminary without any developed taste for studies. The reason is not entirely unlike the one already given in speaking of their less gifted brothers; they have never bitten deeply enough into the question to get a real taste of its savory treasures. They have never known what it is to treat any single question thoroughly.

It should make us think and think again when we see how few of those who leave our seminaries are really fond of study. I know that our conditions of bustling activity are very different from the conditions that surround the student or the priest in many parts of Europe, where associations conduce so strongly to a life of study. But, due allowance made for all this, should we not still, when we see the results, ask ourselves, are we truly doing our part—is there nothing more to be done?

The following suggestions—they are only suggestions—are prompted, as I said above, by some experience and thought upon this matter :

(1) I would keep the two categories of students together for general class work. It would, as a rule, be too expensive and difficult to provide courses entirely separate. But, could it be done, I would consider it, as far as I am able to judge, most desirable. The poorer students are stimulated by what they see the better ones accomplish ; they frequently get something of what is addressed to the more intelligent ; they profit by contact and converse with them ; they go out of the seminary broader men than they could have become had they assisted at a course addressed exclusively to men of their own calibre, and had they only such men for associates. They know the great questions discussed in theology and Sacred Scripture, and are not exposed to brand as heresy whatever differs from the outlines of commonly received opinions, which would constitute a course intended solely for them.

The advantages of this association are not all on the side of the less gifted student. While the professor occasionally addresses his explanations to men of this class, all his pupils are receiving an object-lesson about what is to be one of their most important functions. They are to become teachers. The seminary professor must be a teacher ; a mere lecturer will not do. He must see that what he has to impart really enters the minds of his pupils. The only measure of his success is what he makes them understand. He must, from the answers he receives to continued questionings, assure himself whether they have followed him or not ; find the reason of the misconceptions that may have arisen, and learn how his teaching is to be presented that it may be thoroughly grasped. Thus invaluable lessons are imparted about the workings of the human mind, about its embarrassments and difficulties, about how its subjective state must be a most important element in determining the form of an explanation, etc.

Then, besides, we all know the best way to learn is to teach. By a little judicious management of studying or reviewing together, the bright student may be brought to do what will prove

a great intellectual advantage to both himself and his less-favored brothers.

(2) I would have, in addition to the common classes, one or two special classes each week for the slow students. I would take up only the principal questions of the treatise, explain them more fully, illustrate them by more numerous examples, and above all, ask questions and encourage the students to ask them. Almost all the students whom I have seen follow such a course have managed to grasp thoroughly the principal questions treated, and I have remarked numerous instances, every year that this plan has been followed, of men of this class who not only get hold of the essentials, but who come to stand among the very good students of the course.

(3) I would likewise have special work for the best students. Its character has already been hinted at. It would consist of a thorough study of some question or questions connected with the matters seen in class. Here it would be necessary to follow to a certain extent the preferences and aptitudes of the men. It is evident that the same person could not do special work in Scripture, in Dogmatic and Moral Theology, in Church History, etc. Some would choose one branch, some another. Then, while each student individually would receive from his professor the direction he would need about reading to be done, and the manner he is to proceed in his study, those engaged in the same work, Scripture, Dogmatic Theology, etc., would come together once a week, or oftener, in *academy* or *seminar*, to read and discuss a paper, or to listen to the professor treat some question more fully than would be profitable in the general classes. Students who are active members in one seminar may be listeners in another or in others. It is only students from this class who can usefully take up scholastic disputations.

Such work awakens real interest in study among the intelligent men of the house. They talk about it among themselves. The weaker students are stimulated and learn by it, and the interest aroused cannot expire with the end of the seminary course. Training in work of this kind is part of the preparation needed by the students of our seminaries, who may later take up university work.

It is obvious that class-work, conducted on the plan I have outlined, imposes much labor upon the professor or teacher, and yet unwillingness to do this work would hardly be in keeping with the essential qualities required from a fully efficient seminary teacher. At the same time it must be obvious that such a plan becomes impossible when a teacher has to occupy himself with a very large number of pupils; and still more so when he is called upon to teach several of the principal branches, or is much taken up with matters outside his class-work.

E. R. DYER, S.S.

St. Joseph's Seminary, Dunwoodie, N. Y.

FRAGMENT OF A LOST REPUTED GOSPEL.¹

AMONG the papyrus finds which the German Government purchased last year for the university library of Strassburg there were some fragments of a Coptic manuscript obtained from a Jewish merchant in Cairo (Egypt). A number of experts in early Christian literature, to whom these fragments were submitted for examination, came to the conclusion that they represented a portion of the writings known as the Gospel to the Egyptians. This gospel belongs to the class of documents called apocrypha, that is to say, writings which were at one time falsely attributed to the inspired authors, and which date back to a very remote age. Their antiquity gives them a certain historic value, and whilst they contain errors and fables mingled with the Christian truths, they are of considerable interest as bearing the stamp and character of the early Christian ages.

A so-called *Evangelium Petri*, mentioned by Eusebius,² was in use among the Christians of Cilicia, who were mostly converts from Judaism. It is supposed to have been the work of a Hellenistic Jew who had embraced Christianity and who did missionary labor at Rhossus during the second century. Origen speaks of the work, as does Eusebius, showing that it contained errors which

¹*Ein neues Evangelienfragment.* Von Ad. Jacoby. Mit vier Tafeln in Lichtdruck. Strassburg: Karl J. Trübner. 1900. Pp. 55.

²*Hist. Eccl.*, III, 3, and VI, 12.

the Bishop Serapion is credited with having exposed. To the same category as the so-called Gospel of St. Peter belongs the Gospel to the Egyptians, which has likewise been attributed to St. Peter or some one of the Apostles. It appears to have enjoyed greater popularity than the Cilician document mentioned under the name of St. Peter, and is cited by Clement of Rome³ and Clement of Alexandria,⁴ Origen,⁵ and Jerome.⁶ Both these apocrypha seem to have been originally written in Greek and were subsequently translated into Coptic. In the opinion of competent critics like Professors Spiegelberg, Schmidt, and Jacoby, the papyrus fragments here spoken of are portions of such a translation made probably about the middle of the fifth century. Professor Spiegelberg and Dr. Jacoby have undertaken the difficult task of restoring, supplementing, and translating the text of the fragments; and it is for the purpose of giving those of our readers who are not familiar, as special students, with the character of these manuscript finds, some idea of the nature of the work occasionally done by students engaged in the various fields of Biblical research, that we here advert to the results of the latest investigations by prominent scholars.

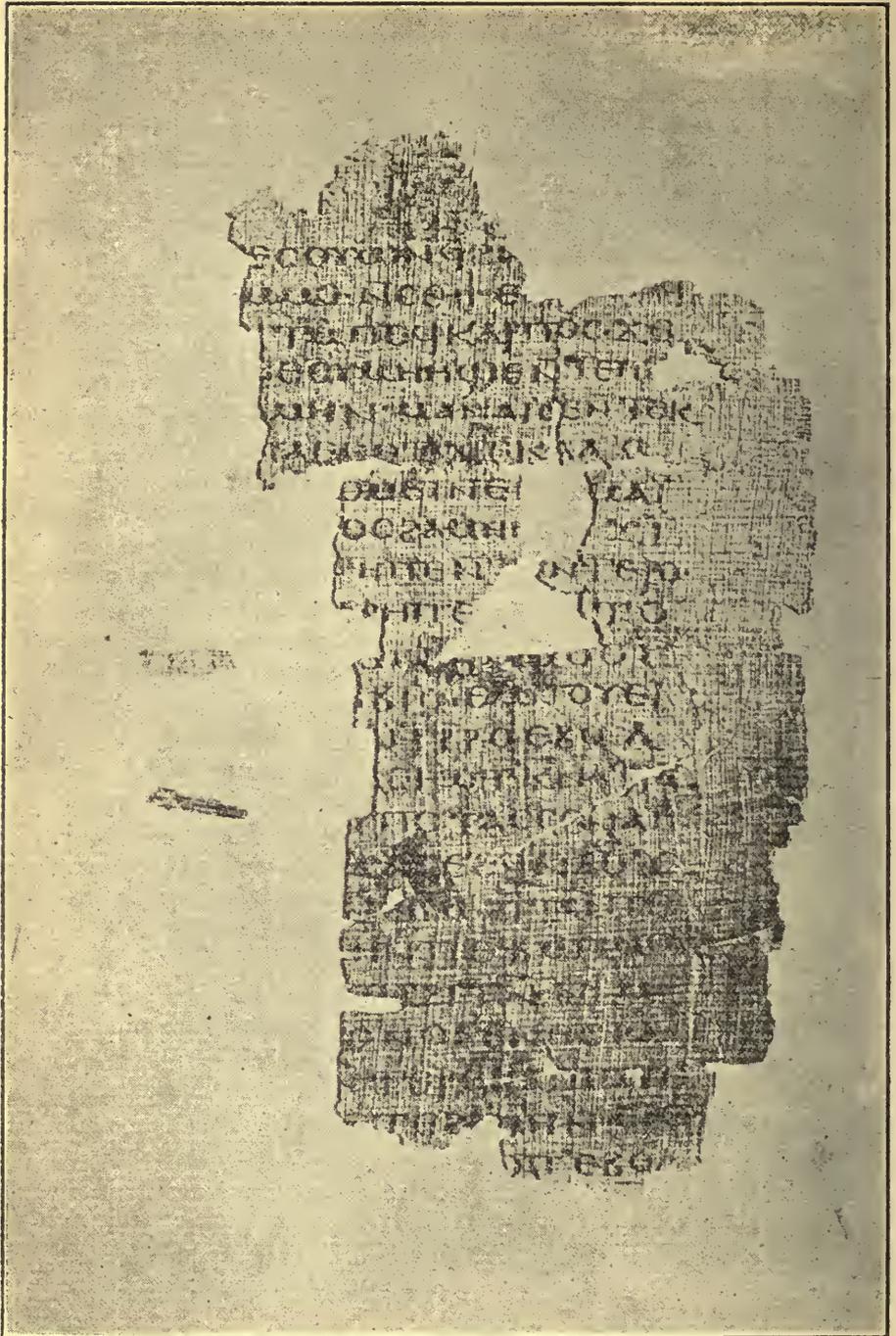
The facsimile of the original papyrus produced from Dr. Jacoby's print shows the actual state of the manuscript. The deciphered text is reprinted, and the defective letters and words supplied are placed in brackets. The dots under the bracketed letters show where the interpreter was in doubt about the correctness of the forms suggested by him. Of the two nearly complete pages of the manuscript in which the text can be read or deciphered we give a translation conforming to the German version by Dr. Jacoby. The subject-matter on the two pages is a description of the scene in the Garden of Gethsemane and the prayer of our Lord mentioned in the seventeenth chapter of St. John's Gospel. It is written as coming from some one actually present at the time of the incidents related.

³ *Eph.* II, 12.

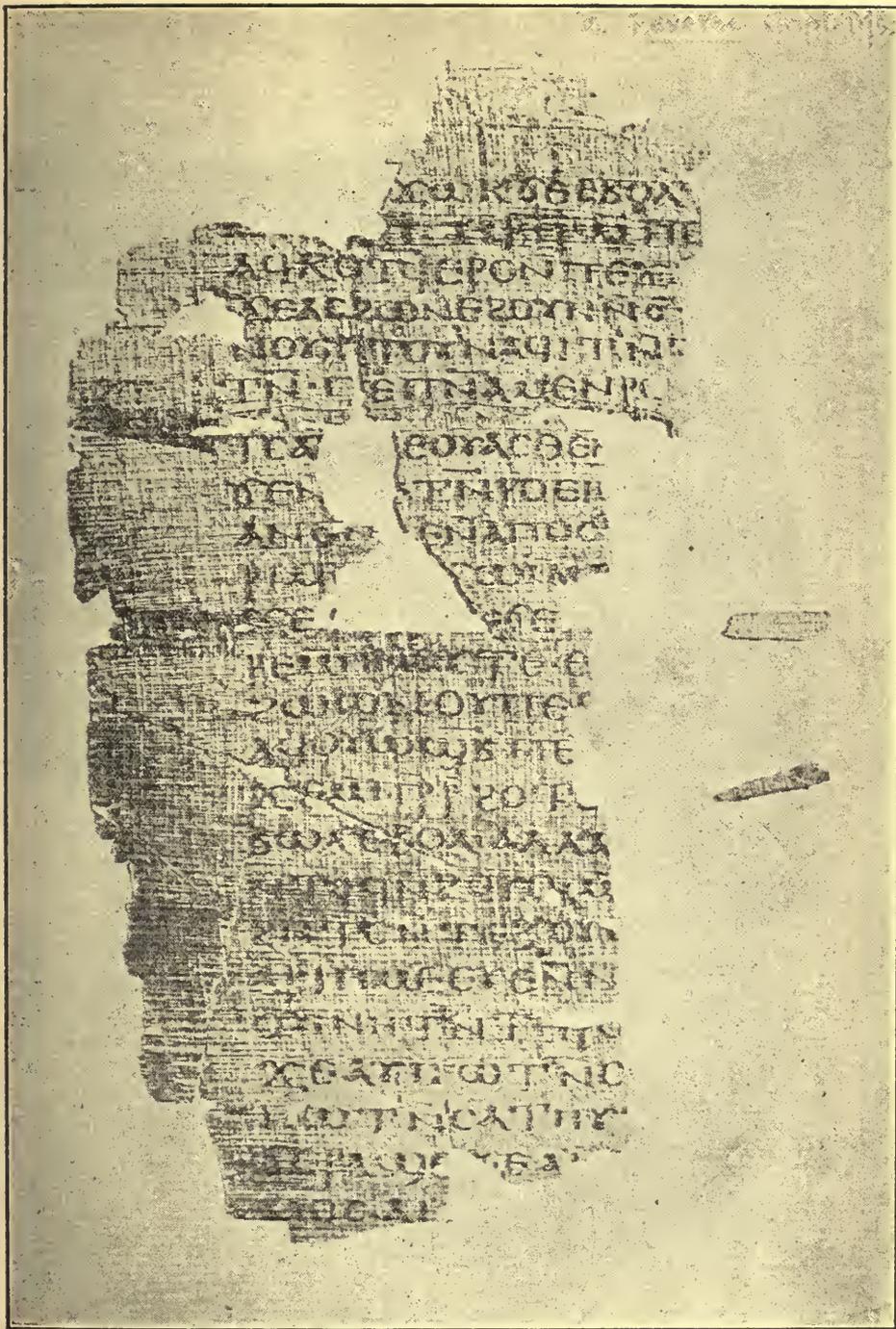
⁴ *Strom.* III, 9, 13.

⁵ *Hom. I in Luc.*

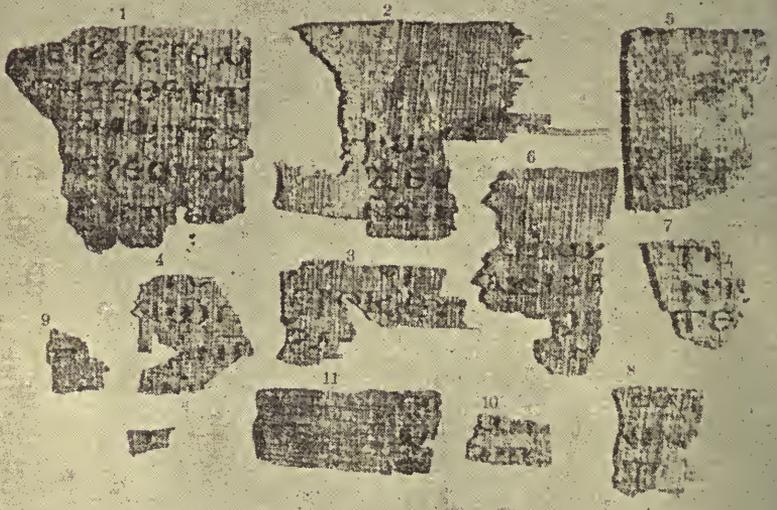
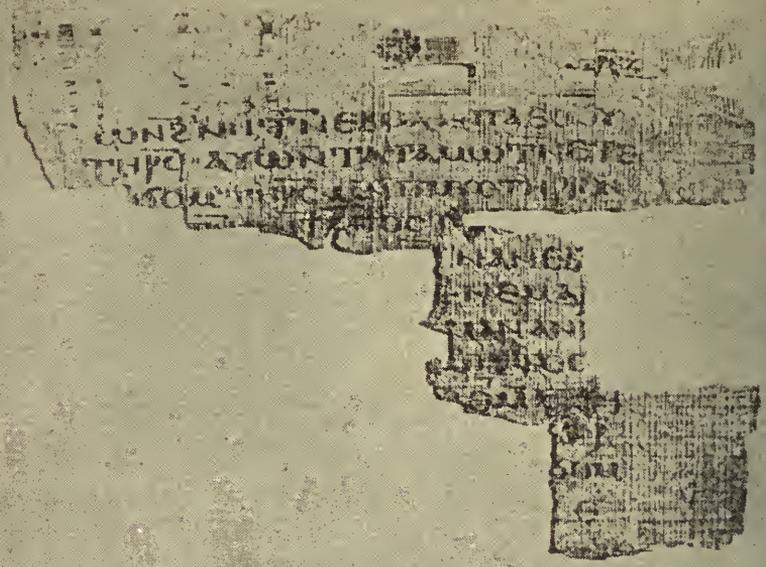
⁶ *Proem in Matth.*



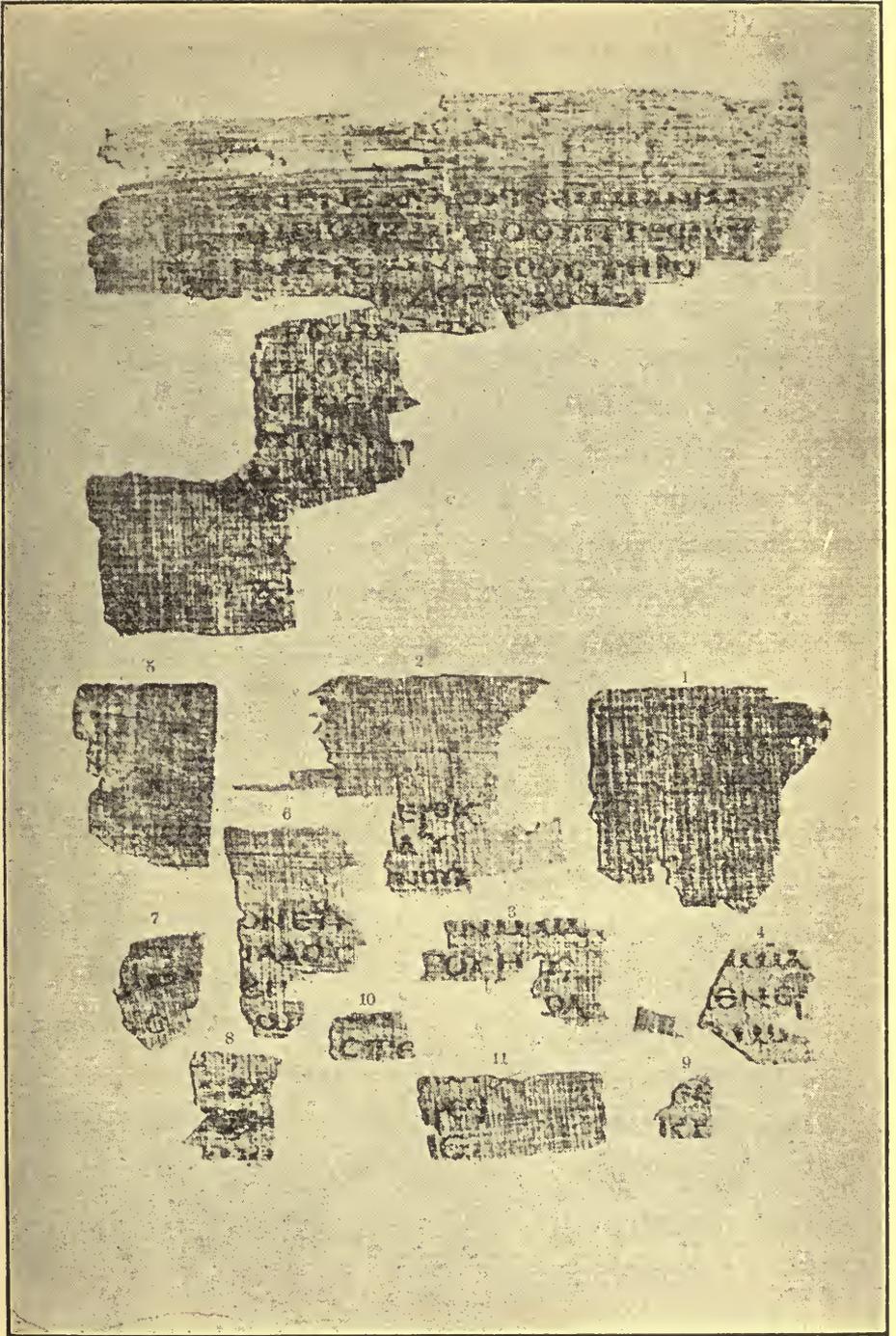
I.—FRONT COPT. MS.



II.—REVERSE COPT. MS.



III.—FRAGM. PIECED IN ORDER.



[--- ΕΥ] ΕΣΟΥΩΝ ἘΝ [ΝΕΦΚΑΡ]	It (the tree) shall become known by (its)
[ΠΟΣ ΝΩ] ΜΜΟ · ΝΣΕΤΕΟ [ΟΥ] ΝΑΥ	<i>Peculiar</i> (fruits), so that it is esteemed
[ΕΒΟΛ] ΖΙΤ ΜΠΕΚΚΑΡΠΟΣ · ΧΕ	On account of its fruit, because
[ΦΟΥ ΟΤ] ΒΕΟΥΜΗΗΩ ΕΝΤΕΠΚ [Η]	It is more excellent than many (fruits) of the
[ΠΟΣ ΖΑ] ΜΗΝ · ΜΑΝΑΙΘΕΝΤΕΚ	Garden. Verily (<i>ἀμήν</i>) give to me therefore
[ΝΟΜΤΕ] ΠΑΕΙΩΤ · ΧΕΚΑΔC	Thy
[.] ΟΜΕΙΝΕΝ ² [Μ] ΜΑΪ	(<i>Power</i>), my Father, in order
[.] ΟC ΖΑ ΜΗΝ [ΑΪ] ΧΙ they, who love
[ΝΑΪΝΤΕC] ΡΗΠΕΝΤ [Μ] ΝΤΕΡΟ · Verily, I
[ΕΤΕΤΕ] ΒΡΗΠΕ [ΝΝΕ] ΤΟ	Have taken the crown of dominion,
[Ν ΖΤΕ ΑΥC] ΩΩΨ ΜΜΟΟΥ	Namely, the crown of those who
[Ζ ΜΠΕΥΘ] ΒΒΙΟ · ΕΜΠΟΥΕΙ	Live inasmuch as they are despised.
[ΝΕΜΜΟΟΥ] ΑΪΡΡΡΟΕΒΟΛ	(<i>In their</i>) humility, whilst yet to them
[ΖΙΤ ΟΟΤΚΠ] ΑΕΙΩΤ · ΚΝΑΤΡΕ	No one (<i>is become likened</i>). I have become
[ΠΕΙΧΑΧΕΖ] ΥΠΟΤΑC CΕΝΑΪ ·	King
[ΖΑ ΜΗΝΠ] ΧΑΧΕΕΨΝΑΟΥ	(<i>Through Thee, my</i>) Father. Thou makest
[ΩΩΨ ΖΙΤ] ΝΝΙΜ · ΖΙΤ ΜΠΕ	(<i>This enemy</i>) subject to me.
[ΧΡ ΖΑ Μ] ΗΝΠΕΙΒ ΜΠΜΟΥ	(<i>Verily</i>) through whom
[ΕΨΒΩΛΕ] ΒΟΛ · ΖΙΤ ΝΝΙΜ	Is the enemy destroyed? Through
[ΖΙΤ ΜΠΜ] ΟΝΟΓΕΝΗC ΖΑ	(<i>The anointed</i>). Verily through whom shall
[ΜΗΝΤΜ] ΝΤΕΡΟΤΑΝΙΜΤΕ	The claws of death be <i>destroyed</i> ?
[ΤΑ ΠΩΗΡ] ΕΤΕ ΖΑ ΜΗΝ · ΕΡΕ	(Through the) only-Begotten. Verily
[ΖΩΒΝΙΜΩΟ] ΟΠ ΕΒΟΛ	To whom belongeth dominion?
[ΖΙΤ ΝΝΙΜ ΖΙΤ ΜΠΩΡΠ]	(<i>It belongs to the Son</i> . Verily, <i>through</i>)
[ΜΙCΕ -----]	Whom has everything come into being?
	Through
	The First-Begotten

[- - - ΝΤΕΡΕϞ]ΧΩΚ' ΘΕΕΒΟΛ·
 Μ[ΠΖΩΒ]ΤΗΡϞΜΠΕ[ϞΩΝΞ]·
 ΔϞΚΟΤϞΕΡΟΝΠΕΧΔ[ϞΝΔΝ]
 ΧΕΔΑΖΩΝΕΖΟΥΝΝΘΙ[ΤΕΥ]
 ΝΟΥ·ΕΤΟΥΝΑϞΙΤ' ΝΤ[ΟΟΤΗΥ]
 ΤΝ·ΠΕΠΝΑΜΕΝΡΟ[ΟΥΤΠΕ]
 ΤΑ[ΡΖΔ]ΕΟΥΑΘΕΝ[ΗCΤΕΘΩ]
 ΒΕΝ[Τ]ΕΤΝΡΟΕΙC[ΝΜΜΔΙ]
 ΔΝΟΝ[Δ]ΕΝΑΠΟC[ΤΟΛΟCΑΝ]
 ΡΙΜΕ[ΕΝ]ΧΩΜΜΟ[CΝΔϞ]
 ΧΕ[ΜΠ]Ρ[ΝΟΒΝ]ΕΔΕ[ΡΟΝΠΩΗ]
 ΡΕΜΠΝΟΥΤΕ·Ε[ΡΕΠΝΤΕΛΟC]
 ΖΩΝΟΥΠΕΙ[ΗCΟΥCΔΕ]
 ΔϞΟΥΩΩΒ' ΠΕ[ΧΔϞΝΔΝ]
 ΧΕΜΠΡΡΖΟΤ[ΕΧΕ†ΝΔ]
 ΒΩΛ' ΕΒΟΛ' ΑΛΛΑ[ΤΩΚΝΖΗΤ]
 ΝΤΟϞΝΖΟΥΟ·Μ[ΠΡΡΖΟΤΕ]
 ΖΗΤCΝΤΕΖΟΥC[ΙΑΜΠΜΟΥ]
 ΔΡΙΠΜΕΕΥΕΝ[ΝΝΤΑΪCΟ]
 ΟΥ·ΝΗΤΝΤΗΡΟ[ΥΕΙΜΕΝΗΤΝ]
 ΧΕΔΥΠΩΤΝC[ΩΙΝΘΕΝΤΔΥ]
 ΠΩΤΝCΑΤΗΥ·†[- - - ΝΤΩΤΝ]
 ΒΕΡΑΩΧΕΧΕΔΙ[ΧΡΟΕΠΚΟC]
 ΜΟC·ΔΙ - - - - -

..... Now
 (When He) had completed the entire (*story of His Life*)
 He turned to us and said :
 "The hour has come
 When I shall be taken from you.
 The spirit (*πνευμα*) is indeed (*μέν*) willing,
 But the flesh is weak. (Stay)
 Therefore and watch (*with me*)."
 But we, the Apostles, we
 Wept, saying (to Him) :
 ("Do not *hide us, O Son*
 Of God! (For) what (is)
 (*The issue*) ?" But Jesus
 Answered (*us*) and said :
 "Fear ye not because (*I*)
 Am about to be destroyed ; but (*take*)
 Increasing (*courage!* Be not troubled)
 Before the powers [*ἐξουσία*] (*of death*).
 Remember all (that I) have
 (Told you : know)
 That they have persecuted me (as they)
 Persecuted Do you
 Rejoice that I have (overcome) the world.
 I have"

Such are the contents of the two pages which form the main substance of the papyrus fragments relating to the supposed Gospel of St. Peter. The remainder is barely suggestive. It consists of the following words of our Lord, so far as they can be deciphered in the disconnected fragments :

“(I have) revealed to you my whole glory
 And have related to you the power and
 The mystery of your apostleship . . .
 . . . I have given to you, Mary . . .
 Upon the mountain . . . its . . . power.”

The reverse page has the following :

“Our eyes looked everywhere.
 We saw the glory of His
 Divinity and the entire glory
 Of (His) dominion. He clothed us
 With the power of His Apostolate . . .
 They were like to . . . light of the”

As stated above, the value of these finds lies in the incidental lights which they throw upon their age through the words, the allusions, and figures of speech, the circumstances of person, time, and place, which they mention, and by which the historical student is assisted toward entering into the spirit of the Apostolic period. For, although these “gospels” have only a pretentious authenticity as productions of Biblical inspiration, they nevertheless give us, like counterfeit coins, the form of the original which they strive to imitate. For the rest, we know that in the Catholic Church the canon of the Sacred Writings is fixed through the guidance of the Holy Ghost, promised to the teaching authority of Christ’s Church.⁷

H. J. HEUSER.

⁷ In the Protestant Bible some of the inspired writings are classed under the head of apocrypha. Various reasons for the elimination are alleged by “reformed” scholars.

LUKE DELMEGE: IDIOTA.¹

XVIII.—DISENCHANTMENT.

LUKE DELMEGE crossed over from Holyhead by the night boat. He had called for a moment at his old presbytery and seen the dear old Vicar and Father Sheldon.

“More civilized,” thought the Vicar, “but not quite so attractive.”

“Of course you’ll run over to see the Wilsons,” said Father Sheldon. “They are now—”

“I should like to do so very much, indeed,” said Luke, “but really I have no time. The mail goes about five or six o’clock, I think, and I have a few purchases to make.”

“Miss Wilson will be disappointed,” said Father Sheldon.

Luke shrugged his shoulders.

Next morning, sleepy and discontented, he wandered around Dublin waiting for the down mail. If he had had time, he would run down to see his own *Alma Mater*; but there was no time. He thought Dublin—the Dublin that had appeared to him in his student days, now so long, so very long ago, a fairy city of splendor—dingy and mean. He shrank into himself as he saw coatless, grimy men actually treading the pavements of Grafton Street. The pyramid of humanity, that poverty piles around the O’Connell Statue and Nelson’s Pillar, seemed a revolting picture. He passed into Stephen’s Green. He rather liked the ponds, and cascades, and the flowers; but the people seemed so shabbily dressed. And then he nearly stumbled over a few corpses—no! they were only tramps sleeping on the grass of the Green. “How horrible!” said Luke.

And this is the University College Chapel! It sounds well. The very words have a glamor and a meaning all their own. He went in to say his Office and make a short visit. He was enraptured. The architecture, the marble of walls and pillars, the dusk in which the altar was hid, the pulpit where Newman had preached, all appealed to his newly-formed fancies. He went into the dim twilight of the side chapel, and remembered having read that there on that altar, with that same small circular window

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letting in sunlight, and moonlight, and darkness, the great Oratorian used to say Mass. He called up the scene, and behind that scene, and above and around it, he saw what might have been; and the ghosts rose up under the spell of imagination, the spectres of magnificent possibilities that never had passed beyond ideas. He thought he heard the bell ringing for Vespers—a sweet, soft, mournful bell, that tolled out of the mists and shadows of dreamland. There was a murmur of voices suddenly hushed, and the shuffling of feet, and one by one a vast concourse of men filed into the church. They were dressed in academic fashion, their long gowns or togas falling loosely around the ordinary dress, and they carried the well-known square caps in their hands. A few had blue hoods, falling down gracefully over their shoulders; and one or two, quite distinguished from their fellows, wore red. But there was a gravity, a composure, a sense of personal dignity and reverence about all, that made Luke think he had seen nothing like it since the day of his ordination at Maynooth. When all were seated, a priest, clad in cope and accompanied by many acolytes, came to the altar and intoned the *Deus in adjutorium meum intende*. The choir took up the chant; the organ pealed out, and then there was a glorious burst of masculine voices, that echoed from side to side, as strophe and antistrophe in a great Christian chorus, and seemed to beat around the walls and to be caught up to the ceiling; and the pause at the antiphons became painful, until they swelled out again into the rhythmic thunder of a thousand voices. But all the sweet, beautiful memories of his college came back to Luke when the *Magnificat* was intoned, and the great prophetic voice of the young Queen Mother swelled out into the deep thrilling accents of her followers and clients. Then again a painful pause; and Luke heard a voice, at first plaintive and feeble, and then firm and resonant, and piercing like shafts of light into every corner of the chapel and every recess of the human hearts that were throbbing under the magic of mighty words, and the strange overwhelming influence of a great and exalted character. And there was no eloquence such as Luke then understood it; no beautiful, rounded periods, emphasized by action; but simple, plain truths, and put in such a way as to admit of no contradiction or question, for they carried conviction even to the

critical or sceptical, if such had found their way into such a sympathetic circle. And it was all about life and its issues; its worthlessness *in se*; its tremendous importance relatively, and the sacred responsibilities that are entrusted to a race, feeble and impotent and transient, but endowed with infinite possibilities; and powers for evil and good, that cannot be measured in time, for time has only the transparent tissue of a cloud, but must be thrown upon the background of eternities for the revelation of their nature and importance. But Luke drew all his faculties, now expanded into admiration and enthusiasm, together when the preacher went on to say that everyone understood how utterly insignificant was this world and man's life, unless a light was thrown on both from eternity. No man would care to work or suffer for a paltry and perishable race. All the vast cycles of human history are merely a point in time, just as our earth and the visible universe are but grains of sand in infinity. All the dreams of mortals, therefore, all the aspirations of great idealists, all the music of poetry, all the high and lofty conjectures after human perfection, are tales without meaning or moral, until you suppose man's immortality. Religion, therefore, is an absolute necessity if life is to have a meaning; and hence, in every scheme of liberal study, metaphysics must enter and become a constituent, nay, the principal constituent, if it were only to show the mere materialist that, even outside and beyond religion, there are mysteries upon mysteries ever waiting to be solved. And then the preacher passed on to Ireland, its history, its martyrdom, its mission; and told these young souls that the last chapter was not yet written, would not be written for centuries to come; for that a race with a priceless history, and a present unencumbered with material problems, must have of necessity a rich and glorious future. What that future was to be Luke could not hear, for already his mind was busy with many problems evoked by the preacher's words, and for the hundredth time Luke was face to face with enigmas. Then the vision vanished, and Luke was alone. He shook the dream from him to see two young girls staring at him curiously. He took up his hat and passed down the aisle. Under the gallery he paused to look around and wonder where his beautiful dream had vanished. He saw only

the sacristan testing the brass locks on the money boxes and looking suspiciously towards him.

At the very best, indeed, and under the most favorable circumstances of climate, the railway trip on the Great Southern line is decidedly uninteresting. Ireland's beauty spots lie around her high coast-line, like jewels around the lips of an enchased goblet. But the gray shadow of an April sky also hung down around brown bog and scraggy field, and, though the promise of May was in the air, bud and flower wrapped themselves cosily in their cradles and would not venture into the light. They did not like this weeping nurse; they wanted their laughing mother.

And so Luke thought he had never seen anything so melancholy and sad. There was a look of age and decay about everything. Here and there they swept by the skeleton of some old ruined abbey and castle, that was just kept from falling by the tender support of the kind ivy. That was history. And here and there, more frequently, he saw standing the bare brown mud walls of an unroofed cabin, the holes, that once were windows and doors, staring like the sockets of a skull. There was the mark of the fire on the chimney-wall. Where were they now, who had wept and laughed, and sung and mourned, as they sat around that sacred hearth? Perhaps it is an etching on the memory of some great capitalist in Omaha or Chicago; perhaps for him that ragged hawthorn before the door is the life-tree Igdrasil, waving its mighty branches and intoning in the night wind, though its roots are deep down among the dead.

It was evening, cold and raw, when Luke stepped from the railway carriage, and saw the quaint old side-car and the rough, shaggy horse, that were to carry him some miles to his home. He did not see the old servant at first, until a voice, as from far-off spaces, said close by:

"Yerra, thin, Masther Luke, and sure it is I'm proud to see you."

"Ho, Larry," said Luke, with an effort, and with an effort shaking the rough hand of the old man, "and how is Nancy? But you're looking very old, Larry."

"The years are tellin', Masther Luke," said the old man, who was somewhat chilled by the appearance and grand manner of him

whom he had known from his childhood; "'tisn't young we're gettin', Masther Luke!"

"And the side-car looks so old and shabby," said Luke; "why don't they get it upholstered?"

"Well, thin," said Larry, somewhat offended, as it seemed to imply a censure on himself, "'twas only last summer we got it done up; but the winther and the rain took a lot out of it, your reverence."

"And the poor old mare! Why, when was she clipped, Larry? She doesn't reflect much credit on your grooming."

"She was at the plough all the spring, your reverence," said Larry, "and the weather was too cowld to clip her."

He thought his old "Masther Luke" was changed a good deal. He dropped the familiar title.

As they drove along, the aspect of the landscape seemed intolerably melancholy and dull. The gray fields, that had not yet sprung into green, the thatched cottages, the ruined walls, the broken hedges, the ragged bushes, all seemed to Luke, fresh from the prim civilization of Aylesbury, unspeakably old and wretched. Ruin and dilapidation were everywhere.

"It's a land of tombs and desolation," he thought. As he drove up the long, hawthorn-shaded avenue, that led to his father's house, the gloom deepened. During his college course, when "home for the holidays," how his heart used to beat, until he shouted with glee, as he passed up along the quick and thorn hedges! How he used to jump on the car to gather a leafy branch to be waved in his triumphal march towards home; and how his cheery hallo! would bring out all the collies and retrievers with their glad oratorios of yelping and barking; and there in the background was the aged, stooped figure of his good father, and the sweet face of his mother under the crown of her beautiful snowy cap, and Lizzie and Margery—well, but 'tis just the same scene now! Alas, no! the disenchantment has come! The dogs are barking, indeed, and there are the dear old figures, and there is Lizzie alone, for Margery is pacing the garden walks far away amongst the Good Shepherds at Limerick. But it is not the same. Oh, no! nor ever shall be again. He hath eaten of the tree of knowledge, and the Eden of his childhood has vanished. They

all noticed the great change. Lizzie almost cried. The father said nothing. A reticent, silent race, these old Irish fathers were. The mother, ever faithful, could only feel pride in her glorious boy.

"He was so grand and grave. Ah! wisha! what a pity poor Father Pat wasn't here! What a proud man he'd be this day!" she thought.

But the rest felt that a stranger had come to visit them, and there was restraint and a little affected formalism.

"Has the priest come?" said Peggy, when Larry was putting up the mare.

"He has," said Larry crossly.

"How is he lookin'?" said Peggy.

"Oh! grand intirely," said Larry. "But we must borry the Canon's coach for him. Begor, he'll be wantin' me to put on brass buttons and a high cockade."

Peggy looked at him suspiciously.

"Keep yer jokes for someone else," she said.

"And so, Lizzie," said Luke at the tea-table (dear me! how plain this white-and-gold china looked after the tea equipages at the salon), "you are going to be married?"

"Yes," said Lizzie, blushing, and with a little toss of her head.

"Well, I'm sure I hope you have made a good selection," said Luke.

"Well, thin, indeed he is," said the mother; "as dacent a boy as there is from here to Cork, and that's a big word. He hasn't all the money we expected; but, sure, he's a kind, graceful boy, and he comes of a dacent family."

"And Margery has run away from you?" said Luke. "I didn't think her thoughts took that direction."

"Thim gay youngsters," said the mother, "are the first to inter the convents. They pretind nothing but coorting and larkin'; and thin, all of a suddint, off they go and laugh at us all. But you're not atin', Father Luke."

"Oh! yes, thank you, I'm doing very well," said Luke. "And Father Casey has gone?"

"He has; and God be wid him, and may his journey thry with him! Sure, manny's the wan will miss him; and the place is lonesome widout him."

"And the Canon, how is he?" said Luke.

"Grand intirely; but this sickness—the hinfluenzy they call it—took a shake out of him. He hasn't the ould spring in his walk, and he's stooped a little. But God will spare him to his people manny a day yet!"

"And who has succeeded Father Pat?" asked Luke.

"Oh! thin, a man that will make us mind our P's and Q's, I tell you. Glory be to God! he'd rise the roof off your head if you hard him on Sunday morning—"

"He's a black, determined man," said Mike Delmege. "He appears to mane what he says."

"I'm doubtful if he and the Canon will pull together," said Mrs. Delmege. But this was heresy to Mike Delmege, who could not conceive anything of his priests less than absolute perfection.

"Lave 'em alone! lave 'em alone!" he said. "They understan' theirselves better than we do."

"Well, sure, I'm only sayin' what everybody says," apologized Mrs. Delmege. "But, Father Luke, what about yerself? Sure, we saw your name on the paper; and didn't me heart swell when Father Pat brought it up and pointed to it. 'There,' he said,—God be wid him, my poor, dear man!—'there's your son for you! He'll never come back to this misfortunate counthry again! They'll make him a bishop over there!' Poor Father Pat! Poor Father Pat!"

"Well," Luke said, "we're getting on pretty well. A good deal of work; and work must be done over there, I tell you! It isn't like the old country!" It was Luke's first criticism, but by no means his last, on his native land.

"But, father," he said, "why don't you touch up the old place? I'm sure it looks very shabby and—old."

"We were thinkin' of that same, indeed," said his father; "but we were puttin' it off from day to day; and, indeed, we could do it aisily," he continued, "for we have made by the butther this year alone the rint and over it. Since the Canon, God bless him,

showed us what to do, and how to make a pinny of money with the eggs, and the butther, and the chickens, we were never better off, thank God! and every family in the parish can say the same."

"The new curate doesn't like it," said Mrs. Delmege. "He says 'twill all come toppling down some day like a house of cards. He believes in the Lague!"

"The League?" said Luke, half angrily. "It seems to me that you'll never be done fighting in this unhappy country. It's always agitation, agitation! Now, it seems to me that the Canon is not only the superior in station and ability to any of your priests, but he alone appears to have struck the one thing that was necessary to make the country a happy Arcadia."

"Ah, yes! He's the good man, God spare him long to rule over his parish!"

"And when is Lizzie to be married?" said Luke. I'm afraid he was already impatient of home, and anxious to be back in Aylesbury.

"On Thursday, wid God's blessin'!" said the mother.

"And I hope now," said Luke, "that there shall be no scenes of rioting and revelling, but that everything shall be conducted in a Christian, civilized manner."

"Oh! of course," said the mother. "We'll only have a few of the neighbors; and, I suppose, the little boy will be bringin' a handful of friends wid him. We'll have a bit of dinner in the barn; and, perhaps, the boys and girls would want a little dance—that's all."

It was the portrait in miniature of what was really before the good mother's mind; but she was afraid that the dignity and grandeur of her distinguished son would be ruffled at the reality.

Next day Luke called on the Canon. It was evening, and it was deepening into twilight, as he walked up the well-known gravelled path, and knocked, no longer timidly, but with an air of assurance, almost of contempt. He was shown into the drawing-room, as of old. There everything was the same as he had ever known it; but there was a vast change somewhere. Where? In himself. He looked now with critical disdain on the *Cenci* portrait, and he thought the Madonna commonplace. And that glass case of artificial birds! Olivette Lefevril would have given it

away to a tramp. And here, not quite three years ago, he had sat, a timid, nervous, frightened young priest, and there had leaned against the mantelpiece that wretched young *roué*, who actually had the effrontery to argue with him. Yes, indeed, there *was* a change. The gentle, timid young Levite had departed; and here, in his stead, has come the self-reliant, collected, independent man of experience and—of the world. The birds shook their wings, as of old, and chirped. The gong tolled musically, and here is the Canon.

“How do you do, Mr. Delmege?” as of old.

“Well, thank you,” said Luke, with a pronounced accent. The Canon collapsed. Luke was merciful.

“I hope I see you well, sir,” said Luke. “I was rather sorry to hear from my father that you were still suffering from the effects of this most unhappy epidemic.”

“Yes, indeed!” said the Canon. “I cannot say that I have—ha—yet quite recovered from the effects of the disease.” The Canon was watching Luke narrowly. He hoped to see some faltering, some weakness. No! Cool, calm, self-possessed, Luke sat bolt upright in his chair, and held his hat and gloves without nervous awkwardness. Those three years in England had made a change.

“And you have lost your curate?” said Luke.

“Yes!” said the Canon blandly; “at last! at last! the Bishop took compassion on his gray hairs, and—ha—as the vulgar saying is, he threw a parish at him.”

“And Father Tim gone also?”

“Yes, poor fellow! Kind and good, but inexperienced. Really,” said the Canon, looking at his visitor keenly, “our clergymen seem to want a good deal of that—ha—mannerism and—ha—polish, and—ha—knowledge of life which—ha—intercourse with other nations seems to create or develop.”

“I’m hardly prepared,” said Luke, who swallowed the compliment as a morsel of sweet savor, “to offer an opinion; but I certainly do think that there are a good many customs and habits at home that probably would be permitted to fall into desuetude if we had larger experience. I have already said to my good people at home, and you will permit me to say so to you, sir, that

nowhere have I seen such rational efforts to promote the welfare of the people as in your parish, and at your suggestion, and under your supervision."

"I thank you, sir," said the Canon; "and yet there are some who not only do not share that opinion, but who actually strive to—ha—embarrass me in my efforts at—ha—ameliorating the condition of my people. But let us dismiss the subject. You are—ha—thrown a good deal in contact with the better classes—the aristocracy in England?"

"The better classes? yes! The aristocracy of talent? yes! The aristocracy of birth? no! My mission is in a cathedral town, and there is a good deal of select society, both amongst Anglicans and Catholics."

"And I should—say, a total absence of distinction, not to say bigotry?"

"Such a distinction is utterly unknown," said Luke. "There is even more deference paid to a Catholic priest than to an Anglican. In fact, I have said more than once that between the races, Irish and English, and between the different forms of religion, there is but a sheet of semi-transparent paper; but demagogues have daubed it all over with hideous caricatures on one side and the other."

"I most cordially agree with you, my—ha—dear young friend," said the Canon, quite delighted. "I'm very pleased, indeed, to see that your—ha—experience of our brethren coincides absolutely with the—ha—convictions I had formed, purely, indeed, I may say, by calm reasoning on a vexed question."

"By the way," said the Canon, after a pause, "have you met my nephew, Louis, in London?"

For the first time Luke showed signs of embarrassment. He shifted uneasily on the chair, and stammered.

"I have met him," he said, "but under circumstances rather unfavorable to—to—a—to our further intimacy. But you know I no longer live in London. I have been transferred for some months to Aylesbury."

"Oh! indeed!" said the Canon. "My niece has gone over to act as—ha—superintendent of Louis' little ménage; I am sure that, if I am to judge from his letters, he is mixing in excellent society, and is quite—well, respectable."

"I did pay him a formal visit," said Luke, "but, unfortunately, he was absent, probably at the hospital."

"Very probably," said the Canon. "Indeed, I might say, certainly. He is rather too devoted to his profession."

There was a pause. Luke found it hard to continue the conversation and maintain his respect for truth.

"You have come over for your—ha—sister's marriage?" said the Canon at length.

"Yes," said Luke. "She wishes that I should marry them."

"By all means! my dear young friend," said the Canon. "By all means. I understand that this—young—*fiancé* is an extremely respectable young fellow."

"I have heard so," said Luke rising. "I should like that my father and mother should be made comfortable in their old age."

"Of course, you will dine with me on Sunday," said the Canon. "Shall we say five o'clock?"

"Many thanks, sir," said Luke, thinking, as he passed down the gravelled walk: There are changes here too; the Canon has grown to be very, very old—everything is old! And he no longer dines at seven, but at five! What a change backwards! Retrogression everywhere! I would have preferred a seven o'clock dinner! I hope Father Pat and Father Tim won't ask me. What am I thinking of? They are gone!

Was Luke sorry for his dear old friends? He ought to have been, and he knew it. But then, what can a man do who has been obliged to adopt new ideas of life? You must adapt yourself to your environments—that is a cardinal principle. You must go with the tide—that's another. Yet he was not quite sure. He looked out over the mysterious sea. It was cold, chill, irresponsible. There was no voice. Or was it that the inner sense of the man was stifled, and that Nature, failing the human sympathy, refused to send back its echo?

XIX.—THE STRANGER AND HIS IDOLS.

Luke Delmege was disgusted, utterly and painfully disgusted. He was able, by an effort, to reconcile himself to the solemnities of the marriage service, especially as the great Canon was only in a subordinate place; but the after-events chafed his

nerves and did violence to his conceptions of the proprieties. For at an Irish wedding all the barriers of caste, wealth, and position are taken down and there is a delightful open-heartedness, which sometimes, it must be confessed, has a tendency to become riotous and orgic. Hence the loud, clamorous benedictions of the blind, the halt, and the lame, gathered in from all the neighboring parishes, hurt the nerves of Luke Delmege, and offended his sense of sight and hearing, and did violence to his theological principles. It was hardly a month since he had declared amongst the esoterics his passionate desire to see a real, live, Scriptural beggar—a very Lazarus of sores and rags; and lo! here they are, qualified every one to sit by the pool of Bethesda, or wash in the pool of Siloe. And now he heard, for the first time, of the “seventeen angels who hould up the pillars of heaven,” and the “special blessing of Michael, the Archangel,” and the “sowls in Purgatory who would be relieved that day,” and many other strange and mystic sayings, too sacred even to be written. And yet Luke was not enthusiastic. Then there was the glorious musical duet, that Crashaw might have immortalized, between the famous blind fiddler from Aughadown and the equally famous piper from Monavourleigh. Nothing in the Homeric ballads could equal it.

“Now, your sowl, Thade, give it to him.”

“Gi’ me that rosin, Kate.” And Kate would hand the rosin to her blind husband, a splendid, stalwart Tipperary man, but “wisdom at one entrance quite shut out.” And then, as the fine fury rose, and the spirit of music and of rivalry possessed him, the sightless orbs would roll in their sockets, as if demanding light! light! and his face would whiten and his feet tremble under the divine intoxication. And such music! Weird, and tragic, and melancholy, till the merry audience were hushed into solemnity and tears; and the divine chords would wail out into an attenuated echo, and the musician would lean down and hearken, as if he were not quite sure whether he held the strings or was only dreaming that the soul of his violin was sobbing itself away into sleep and silence. For this big Tipperaryman was a horrible big-amist! He had two wives: the one at his side, who ministered to his temporal wants, and the other, the sweet spirit who woke to

music from his instrument. And there was jealousy; but what could the poor woman do, when it was that detestable rival that earned the daily bread? So now she affected pride, pride in her husband's power, as she gazed on the entranced audience. But hark! here are all the fairies in Munster, with Cleena at their head! Such a mad revel of musical sounds, crowding on one another, and jostling one another aside, and running along in mad, tumultuous riot, until the spirit seized the multitude, and every pair of feet was going pit-a-pat to the contagious and imperious merriment.

"Begor, Den, you'll never bate that. That's the grandest chune was ever hard. Hould up, man! Here, have a sup to rouse you!"

No! Den, the piper, could not disturb the fine harmonies of his brain with that dangerous liquor. The occasion was too critical. His honor depended on his interpretation of his thoughts on the magic keys. Bate? No, no! Wait till ye see!

"Will ye have the 'Modhereen-na-Sidhe,' or the 'Fox-Hunt,' byes?" he said, with an affectation of forced calmness.

"The 'Fox-Hunt,' the 'Fox-Hunt,'" shouted all. Well they knew it was his *chef-d'œuvre*, the ultimate of perfection on reeds and stops. Then, if you shut your eyes, you heard the soft patter of the horses' hoofs at the meet, and then the move towards the covert, and the occasional crack of a whip, and the faint bugle-call. Then the awful silence as the hounds are put in, and then the deep, solemn bay and the mighty chorus of a hundred dogs as the quarry was found, and the harkaway! shouted by the huntsman. And you needed no interpreter. Every man in the audience made himself one.

"Good, Den, yer sowl to glory! Give it to 'em, man!"

"They've found him! they've found him!"

"There, they are aff! Tally-ho!"

"Whisht, ye divil, there they are, across the ploughed field!"

"Gor, wouldn't you think you saw 'em!"

"There! he's run down at last. Listen! listen! how the dogs yelp!"

And the bellows and the chanter went puffing along, as the music interpreted the minds and moods of men, until, at last, it died away into a soft moan or echo of pain.

"He's dead, begor! Listen to him crying! Who's got the brush?"

Dear me! and people talk about "Parsifal" and "Lohengrin," I believe, in some far-away places yet. Some day they'll find that the germ and soul of all art and music is still haunting the enchanted shores of Ireland.

But Luke was disgusted; and still more so when the sounds of merriment arose, and jokes and laughter passed around the mighty table in the barn, and all the rude chivalry of one sex, and all the primitive coquetry of the other, accompanied the loud laugh and the scraps of song that rippled around the mighty gathering.

"Mother, how long is this going to last?" whispered Luke. Mother was wiping her eyes with delight and pride. That wedding at Lisnalee would be the talk of the country for the next twenty years.

"The fun is only beginnin'," she said; "God bless the good neighbors; sure we never thought we'd have sich a crowd. Many a good match will be made to-day. God be wid the time when Mike and me—"

"I think I shall slip away," he said; "they won't mind, I suppose?"

"Wisha! no, indeed. Plase yerself. And there's the Canon risin'."

There was a hush of respect and attention, and the whole assembly rose as the Canon said good-by. Where in the world is there such tender, reverential courtesy to the priest as is shown by their loving flocks in Ireland?

Luke had said good-day to the Canon, and did not know what to do. He was engaged to dine at Father Martin's at five, and it was yet but midday. He strolled down the fields to the sea, and entered the fisherman's cottage. There was no one there but Mona. The child had grown, and was passing over the borderland into self-consciousness. He said:

"How de do?"

The frightened child curtsayed and blushed; he got a little ashamed of himself, and said kindly:

"Is this my little Mona? Dear me, how tall you are grown! Where are they all?"

"Up at the wedding, sir," she said, demurely; "but I'll call father." She was glad to go.

She went to the door, and gave a kew-hallo, which was answered far down the beach. Meanwhile, Luke, not knowing what to say, began to examine the rocks and shingle, and tried to recall old times. But the old times were shy of the stranger and refused to come back. At last, the fisherman came, struggling and panting; and, after a few salutations, the old pet boat was again on the deep. There was a faded sunshine, like dull gold, on sea and land, and Luke pulled through the sunlit waves without seeing them. Then, a mile or so from land, he shipped the oars in the old way, and lay back in the stern. No use, Luke, no use! Land and sea are the same; but not the same. There is the same inextinguishable loveliness on sky and wave. There are the brown cliffs and the purple heather; there are the sheep and the young lambs of spring; but oh, how desolate, how lonely!

"What has come over the country?" asked Luke. "I could not believe in such a change in such a short time. It is a land of desolation and death."

Ay, indeed, for Nature, jealous mother, has turned a cold, icy stare on her recreant son! He has abandoned her, and, like a woman as she is, she must have her revenge. And here it is! She has disrobed and dislimned herself. She has taken all the color out of her face, out of her seas and clouds, and she shows the blank, white visage and the irresponsive stare of a corpse. She can never be the same again to him. He has abandoned her for other loves—for the trim and painted and artificial beauty of England, and she hates him. He put down his hand into the sea with the old gesture, but drew it back in pain. He thought the cold wave had bit him. He pulled back dreamily to the shore. The old fisherman met him to take up the boat.

"Where is Mona?" he said.

But Mona, the sunny-haired child, was nowhere to be seen.

Only four sat down to dinner in the neat, tasteful parlor at Seaview Cottage. Father Martin introduced Luke to Father

Meade, the successor at Gortnagoshel to dead Father Tim. Father Cussen, the Canon's new curate, he had met at the wedding. A cloud hung over the party. The *Inseparables* were separated. Death and the Bishop had done it, and Father Martin was sad.

"A change since you were here, Luke," he said. "Dear me! do you remember how we coached you for the Canon's dinner?"

"Yes," said Luke; "there's nothing but change here, and for the worse. The country appears to me to have sunk into a condition of hopeless mendicancy."

"Do you perceive so great a change in three years?" said Father Cussen.

"Yes," said Luke. "I cannot tell you how the piteous whining of those beggars shocked me this morning. This indiscriminate charity, which means universal mendicancy, appears to be unreasonable and uneconomic."

"You did not say 'unchristian?'" gasped Father Meade.

"N—no!" said Luke.

"Because it isn't," said Father Meade. "There now for you, my young man! Because it isn't!"

"Perhaps not," said Luke, who was not in his argumentative mood; and, indeed, he thought the poor old man quite an unworthy antagonist.

"Because it isn't!" said Father Meade again, aggressively. "Whatever you say about your political economy, which, I suppose, you have picked up in England, where every poor man is a criminal, we love the poor in Ireland, and will always keep 'em with us!"

"Pretty safe prophecy, Father," said Luke, who rather disdained arguing on such a subject. "Nevertheless, I totally object to indiscriminate alms-giving as calculated to miss its object, and degenerate into culpable sanction of the vicious and dishonest."

"Fine language, fine language, me young friend; but suppose you turned away a saint from your door, or, say, our Divine Lord Himself, how would you feel?"

"Uncomfortable," said Luke; "but I never heard of such a thing as possible."

"Well, I did, and what is more, I was the guilty one meself, may God forgive me!"

This was delightful. Luke hardly expected such a pleasure as to meet the supernatural so closely, face to face. He flicked away the crumbs from his coat and settled himself to listen.

"You'd like to hear it?"

"Certainly," said Luke, smiling.

"Well," said the old man, his face kindling, and his whole manner assuming a tone of deep reverence, "it happened to me twice; the third time, if I am forgetful of God's warning, will be my last. A few years ago I was sitting at dinner, when the door-bell was rung violently. I had had a busy day and I was fairly bothered from beggars. I resolved that, come what would, nothing should tempt me to give another penny that day. I watched the tongue of the bell wagging, and I said to myself: 'That'll do, me boy!' Just then came a second pull, and I thought the bell was down. I jumped up angrily and went to the door. It was almost dusk. There was a tall, gray figure in the porch. He had no head-covering, but he had a red muffler round his neck and a kind of belt or cord around his waist. He handed me a letter; I didn't look at it, but handed it back without a word. Without a word the figure bowed and passed down the walk into the road. I went back to my dinner. No! I couldn't touch a bit. The figure haunted me. I put on my hat and rushed out. There wasn't a sign of him to be seen. I could see the road from my wicket for a mile or so in each direction. I looked up and down. There was no one visible. I strolled up to the police barrack. They are always on the look-out. No; no one of that description had passed. I went in the opposite direction to the forge. No; the boys had seen no one. I came back, uneasy enough in my mind, I can tell ye!"

"Whom do you suppose it to have been?" asked Luke.

"St. Francis himself," said the old man. "Within a week I was down with the worst fit of sickness I ever had."

"And the—a—second apparition?" said Luke, humoring the old man.

"The second was in Dublin," said the old man, solemnly. "I was returning from the summer holidays, and had little money left. I was strolling along the quay from the Four Courts to the Bridge, and, with a young lay friend, had been examining the

pile of books outside a second-hand bookshop. Just before we came to where a side-lane opened on the quay, a tall, dark man accosted me. He was white as death, and had a look of untold suffering in his face. Again, like my former visitor, he said nothing, but mutely held out his hand. I shook my head and passed on; but in a moment I recollected myself, and wheeled round. There was the long quay, stretching as far as the eye could reach. Not a trace of him! I hurried back and spoke to the book-dealer, whom I had left standing at his stall. He had not seen him. I said no more; but at dinner I interrogated my young friend.

“Did you notice a man that stopped us on the quay?”

“Yes,” he said; “I did.”

“Did you think now that he appeared to be in pain?”

“I never saw such a face of suffering before,” he said.

“Did he—now,” I tried to say, unconsciously, “did he remind you of any one in particular?” “Well,” the young man replied, “if I may say it, he reminded me awfully of our Lord!” In three days I was on the flat of my back again, and no one thought I could ever recover. The third time—”

“Well, the third time?” queried Luke, smiling incredulously at the old priest.

“The third time won’t come if the Lord leaves me my senses,” said the old man.

It was really delightful to Luke to be brought into such immediate contact with mediævalism. What a splendid story for the salon! He would make the “Master’s” hair stand on end. And perhaps Olivette would make her Franciscan pilgrimage to Ireland instead of Assisi. Who knows?

There was no further discussion. The two guests went away early. Luke and Father Martin were alone.

“I make,” said the former, “the most frantic resolutions not to be tempted into discussion in Ireland; because, although I have subdued our national tendency to hysterics, I cannot be always sure that my opponent has acquired the same self-command.”

“You did very well,” said Father Martin, dryly.

“Yes, indeed! but I was afraid the old gentleman might prove aggressive, he took such a tone at first.”

"It was fortunate that we did not stray into further discussion, particularly on the relativity of races. We should have had a most magnificent blow-up from Father Cussen, who declares that everything evil comes from England."

"Of course; he hasn't been yet out of his country," said Luke. "You must see England close at hand and Ireland in perspective to understand the vast and radical difference."

"He has only just returned from England," said Father Martin.

"A flying visit?"

"No; a holiday lasting over seven years."

"It is incomprehensible," said Luke. "Why, his accent—"

"He has retained his native Doric, and it sits well on as eloquent a tongue as ever you heard."

"Then he cannot have had experience of the better side of English life," said Luke. "I'm sure it is only since my pro-removal to Aylesbury that I have come to see the many and very beautiful traits of the English character. It seems to me we have such a lot to learn."

"For example?" said Father Martin, mildly.

"Well, take Church matters. You, here, have no public services worth naming—no great celebrations, no processions, no benedictions, no great ceremonial to enliven the faith by striking the fancy of the people—"

"You mean we don't put every benediction in the newspaper, and every presentation of a gold watch or a purse of money?"

"Well, no; perhaps that's overdone. But now I've learned so much from contact with Anglicans. I have learned, first of all, to esteem my college career as so much wasted time—"

"I thought you were *First of First*?" interposed Father Martin, wickedly.

"Quite so," said Luke, wincing; "but, my dear Father, who cares over there for our insular distinctions? Then I have learned that our theological course is about as wise as a course in theosophy and occultism; nay, less wise, because *these* subjects are discussed sometimes; theology, as we understand it, *never!* No one ever dreams to-day in England of making a frontal attack on our recognized positions. They *simply* ignore us. Look at all the trouble we had in those two treatises on the

Trinity and the Incarnation! It was labor wasted; water flung on the sands—”

“I have read somewhere lately,” interrupted Father Martin, “that five or six Anglican bishops, and a very large percentage of the clergy, are Unitarians.”

“Well?”

“I should say your Trinity and Incarnation would come in well there.”

“You don’t quite understand,” said Luke, loftily. “These—well—painful subjects are never alluded to in polite society. They are gently tabooed. Conversation turns on the higher levels of humanitarianism and positivism, instead of raging in endless vortices of controversy.”

“And the sum total of this new dogma is?”

“Seek the God in man; not man in God!” said Luke, grandly. “Work, toil, suffer in the great cause—the elevation and perfection of the race.”

“You saw that cloud, passing there across the black hill?” said Father Martin.

“Yes,” said Luke.

“That is your humanity, its history and its importance.”

“But the Divine immanence in man—the spirit of genius, the elation of duty, the rapture of righteousness—all the signs of what the Jewish prophet called ‘the Lord’s controversy’—are these nothing in the eternities?”

“That’s all foolish jargon,” said Father Martin. “I have been there, and I know it all. But if you want to make your gods out of a few wretched bipeds, who eat carrion, and drink Oriental drugs to keep the wretched life in them, and clothe themselves in unlovely garments by night and snore unto the stars, I’m not with you. I’d prefer the gods of Greece.”

“But you don’t see,” said Luke impatiently. “The race is evolving through possibly the last cycle of human evolution towards the Divine. Shall we not lend a hand here? Is it not clearly England’s destiny to bring all humanity, even the most degraded, into the happy circle of civilization, and evoke from Afghan and Ashantee the glory of the slumbering godhead?”

“Good heavens! why didn’t you say all that an hour ago?”

I'd give up my next holiday at Lisdoonvarna to hear you say that before Cussen."

"I shouldn't mind," said Luke grandly.

"And you really think England has got a Divine mission? I never think of England but as in that dream of Piranesi—vast Gothic halls, machinery, pulleys, and all moving the mighty, rolling mechanism that is crushing into a dead monotony all the beauty and picturesqueness of the world."

"That is, bringing it up to a level of civilization and culture," said Luke.

"And why did the Almighty create the Afghan and the Ashantee, to be turned, in course of time, into a breeched and bloated Briton? If England's civilization was that of Catholicism, I can understand you. But even if it conserved, raised up, illuminated fallen races, as the Spaniards did, and the Portuguese, it might be yet doubtful if there was a Divine mission to break up noble traditions for the sake of a little more refinement, where England's mission is to destroy and corrupt everything she touches—"

"Now, now, Father Martin, this is all congenital and educational prejudice. Look at your own country and see how backward it is."

"What you call congenital prejudice," said Father Martin gravely, "I call faith. It is our faith that makes us hate and revolt from English methods. To the mind of every true Irishman, England is simply a Frankenstein monster, that for over seven hundred years has been coveting an immortal soul. He has had his way everywhere but in Ireland; therefore he hates us."

"No use," said Luke, who had hoped for sympathy at least from the grave and learned man. "No use! Did you ever read the *Atta Troll*?"

"Never!"

"Nor any of Heine's?"

"One or two trifles," said Father Martin indifferently. "Very little light or music came out of the *Matratzen-gruft*.

"Did you read the *Laches*? We have had it for discussion lately. The 'Master of Balliol' was down, and threw extra-

ordinary light on the philosophy of Plato. Why isn't Plato read in our colleges?"

"There is no time for such amusement amongst more serious matters. Plato is a huge bundle of sophisms, without a grain or scintilla of solid wisdom."

"Dear me! Father Martin, I really didn't expect all this from you. I thought that you, at least, would sympathize with every effort towards the higher light."

"The higher light? My poor boy, you are dazzled with a little display of green and yellow fireworks. You don't see the calm, patient, eternal stars beyond."

Luke went home moody and perplexed. He had been positively certain that he was on the right track; that the world was to be conquered by the world's weapons—learning, knowledge, light, science, literature, seized by the Church, and used with deadly effect against the world. This he had been taught everywhere—by the Catholic press, by men of "light and leading" in the Church, by his own convictions. But clearly, opinion on the subject was not quite unanimous. But then this is Ireland—quaint, archaic, conservative, mediæval.

"I wish I were home," said Luke. *Home* was Aylesbury.

"My young friend has just taken his first false step," said Father Martin to his books; and, strange to say, it was before a huge, thirteen-volume Bekker's Plato he soliloquized. "Yes!" he said, as if in defiance to the mighty ghost, "yes! the first false step—the *πρωτον ψευδος*, my most learned friend. And he has taken Father Tim's advice with a vengeance. He holds his head very high."

Luke entered the farmyard. The sounds of mighty revelling came from the lighted barn; the swift music of the violin, the pattering of many feet, the loud laugh. Over in a corner, two farmers, a little balmy, were professing unbounded and everlasting friendship, whilst debating about a few shillings of the marriage money in a prospective match. Here and there a few couples strayed around, enjoying the beautiful night, and possibly speculating about their own futures. From a neighboring hedge sang Philomel!—no, that's not it! From a neighboring haystack came a mighty chorus sacred to the groves and Bacchus:

Ohe! Ohe!
 Evoë! Evoë!
 Iacche! Iacche!

Luke knew it well, and its accompaniment:

“Poetic for Bacchus, ye d—d young numskulls. Believe it on the authority of a Trinity College man, banished for his sins to Bœotia.”

It was the bugle-call from play, uttered by the old Kerry hedge schoolmaster. Luke almost felt the swish of the rattan. It was also the vesper song of the same, after he had worshipped his god and his steps were unsteady.

“There is no use, mother, in my thinking of sleeping here to-night,” said Luke.

“Indeed!” said the mother; “there is a little music in the barn—”

“There are two fellows stupidly drunk there in the yard,” he said, “and, I suppose, several more around the grounds.”

“Wisha! I suppose they took a little taste too much, and it overcome them; but there was never such a weddin’ in the barony before—”

“I’ll go down to the Canon and ask a bed.”

“Do, alanna! do. Indeed you wouldn’t get much sleep to-night here.”

And mother leaned over on the settle to finish her Rosary.

Luke and the Canon—or should it be the Canon and Luke?—dined in solitary state on Sunday. It was a little lonely, but dignified. Luke and his host had now many ideas in common about things in general, and especially about the very vexed question of which seven centuries of the united wisdom of statesmen, legislators, political economists, etc., have failed to find a solution. The Canon had found it. He had turned his parish into a happy Arcady. *His* houses were neat and trim; *his* people comfortable; no poverty, no distress. “All these unhappy mendicants at your—ha—sister’s wedding were imported. There’s not even one—ha—professional mendicant in *my* parish.”

“I hope,” said Luke, “that, now that you have established this happy condition of things, the intellectual progress of the people will keep pace with their material prosperity.”

"I hope so," said the Canon blandly; "in fact, I have only to suggest it—and—"

Tum! tum!! tum!!! Tum! tum!! tum!!! crashed out the big drum beneath the windows, the shrill fifes squeaked, and the scaffold song of the Manchester martyrs, attuned to the marching song of American battalions, broke on the ear, whilst a vast multitude surged and thronged along the road, that swept by the Canon's grounds. The windows rattled under the reverberation, and continued rattling, for the band had stopped opposite the rectory to serenade its occupant, and charitably infuse a little patriotism into him. He was stricken dumb with surprise and indignation. For ten minutes the thunderous music went on, punctuated now and again with cheering, and then the crowd moved away. Not far, however. They had taken possession of the national schoolhouse, and were holding a Sunday meeting.

It took some time for the Canon to recover his equanimity. He was quite pale with annoyance. He tapped the mahogany gently with his polished nails, and said in a pitiful way to Luke:

"Isn't that very sad? Isn't it pitiable? What an—ha—object-lesson for you, my dear young friend, about the condition of this distracted country!"

Luke could say nothing but stare at the fire, where the logs were blazing, for the winter lingered yet. There they sat silent, while now and again a burst of cheering came up from the school-room, where Father Cussen was haranguing the mighty audience.

"Just think of the grave impropriety involved in this," said the Canon. "There is the—ha—desecration of the peaceful Sabbath evening; the exciting of—ha—dangerous passions, and that young clergyman has been so forgetful of the duties of his sacred office as to usurp my—ha—legitimate authority, and take possession of *my* schools without the least reference to me."

"Whatever be thought of the political aspect of the question," said Luke, "I think he should have had your permission about the schools. I dare say there's some explanation. But are these people the beneficiaries of your kindly exertions in their behalf?"

"Some. Not all. This young clergyman's theory is that the condition of the people is insecure, notwithstanding my exertions, and, I am privileged to say, my influence with the landlords.

Why, no landlord or agent would *dare* interfere with *my* people. I need only lift my hand and they would retire."

"The whole thing is very sad," said Luke; "I wish I were back in England."

Next day, his good mother showed him with pride and gratification the numberless presents that had been showered upon Lizzie. Lizzie helped. For a quiet young lady, as she was, no one would have expected a deep and dreadful cut.

"This is from Father Pat," she said.

"God bless him," said her mother.

"And this from the Canon."

"I wouldn't doubt him," said Mike Delmege.

"And Father Martin sent this beautiful set of breakfast ware; and Father Meade, whom we hardly know, this biscuitaire; and the nuns of the Good Shepherd these lovely books; and our new curate, Father Cussen, this History of Ireland—"

Very true, Lizzie; very true; Father Luke Delmege's valuable present to his sister is conspicuous by its absence.

"You'll be able to tell Margery all about the weddin'," said the good mother.

"I'm afraid I shall have hardly time to call," said Luke; "I've overstayed my leave of absence already."

[To be continued.]

PROTESTANTISM AND THE DIVINITY OF CHRIST.*

What think ye of Christ?¹

THE deepest thing in man's soul is its hunger for God. A passion of restless longing must haunt him from the cradle to the tomb, for his heart can be satisfied only when he possesses God. Knowledge of his Maker, real and vivid,—this is something to be gained at any cost, something that when obtained will

* It may be well to note that in all but two or three instances the statements made in this article are supported by non-Catholic authorities. In these few instances the authorities are converts to Catholicity.

¹ Matt. 22 : 41.

bear into man's life the soothing influence of Divinity, will throw the cheering light of Divine friendship into the gloomy shadows so certain to cross his path.

So to those who believe in the Incarnation as a real revelation of God in the flesh, it is an unfailing source of life and health. Love of God is made vivid and intimate to an extent never before conceived possible. Through the secret paths of Divine friendship the faithful disciple is led on to heights where he may enjoy sweet communion that becomes for him infinitely more than life itself. It is not merely that he has found a true friend at last, not that he has set eyes upon a model of human perfection lovely enough to dazzle the beholder by its utter and transcendent beauty. No ; more than this,—man has learned the secret of the Divine embrace, he has in Christ attained to the supreme fulfilment of his own unquenchable desire for the Infinite, the yearning of man for his Maker, and now he is conscious of the wondrous reality of God's love, even though the Divinity is seen still, as in a glass, darkly.

They who have tasted the sweetness of this intimacy with Christ,—God at once and Lover,—will sanction the statement that, sooner than relinquish it, they would willingly cease to live. They can scarce appreciate how life could be tolerable without this delicious element of love for Christ, the Incarnate God ; the enthusiasm of their affection renders it impossible for them to refrain from extolling the greatness and beauty of their Divine Lover, and if it were practicable, their days would be spent traversing the roads of the broad world, winning others to the enjoyment of this glorious privilege, ever crying with the Spouse of the Canticles, "I have found him whom my soul loveth. I have held him fast, and I will not let him go."²

It is to those who are capable of appreciating the loveliness of this friendship with God through Christ that my argument is in the main addressed. They will answer the question concerning Christ by responding with Peter, "The Son of the Living God."³ I know they will say further, "Were He not God, though every other perfection short of Infinity were His, my love would suffer change. To tell me He is but a perfect man would

² Canticles 3 : 4.

³ Matt. 16 : 16.

be to substitute a waxen flower for the fragrant blossom of the field that I have learned to love as it glows in natural beauty under the open sky. For it is as God I love and adore Christ, and if not God, He is not the rightful object of such homage as I pay." All this is easy of verification in regard to the majority of Christians; they realize Christ's Divinity to be an essential element in the relationship which has become the mainstay of their lives and the very root and flower of their spiritual felicity. The point to which I would direct attention is this: their faith in Christ's Divinity is founded upon a doctrine to which the Catholic Church, and she alone, affords secure and stable base. Outside her pale, even among the most "orthodox" sects, faith in Christ's Divinity is built upon shifting sands, and even as we watch we can see that gradually the foundations are being weakened and parted asunder. In a word, the current of Protestant thought is setting towards the system of belief which denies the Divinity of the Son of Mary, thus destroying that faith on which were built the spiritual lives of thousands, and for the saving of which their hearts' blood had been most gladly shed.

Before we go further, let the point at issue be clearly understood. God forbid that I should minimize the love and loyalty that thousands outside the Catholic Church possess in regard to Christ. Sinless lives and proofs of deep sincerity testify that many a Protestant heart lives only for Him. Almost universally, the term "Divine" is attributed to our Lord and Saviour, and the ordinary Protestant would indignantly repudiate the charge that he denied the Divinity of Christ. But what I do contend is this: that no church is worthy the name of Christian unless it proclaims with unmistakable clearness that Jesus Christ, the Son of Mary, is Himself the Eternal and Infinite God, and that the object of our love when we worship the crucified Saviour is none other than the Almighty Creator of Heaven and Earth. That is a plain statement of the doctrine which lies at the basis of the greatest hopes, and fears, and loves of the human race. And this doctrine, I maintain, is not explicitly proclaimed and defended by Protestantism. Nay, more, not only have the Protestant Churches left this soul-stirring and life-transforming belief to the mercy of infidel assault, but day after day we find new reasons for conclud-

ing that, in the multitude of instances, profession of Protestant faith is a mere preface to bald denial of what Christ's true disciples hold to be their dearest treasure—the literal truth of God's Incarnation.

To those who can rest satisfied with a statement which is confessedly vague and obscure, I do not, at present, address myself. But those who believe that Christ's Church ever will, and ever must, openly and authoritatively teach that He is God,—these I assure that the Protestant Church does not and cannot comply with their requirements. Thus it fails to fulfil the first duty of the Spouse of Christ. Sweet-worded praise of Christ is of little worth as an evidence of faith in His Divinity. Perhaps few preachers have verbally expressed deeper reverence and tenderer love for Jesus than William Ellery Channing. Yet this was the man who, with all his love and reverence, felt bound to say: "We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the one God. . . . The common doctrine we think an enormous tax on human credulity."⁴ It is to a creed like this apparently that the Protestant world is tending with fearful and increasing rapidity. *Facilis descensus Averni.*

Let it not be thought beyond belief that the Protestant Church can thus abandon what has been considered so essential and integral a part of the religion in defense of which the "Fathers of the Reformation" rose. Surely nothing was sacreder, nothing more intimate in their system, than the authority of the Bible, and yet the Protestant abandonment of Scripture is a byword in the thinking world to-day.⁵ Nor is it the hostile critic alone who speaks thus. "The theology of Protestantism," writes a world-renowned Protestant theologian, "in the sense of an infallible Bible doctrine,

⁴ *Works*, by William E. Channing, D.D. (Boston, 1899), p. 373.

⁵ "Will then the General Assembly leave the championship of Scriptural infallibility to the Church of Rome alone, though the sole basis on which Protestantism rests is undoubtedly the Bible? . . . The position of Rome is unequivocal. . . . Protestantism, the great distinguishing feature of which is reliance on the authority of the Bible, above and without any other, surrenders the keeping of the infallibility of that authority to the Church against which it protested and from which it separated in the sixteenth century, as a fountain of religious error."—*New York Sun*—newspaper—(March 21, 1900).

has ceased to exist.”⁶ The Episcopalian Bishop of the Diocese of New York has approved as proper religious teachers men who declare that the Scriptures are not infallible, but abound in myths, fables, and errors.⁷ A prominent rector of the same Church speaks of the New Testament as a bundle of left-over documents; another declares that the first three chapters of St. Matthew form simply a beautiful legend.⁸ But what need to multiply instances? The fact is too patent to bear denial; and it justifies the opinion that a Church which has thus abandoned the very cardinal principle of its rule of faith may, without exciting great surprise, now set aside or evade such doctrines as the Trinity and the Incarnation. Indeed, not only can this occur, but by the very nature of things it *must* occur; for the Protestant Church, having confessed its utter inability to define any doctrine with unerring accuracy, can make no objection to whatever change of faith the judgment of men may decide upon. Not dogma but conduct is the test of faith nowadays among the non-Catholic world. This choice of criterion, no doubt, seems very lofty and very progressive, but I beg that attention be given to the inevitable conclusion:—“If one leads a good life it matters naught whether or not he believes in the Divinity of Jesus Christ.” With those who accept this conclusion we have no concern just now. But those who think otherwise will perforce admit that their opinion as to the necessity of belief in Christ’s Divinity is quite opposed to Protestant principles. To Protestant principles I have said. Protestant practice, of course, is quite another thing. Not all men are logical, thanks be to God; and sometimes it does seem fortunate that few men are consistent, since this, and this alone, makes it possible that individual Protestants should insist on belief in the Divinity of Jesus as a necessary requisite for Christian faith. For *qua* Protestant none can logically affirm such an opinion.

Why? you may ask. Because the Protestant Church never

⁶ *Thoughts on the Present Position of Protestantism*, by Adolf Harnack (London, 1900), p. 20.

⁷ *Open Letter to the Rt. Rev. Henry Codman Potter, D.D., LL.D., Bishop of the Protestant Episcopal Church, Diocese of New York*, by Dr. B. F. De Costa (October 7, 1899).

⁸ *Ibid.*

has been and never can be a dogmatic Church, since dogma is as certainly in contrast with private judgment as infallibility is opposed to error. To formulate a doctrine, to impose a test of faith, this is outside the province of the Protestant Church, and altogether foreign to the Protestant conception of church prerogatives.⁹ To a Protestant the sole "standard of human orthodoxy is the sum total of truth revealed by God. If a man has mastered the entire revelation, then, and then only, he may claim to be orthodox. But meanwhile (since this is practically out of the question), orthodoxy is variable and progressive."¹⁰ The Church therefore can presume to fix no standard, to define no doctrine, to proclaim no dogma. Such is the Protestant theory. To be sure it is a theory which has not worn well; still it is the one advanced by those who profess Protestantism, and they must be taken at their word. So, though Luther actually endeavored to prevent further exercise of private judgment after he had chosen *his* creed; and though Calvin had Michael Servetus burned at the stake for dissenting from Calvinistic tenets, still in theory all Protestants are free to indulge in personal choice, and no church authority can say them nay. If Lutherans reject the Epistle of St. James because it contradicts "justification by faith alone," Anglicans may, for that very reason or for any other, retain both the Epistle and the doctrine. If Methodists "feel" the divine inspiration of the four Gospels, Strauss and Harnack are at perfect liberty to question the same. Though Bushnell should deny the Atonement, and Schleiermacher the Resurrection, and Gorham the doctrine of Baptismal Regeneration, none of these men, on true Protestant principles, are less orthodox than Dr. Pusey or Dr. Ritchie; for all, we must presume, have been faithful to the light vouchsafed them. And so, Bishop Bull, defender of the Nicene Creed, is no better Protestant than is Sir John Seeley, the writer of *Ecce Homo*, or Theodore Parker, assailant of Christ's sinlessness. The good churchman therefore is one

⁹ See *Memorial to the Queen for Freedom of Conscience in Matters of Religion*, in the *Westminster Review*—magazine—of 1848, cited in *Miscellanies*, by the Rev. James Martineau (Boston, 1852), p. 280.

¹⁰ *Whither? A Theological Question for the Times*, by Charles Augustus Briggs, D.D. (New York, 1890), p. 8.

who says with Renan's Jew: "One does what one must, and believes what one can."

I have said this theory did not wear well, for the simple reason that in every epoch since Protestantism began some have arisen who, conceiving that they themselves have grasped the perfect doctrine, began to fetter revealed truth with definitions, thus departing from true Protestant principles. "The Pharisaic spirit entered Protestantism, and the process of decay began. Soon the principles of the Reformation and the doctrine of the Confessions and Catechisms were covered by a mass of scholastic dogma, constructed out of the speculations of the little popes who came into power in the several national churches."¹¹ So a new reformation constantly becomes necessary, that the bonds may be burst asunder and freedom from dogma be assured to each individual mind.

I shall scarcely be asked to prove that the unavoidable consequence of the principle of private judgment is liberalism in theology. It is itself most evidently at the bottom of liberalism, latitudinarianism, rationalism. In Germany, where there still thunders the echo of Luther's proclamation of religious freedom, the "pure Gospel" has given birth in succession to pietism, mythism, rationalism, idealism, sentimentalism, pantheism. "In Geneva, the Rome of Protestantism, where Farel preached and Calvin legislated, Protestant Christianity has developed into a sort of baptized deism, too little Christian, I might almost say, to meet the approbation of a Rousseau or a Voltaire. In Holland and France, with insignificant exceptions, the Reformed Churches have become unevangelical and rationalistic in fact, whatever they may be in name. In Norway, Sweden, and Denmark there are decided indications of a revival of Odinism, or the old Scandinavian heathenism; in England and Scotland the older deism of the seventeenth and eighteenth centuries is succeeded by a meagre spiritualism which is only miserable humanism, and in this country Protestantism tends to reject all dogmas, to make Christianity a mere scenic display, and to settle down in a revived necromancy and demon-worship. When, some few years since, your Protestant delegates met in a world's convention at London, to devise

¹¹ *Ibid.*, p. 21.

and effect a Protestant alliance for the overthrow of Catholicity, they found that there were no common doctrines on which they could agree, not even that of the immortality of the soul, and were obliged to separate without drawing up a common confession. A creed embracing only the principal articles of natural religion, never called into question even by heathen nations, was found to embrace too much to be accepted by all who claimed to be good Protestant Christians."¹²

Can this be true? Is it a fact that contemporary Protestantism is but a last stage of decay in vital religion? Let us look to non-Catholics for the answer.

"Protestant Christianity," says a recent writer, "generally speaking, has put away dogma. . . . The various independent denominations are likely to be the favorite homes of liberal Christianity while the movement from dogmatic to spiritual religion is in progress."¹³ "The general movement of European thought is rendering it impossible to retain theological theories which were constructed in the sixteenth century. . . . There is hardly a theological definition which they (earnest men) can accept without qualification. . . . The evangelical theology is passing through a period of transition."¹⁴ "We are at last beginning to see in Protestant Christianity the practical denier of all revelation whatsoever."¹⁵ "If we were to judge the present position of Christianity by the tests of ecclesiastical history, if we were to measure it by the orthodox zeal of the great doctors of the past, we might well look upon its prospects with the deepest despondency and alarm. The spirit of the Fathers has incontestably faded. The days of Augustine and Athanasius have passed, never to return!"¹⁶ "It should be remembered, too," continues the same writer elsewhere, "that on the latitudinarian

¹² *Works*, by Orestes A. Brownson (Detroit, 1884), Vol. V, p. 256.

¹³ *The Future of Liberal Religion in America*, by J. G. Schurman, in *The New World*—magazine—Vol. I, p. 40.

¹⁴ *The Evangelical Revival and Other Sermons*, by Dr. R. W. Dale (1880), circ., p. 20.

¹⁵ *Is Life Worth Living?* by William Hurrell Mallock (New York, 1879), p. 272.

¹⁶ *History of Rationalism in Europe*, by W. E. H. Lecky, M.A. (New York, 1880), p. 200.

side the changes that take place in the teaching of the Church consist much less in the open repudiation of old doctrines than in their silent evanescence. . . . Dogma sinks into the background. . . . A transition has silently taken place in England among great numbers of educated men, and in some measure under the influence of the clergy, . . . and the comprehensiveness which allows highly accentuated sacerdotalism and latitudinarianism in the same Church is in the eyes of many of them rather an element of strength than of weakness."¹⁷ We learn that this is accurate from the public statement of the clergy referred to. One of them writes: "Who but a handful among old-fashioned Tractarians considers himself bound to accept the Thirty-nine Articles of the Church of England?"¹⁸ Not only in the Anglican Church has this come to pass, but universally. "All Christian denominations have drifted from their standards and are drifting at the present time. No one who has examined the facts and considered the historical situation can doubt it. The question that troubles us most is—whither?"¹⁹ That question might find an answer in these words of another non-Catholic writer: "Liberal Christians are the logical outcome of Protestantism. They exhibit the ultimate application of the right of private judgment."²⁰ What results from this we learn from one of the foremost Protestant theologians of the century, who tells us that the intellectual element, "still alive throughout the domain of Protestantism, is the conviction that in the end religion is only a steadfast temper of the soul rooted in childlike trust in God."²¹ Even so conservative an authority as *The Independent* makes itself responsible for this statement: "The Congregationalists

¹⁷ *The Map of Life*, by William Edward Hartpole Lecky (New York, 1899), p. 222.

¹⁸ *The Future of the Christian Religion*, by Rev. Dr. Percival, of the Episcopal Diocese of Pennsylvania, *Nineteenth Century*—magazine—(September, 1899).

¹⁹ *Whither?* by Charles Augustus Briggs, D.D., p. 5.

²⁰ *New England Trinitarianism*, by Samuel McChord Crothers, in *The New World*—magazine—Vol. V, p. 680.

²¹ *Thoughts on Protestantism*, by Adolf Harnack (London, 1899), p. 54. Compare *The New Evangelism and Its Relation to Cardinal Doctrines*, by Henry Drummond (New York, 1899).

ought to be the 'roomiest Church in America.' So ought the Presbyterian Church, and the Episcopalian Church, and the Methodist Church, and the Baptist Church. All ought to be the roomiest. No denomination has a right to have a binding creed which shall shut out good Christians."²² And there is a further point worthy of mention in commenting upon this visible disintegration. A sometime popular Episcopal clergyman may be heard in evidence: "Indeed, I must call attention to the fact that the worst of the prevailing scepticism does not appear in print, or even public addresses. . . . The Episcopalian scheme, based on private judgment, is not only far overshadowed by doubt, but it is possessed by the unbelieving spirit."²³ After this are we free to doubt the editorial statement in a prominent newspaper that contemporary Protestant society seems to have outlived faith in dogma? "Heresy has, therefore, become a light matter so far as the heretic himself is concerned; it is no longer a crime, but a privilege enjoyed by everybody, minister or layman."²⁴

Surely statements from men so varied in temper of mind and in situation, cannot but go far toward producing conviction that the very fundamental dogmas of Christian faith are being dug about, and that the Protestant Church is helpless to save them from ruin. But perhaps a demand for specification may come from those unable to persuade themselves that Protestantism will ever go to the length of abandoning or countenancing abandonment of the doctrine of the Divinity of Christ. Alas! that such infidelity must be charged against a church calling itself by the name of Jesus Christ, and professing to occupy the position of His Mystical Spouse. But facts cannot be gainsaid, and the student of modern theology is no stranger to the sight of a so-called "Christian Church" utterly rejecting that doctrine which the simple disciple considers the very foundation stone of Christian faith,—the Divinity of Jesus Christ. Now, good logic, as was remarked, is not universally in favor. Hence it happens that the virus in the Protestant principle of negation fails to produce all its evil effects. Men go on believing great truths sometimes,

²² *The Independent*—magazine—(March 8, 1900), editorial.

²³ *Open Letter*, by Dr. B. F. De Costa.

²⁴ *The New York Sun*—newspaper.

though the creed they profess gives them small warrant or none at all. And so we find doubt in Christ's Divinity has not spread with that pernicious rapidity which antecedently might have been expected. The love of an Incarnate God is something that, of its nature, by virtue of a transcendent beauty, attracts rather than repels the human soul, and a vague notion of the doctrine in question is more likely to be held tenaciously than to be surrendered at the bidding of the first questioner who advances unanswerable difficulties. Still to conceive of Christ's Church as tolerating, encouraging, aye, and propagating uncertainty as to the fact of her Lord's Divinity, is, for most men, an unimaginable state of things; and the discovery of its actual existence, if it does not ruin their faith in the doctrine, is at least apt to shake their confidence in the validity of any church guilty of so flagrant a dereliction of duty. Such, however, is the charge which Protestantism is obliged to face.²⁵

The history of belief in the Divinity of Christ is not a complicated matter. Impugned by the first assailants of Christianity in the early centuries, when the burden of the new teaching was being borne slowly in upon men's minds, this doctrine received clear definition and precise expression in the great councils of the fourth and fifth centuries. During the preceding period of difference and struggle, Arius was the man who won the unhappy distinction of assailing Christ's Divinity most bitterly. That Christ was more than man he was ready to admit—greater than angelic even was the superiority he assigned to the world's Saviour. But that Christ was God, that He was a Divine Person, identical in nature with the Infinite and Almighty Creator of the universe, this the Arians refused to believe. Despite all deceit and opposition, however, the doctrine was stated in the very form so distasteful to Arius, the Fathers, with unerring instinct, defining the precise point which would render further controversy impossible to all who rested upon dogmatic definitions in matters of faith. Christ was proclaimed to be the Second Person of the Ever-Blessed Trinity, and to be Divine as truly and in the same sense as the

²⁵ This may, not improbably, afford some explanation of the fact that in America it is only the creedless sects, such as Campbellites and Christian Scientists, that are showing great increase of numbers.

Father, to whom as God He was in all things equal, with whom by nature He was really one. So intimately has this truth been bound up with the very vitality of the Christian faith that, practically, it never suffered question until the Reformation's dawn signaled the advent of a period when authorized worship, united faith, and monotonous creed were to be replaced by spiritual freedom, progressive religion, undefined and indefinable doctrine. Before Luther's death, denial of Christ's Divinity had become no unusual phenomenon, and Unitarianism,—that is to say, the belief in God's personal unity, and in the created nature and subordinate rank of Jesus Christ,—had appeared in Italy, Hungary, Poland, Switzerland, Germany, and England. Among the defenders of the new creed, Faustus and Laelius Socinus were so prominent that, since their time, the term Socinianism has been an equivalent for the doctrine which denies the Divinity of Christ.

A glance at the history of Protestantism shows that the religion of the reformers has ever been accompanied by a disposition to advocate Unitarianism and deny the real Divinity of Christ. It is evident, moreover, that, wherever Protestantism prevails to-day, there is present a frightful proportion of "Christians" who are ready to maintain that the Son of God is not Supreme and Infinite; in a word, that He is not God in the sense which the Catholic Church has ever held, and does hold. The opinions of these persons may vary as to whether Jesus possessed a pre-existent and superangelic nature, or is merely a man; but they agree in this, that He is a subordinate being, and not God in the same sense as His Father is God.

It is, no doubt, required that our comment on the history of the reformed religions be substantiated by more precise indications. To begin, then, with France,—a country to so great an extent untrue to its Catholic traditions. It is altogether doubtful if the ordinary reader appreciates how disastrous to belief in Christ has been the experiment of Protestantism in a land once known as the eldest daughter of the Christian Church. In the course of some two hundred years, 1685–1890, the number of French Protestants has decreased by some 65 per cent., and of the so-called Protestant churches fully one-third are now tabulated as rational-

istic.²⁶ At the Parliament of Religions, held in Chicago in the year 1893, Professor Bonet-Maury, of Paris, in a learned paper on the *Growth of the Liberal Movement in Switzerland and France*, closed with the prediction that Unitarianism will yet win to itself the greater number of French Protestants.²⁷ It may be instructive also to note the declaration of M. Sabatier, Dean of the Protestant Faculty of Theology at Paris, who has recently written: "In our Protestant churches, at any rate, it seems to me impossible that any one can demand of a theologian, or any one else, a literal adherence to ancient formularies. . . . Dogmas did not come down from heaven, . . . and dogmas lend themselves without difficulty or violence to transformations and to indefinite interpretations."²⁸ The full significance of these words may, perhaps, be best understood by reflecting on the words of Renan: "France has rejected Protestantism. She is the most orthodox country in the world, because she is the most indifferent in religious matters."

²⁹ As to Switzerland, it may be stated that the Genevan Church, in general, questions the Godhead of the Messiah. Chastel, in the chair of ecclesiastical history at Geneva, is said to have professed an ardent admiration of Unitarianism. At Basle, the Grand Council, on a vote, decided against belief in the Divinity of Christ. This, be it noted, occurs in the very lands that cradled the Protestant Reformation. In Holland, the creed of the Synod of Dort, professing faith in Christ's Deity, has been replaced by the acceptably indefinite criterion of "Biblical Standards." A popular religious work goes so far as to make mention calmly of "the antiquated doctrine of the Trinity." Transylvania possesses some

²⁶ For authorities see *Current Discussions in Theology*, by the Professors of Chicago Theological Seminary (Chicago, 1890), Vol. VII, p. 229. Admittedly the change is not due entirely to the number of converts to the Catholic Church.

²⁷ *The World's Parliament of Religions*, edited by the Rev. John Henry Barrows, D.D. (Chicago, 1893), Vol. II, p. 1522.

²⁸ *Christian Dogma and the Christian Life*, by M. Adolphe Sabatier, in the *Contemporary Review*—magazine—(November, 1899).

²⁹ This paragraph depends to a great extent on the authority of the *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, prepared by the Rev. John McClintock, D.D., and James Strong, S.T.D. (Harper & Bros., New York, 1891). See article on *Unitarianism*, by the Rev. R. R. Schippen, D.D. Also compare the volume *Unitarianism: Its Origin and History*, Lecture III, by Rev. Seth C. Beach (Boston, 1895).

sixty thousand Unitarians, whose church government is a sort of mixture of Episcopalianism and Congregationalism. Of late, Unitarian writings have circulated freely among all the Protestant sects of Hungary, and Channing is said to have gained great favor. The question of transition to his belief is, of course, a matter to be settled by the private judgment of those admiring students of his works.

And now to Germany, the nursery of Evangelical Protestantism, and the country which to-day, according to Professor Landerer, exercises a dominant influence on the theological status of England, France, Holland, Denmark, Sweden, and Switzerland,³⁰—and we may add, America. Since the middle of the last century there has been in Germany a complete transformation of the religious world.³¹ The liberal theology of Ritschl has attracted a crowd of enthusiastic adherents, whose tenets are so far removed from traditional orthodoxy that the question has been raised “whether or not Evangelical Christianity can live, should the new theology become dominant.”³² This “New Theology” is, of course, in reality systematized rationalism and, as we are told, evidently hostile to the Bible, the supernatural life, and the possibility of miracles. “Does any one ask what we desire?” says a prominent German divine, who is convinced of the worthlessness of orthodox religion. “It is this: entire freedom of investigation and unconditioned right of criticism in opposition even to the doctrines of the Church.”³³ On Protestant principles can his demand be refused? Unquestionably no. The consequence of this legitimizing of rationalism is that to-day the orthodox theology has come to tolerate ideas that the older Protestants would have regarded with horror. Even conservative theologians, we are informed, allow that Christ is Divine in a sense which implies subordination to the Father.³⁴ It happened a few years ago that

³⁰ *Neuste Dogmengeschichte*, by Professor Landerer, p. 376, quoted in *Current Discussions in Theology*, Vol. II, p. 133.

³¹ *Histoire des Idées religieuses en Allemagne depuis le XVIIIe Siècle jusqu'à nos jours*, by Lichtenberger, quoted in *Current Discussions in Theology*, Vol. VII, p. 242.

³² *Ibid.*, p. 247, quoting Frank, *Ueber die Kirchliche Bedeutung der Theologie A. Ritschls*.

³³ *Ibid.*, p. 305, quoting *Undogmatisches Christenthum*, by Otto Dreyer, of Gotha. Compare the work of Harnack cited above, pp. 26 *et seq.*

³⁴ Kübel, quoted in *Current Discussions in Theology*, Vol. II, p. 141.

the Standing Committee of the Protestant Association had to respond to the charge of abandoning faith in the Divinity of Christ. They simply answered with an evasion: "We do not admit the right of these pastors to catechise us as to whether we believe Jesus Christ to be truly God or not."³⁵

So far have the assaults of rationalism been successful that in 1869 the German Emperor felt himself called upon to head a movement for the revival of orthodoxy, saying: "What is to become of us if we have no faith in the Saviour, the Son of God?" To-day an enumeration which speaks of more than *half* the Protestant clergy as "believing," seems to be regarded as indicative of a very promising state of affairs. But on the other hand the statement is made that every day it is becoming more difficult to find young professors of theology of the right spirit, and the study of dogmatics is said largely to have lost its attraction. A determined effort on the part of the government a decade or two ago appeared for the moment to have stemmed the tide of infidelity. Heresy trials and suspensions were the lot of several pastors who were found to disbelieve the Divinity of Christ. But ultimately this movement proved highly unsuccessful,—the deposed pastor being sometimes reinstated by higher powers,—and at present the disposition to enforce orthodoxy seems to have died away. Last year, out of seventeen theological faculties in the Protestant universities, only four were reckoned orthodox, the remainder being of the "New Theology." "The world at present is governed by the old school," said one of the Ritschlian party, "but the future of the Christian religion belongs to us." Clear and definite expression of faith in the true Divinity of Christ it is now almost impossible to find, and the doctrine, when not explicitly denied, is formulated so vaguely as to give no satisfaction. "The view of Dormer may be taken as an illustration of the manner in which the doctrine of the Deity in Christ may be retained in form while its substance has been lost."³⁶

But let us turn to England, the loyal land of the Protestant establishment. Mark how disbelief in Christ's Divinity has kept

³⁵ *Ibid.*, p. 171.

³⁶ *The Historic and the Ideal Christ*, by Charles Carroll Everett, in the *New World*—magazine—Vol. I, p. 14.

pace with the progress of the national Church. In the time of Cromwell, Biddle, the father of English Unitarians, founded the first Unitarian congregation in London. In 1655 Socinianism had grown to so alarming an extent that Dr. Owen wrote: "The evil is at the door; there is not a city, or town, scarce a village, where some of this poison is not poured forth." By 1700 a number of Unitarian churches had been erected in London. The Calvinistic Presbyterians, expelled from the Church of England by the Act of Uniformity of 1662, became Unitarians to a great extent, and have since then founded fully one-half of the three hundred and fifty Unitarian churches now existing in England. Within the last half century in England alone, nearly a hundred Unitarian churches have been established. And there is a point worthy of special note in the progress of Unitarian belief among English Protestants, namely, the great opening which the Established Church has ever afforded for the introduction of Arianism, Socinianism, Sabellianism, or other heresies denying the Divinity of our Lord Jesus Christ. "Opening," did I say? Perhaps "encouragement" would be more accurate. For the national Church places the destructive principle of private judgment in the hands of a people by character disposed to doubt any formularies or dogmas sanctioned by the despised Church of the Dark Ages. Results are as fatal as when the use of Greek fire or of sharp tools is left to the discretion of a mischievous infant. Palmer, in 1705, said: "There are troops of Unitarian and Socinian writers" in the Established Church. Newman, in one of his writings, points out the heterodoxy of many Anglican divines, names Archbishops Bramhall, Usher, Laud, and Field as fraternizing with heretical sects whose creeds deny Christ's Godhead, and quotes words of Jeremy Taylor that make the latter's belief in the Divinity of our Lord "scarcely conceivable." Archbishop Laud was the father of the Latitudinarians. Hammond's friend, Lord Falkland, regarded Arianism as having been at one time the teaching of the Church; and Grotius, the Arminian, who made the Second Person of the Blessed Trinity subordinate to the First, was introduced to notice chiefly through Anglican archbishops. That Bishop Hoadly was a Socinian no one can doubt, and the Anglicans will themselves allow. Indeed, it seems clear enough that said prelate

offered divine worship to Christ in public, while believing in his own mind that this was mere idolatry. Archdeacon Balguy and Dr. Sturges are two other Anglican divines who denied the necessity of belief in the Trinity and the Incarnation; and Archbishop Whately advanced opinions in principle not distinguishable from Socinianism, and was considered by many "essentially a Unitarian."³⁷

This I conceive to be a matter worthy of serious reflection among men loyal to belief in the Divinity of Christ and convinced that His true Church can permit no doubt upon that doctrine. And it is not merely by appealing to more or less remote times that we can substantiate the charge of infidelity against the Anglican Church. Reflect on its history during the past century, on the comments of critics not disposed to hostility, on the doctrinal attitude assumed by its own ministers, and on the fatal and unanswerable fact of visible decaying faith,—will it not then be seen that the very principles which make possible the growth of a ritualist party, is the justification for introducing liberalism, Arianism, rationalism into the Anglican fold? If one section of the establishment cannot be prevented from appropriating the incense, candles, surplices, masses, breviaries, rosaries, and liturgies of the Catholic Church, neither on the other hand is it possible to exclude from membership individuals who, following the lead of "advanced thinkers," reject the Divinity of Christ, the Atonement, the Immortality of the human soul, the Trinity of Persons in God, or even the orthodox conception of the Creator's personality. Extravagant as the statement may seem, it is quite demonstrable, and the unanswerable logic of fact has evinced the far-sighted wisdom of Newman when he said: "Everything I hear makes me fear that latitudinarian opinions are spreading furiously in the Church of England. . . . The Anglican Church has been a most useful breakwater against scepticism. . . . But

³⁷ As to the proof for these really startling statements, see the following works: *Letters to a Prebendary*, by the Rt. Rev. J. A. Milner, D.D., F.S.A. (Derby: Richardson & Son, 1843), in particular *Letter VIII*, on *Hoadlyism*. Also *Lectures on Anglican Difficulties*, by John Henry Newman, D.D. (Dublin, 1857), in particular *Lecture XII*. Also *Three Letters to the Editor of the Guardian*, by William George Ward (London, 1852), in particular *Letter II*.

what I fear is that it is tending to a powerful establishment teaching direct error and more powerful than it has ever been; thrice powerful because it does teach error.”³⁸

It is time to question if this apprehension has not been realized. “The stringency of the old form of subscription,” says Lecky, “has been much mitigated, and greater elasticity of opinion is permitted within the Church’s pale. It is a Church which does not interfere with those who are merely nominal adherents. . . . No one who knows the world can be insensible to the fact that a large and growing proportion of those who habitually attend our religious services have come to diverge very widely, though in many degrees, from the belief which is expressed or implied in the formularies they use.”³⁹ A striking comment on this is a recent article by Mrs. Humphry Ward, which has been characterized as a bit of passionate pleading for the recognition of Unitarians as perfectly good Anglicans. Mrs. Ward disbelieves in the authenticity of the Gospels, discredits miracles, declares Christ to be a mere man and the child of human parents,—and yet with no small show of reason contends that she has as much right to communion in the Established Church as have the advanced ritualists. The divergence of Unitarians from the national Church, she says, was in the beginning mostly a question of Church government, and “if now we are driven out by the imposition of a doctrinal test, we go with a sense of wrong and exile, protesting in our Lord’s name against a separation which is a denial of His Spirit and an infringement of His commands.”⁴⁰ She cites in favor of the larger view the words written by Dr. Hort to Dr. Westcott, in defense of the policy of allowing Unitarians to partake of Communion in Westminster Abbey: “What is really lost to any great interest by the union for once of all English Christians around the altar of the Church?” All this goes far toward justifying Mr. Mallock’s summing-up of the matter: The whole question at issue seems to be whether Chris-

³⁸ Quoted in the *Autobiography of Isaac Williams*, p. 132. See *Map of Life*, by W. E. H. Lecky, p. 224.

³⁹ *The Map of Life*, pp. 221 *et seq.*

⁴⁰ *The New Reformation*, by Mary Ward, in *The Nineteenth Century*—magazine—(October, 1899).

tianity, lacking all dogmatic belief, "is really anything more than Protestantism in its final stage of decomposition."⁴¹

I turn to the consideration of American Protestantism, and its relationship with Christians who deny the Divinity of Christ. "The Pilgrim Fathers," to quote the Rev. Seth Beach, in the article from his pen cited above, "organized the first Congregational churches in New England upon covenants so broad and undogmatic that these have required no change in accepting the Unitarian belief." For the last century and a half the progress of Unitarian sentiments may be distinctly traced, not among the laity only, but among many of the clergy. In 1783 the Episcopal Church of King's Chapel, Boston, expunged from its Book of Common Prayer all references to the Trinity and the worship of Christ. Its liturgy and church organization, however, have continued substantially the same until the present time. In 1801, the oldest Puritan church in America, the original church of the Mayflower, by a large majority vote declared itself Unitarian; and with no change in its covenant, using the identical statement of faith drawn up by its Pilgrim founders, it to-day accepts the Unitarian name and communion. In 1805 the Unitarian Dr. Ware was made professor of divinity at Harvard University, Cambridge. In many New England towns the oldest church, retaining its ancient Congregational liberty and usages, has become in faith and fellowship Unitarian. The life and memory of Dr. William Ellery Channing may afford us an indication of the attitude of Protestantism toward the denial of Christ's Divinity. His works are now widely circulated among English-speaking people all over the world, and have been translated in part, or entire, into the Dutch, German, French, Italian, Swedish, Hungarian, Icelandic, and Russian languages. He being the acknowledged leader of the Unitarian communion, this wonderful popularity is not without deep significance.

But day by day the newspapers give us still clearer indications of the relation between "orthodox" Protestantism and the creed which denies that Christ is God, consubstantial with the Father.

⁴¹ *The Logic of Non-Dogmatic Christianity*, by W. H. Mallock, in *The Fortnightly Review* magazine (February, 1900). Compare *The Development of Theology in Germany since Kant, and its Progress in Great Britain since 1825*, by Otto Pfeleiderer, D.D. (London and New York, 1893). Also, *The History of Christian Doctrine*, by George Park Fisher, D.D., LL.D.: Part III (New York, 1899).

Let a few instances suffice. An evangelistic movement was started in Brooklyn recently as a defense against the encroachments of Unitarianism, and when the acting pastor of Plymouth Church refused to cooperate in the movement his congregation applauded the decision. Again, Dr. McGiffert, a teacher of teachers in the Presbyterian Church, has but just now withdrawn from that church under menace of trial for heresy for having professed doctrine which in the words of a prominent journal "substantially removes from Jesus every element of personal Divinity." Be it noted, however, first, that a strong party in the Presbytery attempted to prevent the trial, and again, that Presbyterian pulpits and theological seminaries still contain many in thorough sympathy with Dr. McGiffert's doctrinal stand.

Another instance. The defection of Dr. De Costa, says a certain writer, "marks an epoch in the Episcopal Church, and the Episcopal Church is a very good index of what is occurring in the Protestant world. What is seen is simply the drift of religious thought in these days in which we live, anticipated a little by such men as Channing and Parker. It is somewhat pathetic to remark the earnestness and devotion with which a few of the clergy and people of the Episcopal Church live and labor in the hopes of a great and perhaps reunited Catholic Church similar to that of the Nicene period. Ever and fondly do they cherish their ideal. But Protestantism is moving in another direction, and it cannot be long before the evolution of the Episcopal Church will be clearly understood."⁴² "The clergy of the Broad School have no wish to found a new sect, and there is no reason to suppose that the bishops wish to throw out of their communion that portion of the Church to which the future surely belongs."⁴³ To this might be added the notice of a recent article on the *Passing of Trinitarianism*, wherein the writer comments on an "orthodox" minister who reduced the difference between the Divinity of Jesus and the divinity of men to one of mere degree. "In the wreck of the old creeds one doctrine has stood upright and untouched at least in appearance. That Jesus was the Son of God in a sense which could be pre-

⁴² From the *Boston Evening Transcript*—newspaper.

⁴³ *A Pastoral Letter: Is the Church Yet So Timid?* by Eliza Gold, in *The Forum*—magazine—Vol. XIX, p. 618.

dicated of no other human being has seemed to be the very citadel of the older faith. The boundary line between Trinitarian and Unitarian seemed to be drawn at the distinction between difference in kind and difference in degree as to the essential natures of man and Christ. Now that distinction seems to be withdrawn."⁴⁴ Note the following from an editorial referring to the proposed union of the Unitarian and Universalist Churches. "The decline of old-time faith in orthodoxy is tending to deprive both the Unitarians and the Universalists of a reason for a distinct denominational existence. Their function is to leaven the mass of religious thought, and the leaven seems to be working so powerfully that the necessity for their maintaining an independent identity is passing away rapidly. Many of the old Unitarian families of Boston are now attendants upon Episcopal churches. Episcopals and Unitarians may sometimes be seen joining in memorial exercises and speaking from the same platform. Unquestionably the barriers between the different branches of Protestantism are being broken down, but is not the hammer with which the work of destruction is done rather agreement in unbelief than in belief?"⁴⁵ As to the question with which the above citation concludes, many are evidently prepared to answer in the affirmative. The President of Bowdoin College suggests a creed of fundamental doctrines in which the Churches might agree in order to band themselves together in opposing infidelity. This creed would make Christ merely "the expression of God's love and the revelation of man's spiritual ideal."⁴⁶ "Most fortunate nowadays," says *The Independent*, in all seriousness, "is that Church which has no creed; next, that Church is fortunate which has crowded its creed against the cover and forgotten that it is there. Next come those Churches which are gradually slipping out of their bonds. . . . No denomination has the right to have a limiting creed which shall shut out good Christians."⁴⁷

⁴⁴ *The Christian Register*—magazine—(January 18, 1900).

⁴⁵ *The New York Sun*—newspaper.

⁴⁶ *Impending Paganism in New England*, by William DeWitt Hyde, in *The Forum*—magazine—Vol. XIII, p. 519. Compare Ian Maclaren's well-known suggestions toward a common creed.

⁴⁷ *The Independent*—magazine—(March 8, 1900). A writer who points out the tendency of modern theology to ignore the Divinity of Christ is A. V. G. Allen. *The Continuity of Christian Thought* (Boston, 1884).

Statements like these, and from such a source, may well be placed side by side with the words of Lyman Abbott in *The Outlook*, advising clergymen who do not believe in the doctrines of their respective communions to remain where they are and "reform the Church from within," thus upholding the thesis that a clergyman as an official can honestly lead a congregation in reciting a creed, though he has ceased to believe its plain and literal meaning. Whereunto are we come? The very groundwork of the Christian faith seems to be crumbling, so far as Protestantism is concerned; and if we turn to the question of Christ's Divinity we cannot but believe the truth of the grave charge advanced in Dr. De Costa's letter to Bishop Potter: "The long-studied scheme to inaugurate Arianism is substantially perfected. The windows of Episcopalians are now open toward the broad and coveted landscape of deism and dissent. On the eve of Trinity Sunday last appeared a public and open repudiation of the Holy Trinity, and your neglect in another case indicates that it would be idle to attempt any action. Unbelief is in the air. Indeed, I must here call attention to the fact that the worst of the prevailing scepticism does not appear in print or even in public addresses. . . . The distinguished rector of the leading parish in Brooklyn declares over his name that 'it is probably true that ninety per cent. of our bishops believe and teach views for which Bishop Colenso was deposed.'" Some of our readers may recall that a few years ago a manifesto on the Incarnation, stating the Divinity of Christ in explicit language, was prepared by a committee of Episcopalian bishops. This, when presented to Bishop Potter, he refused to sign, *lest future generations might be hampered in their freedom of belief.*

Surely, in the light of all this evidence, we are justified in the statement that they who worship Christ as God can find in Protestantism small ground for their faith. But let the verdict come from another quarter. "The history of modern thought," says Charles Everett, "shows that the doctrine (of the Deity of Christ) is gradually losing its hold upon the world. This is seen in the origin and development of the Unitarian and other heretical bodies, and not less clearly in the changes which the doctrine is undergoing within Churches that consider themselves and are

generally considered orthodox."⁴⁸ Says another writer: "If the confessions of the sixteenth century, or the seventeenth, are open to critical tests, why not those of the fifth or fourth? If the Calvinist or Augustinian dogmas are to be adjudged in the courts of human reason or historical research, why not the dogma of the Trinity or the Incarnation? What gives Athanasius a higher title to speak to the Christian world than Augustine, or Nicaea than Westminster, or Heidelberg, or Cambridge? The Catholic Church has its answer ready, of course; but how is it with the Protestant Church?"⁴⁹

The concluding sentence of the above indicates wherein alone can be found a secure defense of faith in Christ's Divinity. On Catholic principles only can the believer rest secure. This the critics and scoffers themselves admit. "The answer of the Roman Catholic Church (to the spirit of rationalism) was the decree of Papal infallibility. It committed the larger portion of Christendom irrevocably to a religion of dogma for which, indeed, it had always stood in the past. The Roman Catholic Church, rich in the reassured inheritance of nineteen centuries, confronts the rising spirit of liberal religion with a serenity of confidence disturbed only by contempt. The summary procedure adopted by the Roman Catholic Church was not available for Protestantism. . . . In view of the revolutionary work of critical scholarship,—a work demanded by the spirit of Protestantism,—it is no longer possible for any Protestant sect to wave the banner of final and infallible authority in matters of religion. . . . Of doctrine there is nowadays scarce a word."⁵⁰

The issue then becomes plain. "It is Rome or Rationalism," says Dr. De Costa. "Rome or Rationalism," echoes Rev. R. H. Greaves in a sermon delivered in the Unitarian Church at Troy, N. Y. "Rome or Rationalism," repeats the critic watching the battle of beliefs and measuring the issue from afar. Scepticism, indeed, is in the air; but while Protestantism is vague and irresolute, Catholicity remains sternly uncompromising. The Catholic lay-

⁴⁸ See his article cited above.

⁴⁹ *The New Orthodoxy*, by Edward H. Hall, in the *New World*—magazine—Vol. I, p. 135.

⁵⁰ See the article of J. G. Schurman, cited above.

man, Dr. Mivart, has no choice but to profess the Church's faith or go. The Protestant preacher, professor, or bishop, on the other hand, may with impunity interpret his creed in the most flagrantly non-natural sense, or, if he so wishes, publicly contradict its teachings. Is it wonderful, then, that while Catholicity is constantly displaying the most remarkable activity in every town and city of the country, Protestantism openly laments its failure, acknowledging that among so-called Protestants church-going has almost ceased?⁵¹ Is it strange that while Catholic priests by their missions to Protestants are yearly bringing thousands and tens of thousands into the Church, the Methodists, —popularly considered to be the most powerful branch of Protestantism,—are issuing calls for special prayers and fasting in view of the frightful decrease in their Church membership?⁵² No, it can scarcely be thought surprising,—for a Church that fails to safeguard the Divinity of her alleged Founder is surely not of His building, nor can she ever retain His disciples. "I know mine," He has told us, "and mine know Me."⁵³

What other result than decline in doctrine can be expected from Christians who pick and choose among articles of faith? The body of truth delivered to the Church by Christ is a symmetrical and organic whole. Violently to wrench away its least component part, is to inflict a dangerous wound that will soon taint the very life-blood with festering poison. How maintain belief in Christ's Divinity when we have thrust aside His appointed means for nourishing the life of faith? How love Him

⁵¹ The following, taken from the Report of the Connecticut Bible Society, is rather instructive: "In New Haven out of 49,448 Protestants, 19,643 are church members, while 11,075 report themselves as not attending service." Observe the classification.

⁵² See the extract from the *Cleveland Plain Dealer* in the *New York Sun*—newspaper—of March 21, 1900: "The Rev. John F. Fisher, presiding elder, said: 'A grave condition confronts the Methodist Church. There has been a decline of 21,000 in membership during the past year.'" Commenting on this same decrease in the Methodist Church, *The Presbyterian* says: "What is true of one is true in a great measure of every branch." The Methodist Bishop Andrews in an interview stated: "It is true there has been a diminution, but I do not believe that it has been peculiar to ourselves. Other sects as well have been affected in the same way." See *The Literary Digest*, March 24, 1900, p. 367; contrast with this the astonishing number of conversions to the Catholic faith, as recorded in *The Missionary Magazine*, published by the Paulist Fathers.

⁵³ John 10: 14.

as God when our public worship gives no indication that we are in the presence of His Incarnate Divinity? He is not upon the Protestants' altar,—they have no altar. Protestants never assist in person at the Sacrifice of the Cross,—they claim no sacrifice. The memory of His atoning death has faded away from among them,—perhaps the majority have ceased to believe in Atonement. Why should it seem strange that amid this ruin of doctrine, faith in Christ's Divinity, left behind like a bit of wreckage on the beach, should now, with the turning of the tide, float away to be lost forever in the vastness of the sea that has no shore?

And now will any one ask us if the Catholic Church is faithful in professing the Divinity of Him whom she accounts her ever-living, ever-present Spouse? We have never heard of such a question being asked.

On Catholic altars Christ is paid the homage that God alone may look for. Day after day the round earth is circled by a golden zone of uplifted chalices that show forth the shedding of the Precious Atoning Blood. Morning by morning at Holy Mass, the prayers of a kneeling multitude are wafted as a cloud of fragrant incense into the presence of the God-Man. Into the heart of the faithful disciple Christ comes not seldom, folding each one in an embrace such as God alone can bestow. "God," the priest proclaims Him in liturgical prayer, "living and reigning as God the Father reigns, and in no wise different from His Father in Divinity." "God," the people witness as, at the *Verbun caro factum*, they bend the knee in memory of His descent from Heaven. "God," the chanting choir re-echoes in the words of *Gloria* and *Credo*, *Tantum Ergo* and *Adoro Te*, thus joining in praise to "Christ as God," as Pliny's letter tells us the Christians did in Rome eighteen hundred years ago.

And so faith in Christ's Divinity is preserved. Rather we should say, there burst forth from the Tabernacle great flames of adoring love that consume countless millions of hearts. Now it is the Magdalene and the thief at the altar rail, with penitent tears, brought back to Christ, their God. Now it is the First Communion of sweet-faced children, their dawning reason thus made aware of Christ's Divinity. Now it is the cloistering of a maiden, whose virgin love is consecrated to the Lord, Christ. Now it is

the young priest, for the first time ascending the altar to offer the Lamb without spot. Thus it has been from the beginning; thus shall it always be. While the true Church of Christ lasts on, He will ever be adored as God by multitudes that none can number.

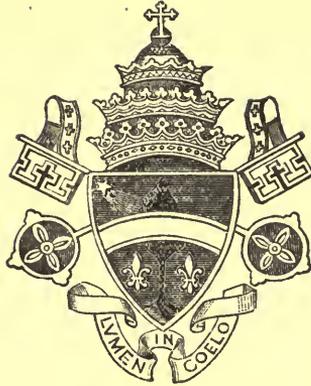
They have assailed the Divinity of Jesus Christ,—the rationalists of the day. Outside the Church, “Christians” are huddled together, like a flock of frightened sheep, fearing that no proof of the doctrine can be found. See, gradually, and as if by stealth, many are slipping away to swell the numbers of those who know not Christ. But mark how the true Spouse hastens to her Lord’s defense. A twelvemonth ago an Encyclical letter announced to the world that on a certain date the entire Catholic Church would join in “consecrating the whole human race to the Most Sacred Heart of Jesus, the symbol and sensible image of His infinite love for men.”⁵⁴ The current year that closes the century has been declared by the Pope a year of Jubilee, a Holy Year, that all over the world there may be excited new manifestations of faith and religion, with the special intention “of satisfying publicly for all that has been recently said and done against the Divine Majesty of our Lord Jesus Christ, such as the renewal in these times of the blasphemy of the Arian heresy against the Divinity of Jesus Christ.”⁵⁵ Thus, and especially throughout the year of Jubilee, in every land, and every city, and every hamlet, where a Catholic church exists, there is continually going up to Christ enthroned the adoring worship of a loving people. Others may be forgotten; He, never. Elsewhere, men may deprive Him of His rightful glory, but on every Catholic altar He is assured of love and adoration, such as is paid to none but God. And so wherever Catholicity spreads,—may we not say in proportion as Catholicity spreads?—the love of Christ is perpetuated, His Divinity defended, Himself adored. Would, then, that every soul who professes faith in Him were well to realize this, and, realizing it, to understand that the Catholic Church is alone His household; that from her, and only from her, does He receive due return for the infinite love so generously showered upon His creatures.

JOSEPH MCSORLEY, C.S.P.

Washington, D. C.

⁵⁴ Papal Encyclical Letter, *Annum Sacrum*, May 25, 1899.

⁵⁵ Papal Encyclical Letter, *Properante*, May 11, 1899.



Analecta.

E S. R. UNIV. INQUISITIONE. DECRETUM

CIRCA FACULTATES AUDIENDI CONFSSIONES FIDELIUM NAVIGANTIUM.

In Congregatione Generali S. Romanae et Universalis Inquisitionis habita fer. IV, die 4 Aprilis 1900, quum disceptatum fuisset super facultate Sacerdotum iter transmarinum facientium excipiendi Fidelium eiusdem itineris comitum Sacramentales Confessiones, Emi ac Rmi DD. Cardinales in universa Christiana Republica Inquisitores Generales, ad omnem in posterum hac super re dubitandi rationem atque anxietatibus occasionem removendam, decreverunt ac declararunt: *Sacerdotes quoscumque transmarinum iter arripientes, dummodo a proprio Ordinario Confessiones excipiendi facultatem habeant, posse in navi toto itinere durante Fidelium secum navigantium Confessiones excipere, quamvis forte inter ipsum iter transeundum, vel etiam aliquandiu consistendum sit diversis in locis diversorum Ordinariorum iurisdictioni subiectis.*

Hanc autem Emorum Patrum resolutionem SSmus D. N. LEO

div. prov. PP. XIII per facultates Emo D. Cardinali S. Officii Secretario impertitas, benigne adprobare et confirmare dignatus est.

I. *Can.* MANCINI, *S. R. et U. Inquisit. Notarius.*

E S. CONGREGATIONE SUPER DISCIPLINA REGULARIUM,

I.

RELIGIOSI SAECULARIZATI, RELATE AD BENEFICIA ECCLES.
OBTINENDA.

Episcopus N. litteris diei 14 Ianuarii 1899 *tria dubia* proposuit S. Congregationi super Disciplina Regulari.

1. An Religiosi perpetuo Saecularizati "*simplici Rescripto Saecularizationis perpetuae*" auctoritatem habeant accipiendi, ac retinendi Beneficia Ecclesiastica, sive Residentialia, vel etiam cum animarum Cura sine Apostolicae Sedis habilitatione?

2. An *institutiones* Parochorum, et Canonicorum, ex-Religiosis TANTUM Saecularizatis perpetuo, neque ad Beneficia habilitatis sint *invalidae*, quamvis *bona fide peractae*?

3. An demum valeant ipsi in possessione Beneficiorum manere veluti *legitimi possessores*?

Et S. Congregatio hisce mature perpensis die 31 Ianuarii 1899 reposuit.

Ad primum—NEGATIVE.

Ad secundum—Investituras, de quibus in casu, esse *nullas in radice*.

Ad tertium—*Negative*, et recurrant ad S. Sedem pro sanatione, revalidatione, habilitatione, et facultate.

II.

Episcopus N. suis litteris 3 Februarii 1899, ad S. Congregationem dubium proposuit:

"Utrum Parochus M., perpetuo Saecularizatus, et *legitime in Curam animarum institutus*, posset facere suos fructus Beneficii Parochialis; *et in quam ratione*?"

Cui S. Ordo, die 21 Febr. 1899, reposuit:

AFFIRMATIVE *ad primam partem*—ad 2.^{am} *Pro sui congrua sustentatione tantum.*

E SAORA POENITENTIARIA.

CASUS APPLICATIONIS SANATIONIS MATRIMONII IN RADICE.

N. mulier catholica dioecesis Parisiensis exponit, quod ipsa anno 1867 matrimonium rite contraxerat cum X., sed ab illo atrociter verberata, obtenta divortii sententia in sui favorem . . . in Helvetia anno 1872, in eadem civitate contractum mere civilem inivit cum H. viro catholico, ast ab omni praxi religiosa alieno, vivente adhuc priore coniuge. E vivis erepto X. (priore coniuge) oratrix praefata a H. (secundo marito) obtinere studuit ut coram Ecclesia sensum renovarent, sicque provideretur legitimationi matrimonii, sed frustra; nam ille affirmabat contractum mere civilem sibi sufficere, constanterque renuit comparere coram sacerdote. Hisce in adiunctis nihil oratrici restat, nisi ad Sanctitatem vestram recurrere ad hoc ut suae miserae conditioni per sanationem in radice provideatur, ita ut Ecclesiae sacramentis participare valeat.

S. Poenitentiaria die 25 Aprilis 1890 respondit: S. Poenitentiaria de speciali et expressa Apostolica auctoritate, Ordinario Parisiensi facultatem concedit, praevia sive per se sive per aliam idoneam ecclesiasticam personam ab eo specialiter deputandam, praedictae mulieris absolutione a praemissis cum congrua poenitentia salutari, praefatum matrimonium sic, ut praefertur, nulliter contractum, dummodo consensus perseveret, Apostolica auctoritate in radice sanandi, prolemque sive susceptam, non tamen in adulterio conceptam, sive suscipiendam, exinde legitimam decernendi ac respective nuntiandi. Praesentes autem literae, cum attestazione impertitae executionis in cancellaria episcopali diligenter custodiantur, ut pro quocumque futuro eventu de matrimonii validitate et prolis legitimitate constare possit, imposita mulieri praedictae obligatione prudenter monendi virum de huiusmodi sanatione obtenta, ad hoc ut ipse sciât se in legitimo matrimonio versari, nec non remoto scandalo, quod occasione similium sanationum oriri potest.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are :

I.—S. CONGREGATION OF THE INQUISITION issues a decree permitting indiscriminate jurisdiction to priests enjoying ordinary faculties, in the matter of acting as confessors to persons aboard ship.

II.—S. CONGREGATION GUARDING THE DISCIPLINE OF REGULARS decides some doubts as to the rights of secularized Religious to receive and administer benefices, parishes, etc.

III.—PENITENTIARY APOSTOLIC permits the Archbishop of Paris to apply the *sanatio in radice* in the following case: A Catholic woman obtains a civil divorce from her husband and enters a second (civil) marriage with a nominal Catholic. After a time the divorced husband dies, and the woman, anxious to be reconciled to the Church, requests her second husband to have their marriage solemnized in the Church. This the husband refuses to do, under the plea that their civil marriage is a valid contract requiring no sanction of the Church. The woman asks the ecclesiastical authorities to have the marriage declared valid, so that her children may be considered legitimate and that she may receive the Sacraments. The S. Congregation grants the faculty under the usual conditions *in foro interno*.

THE BLUE SCAPULARS.

Qu.—May a person be invested in both the Mount Carmel and the Blue Scapular, and obtain the indulgences for both, provided the conditions for obtaining the indulgences are fulfilled? Would

you also be good enough to state what are the indulgences attached to the wearing of the Blue Scapular ?

Resp.—Both the Mount Carmel and the Blue Scapular are approved by the Church, and the indulgences of both are gained by those who wear them together. No particular works of piety are prescribed for the Blue Scapular, except the regular investing and wearing of them. Nevertheless, since the Scapular serves as a reminder to coöperate in the conversion of sinners by voluntary acts of devotion in honor of the Immaculate Refuge of Sinners, such exercises as the Beads of the Immaculate Conception and the like are suggested.

The indulgences that may be gained by wearing the Blue Scapular are the following :

Plenary Indulgence :—(1) On day of investing ; (2) on day of his first Mass, if the wearer be a priest ; (3) at the hour of death ; (4) at the conclusion of the annual spiritual retreat ; (5) the first Sunday of the month ; (6) the Saturdays of Lent ; (7) Passion Sunday and Friday of Passion Week ; (8) Wednesday, Thursday, and Friday of Holy Week ; (9) Christmas-day, Epiphany, Easter, Ascension, Pentecost, Trinity Sunday ; (10) the Immaculate Conception, Purification, Annunciation, Assumption of Our Lady ; (11) the principal feasts observed by the Theatine Order—

(*a*) 7th August, St. Cajetan ; (*b*) 14th September, Exaltation of the Cross ; (*c*) 10th November, St. Andrew Avellino ; (*d*) 19th March, St. Joseph ; (*e*) 24th March, Blessed Joseph Maria Thomasius, Theatine ; (*f*) 12th April, Anniversary of the Canonization of St. Cajetan ; (*g*) 3d May, Finding of the Cross ; (*h*) 17th June, Blessed Paul Buralis, Theatine ; (*i*) 24th June, St. John the Baptist ; (*k*) 29th June, SS. Peter and Paul ; (*l*) the last Sunday of July ; (*m*) 2d August, the Portiuncula ; (*n*) 28th August, St. Augustine ; (*o*) 29th September, St. Michael the Archangel ; (*p*) 2d October, Angel Guardian ; (*q*) 15th October, St. Teresa ; (*r*) 1st November, All Saints ; (*s*) 13th December, Blessed John Marinonius, Theatine ;

(12) the first and last days of a novena in honor of the Nativity of our Lord ; (13) at the exposition of the Blessed Sacrament for

the Forty Hours' Adoration, once a year; (14) on a day of special choice, once a year; (15) on days of Station churches in Rome, as noted in the Roman Missal, if the wearer visit a church of the Theatines, or, where none exists, the altar of the Blessed Virgin in any convenient church; (16) twice a month the wearers of the Blue Scapular gain all the indulgences accorded to pilgrims to the Holy Land and the Holy Sepulchre, if the wearer visit a church of the Theatines, or, if none exists in the neighborhood, the altar of the Blessed Virgin in any convenient church; (17) for reciting devoutly six Paters, Aves, and Glorias in honor of the Most Holy Trinity and the Immaculate Conception, with the intention for the exaltation of our Holy Church, etc., the wearer of the Blue Scapular may gain all the ordinary indulgences of the seven principal churches in Rome, the Portiuncula, Jerusalem, and St. James of Compostella. This indulgence may be gained in any place without visiting a church or altar.

The *Partial Indulgences* are:—(1) Twenty years for visiting the sick, or, if prevented, for reciting for them five Paters, Aves, and Glorias, on the octaves of the feasts of our Lord; on feasts of the Orders of St. Augustine, St. Dominic, the Carmelites, Trinitarians, and Servites.

(2) Seven years and seven quarantines, on feasts of our Blessed Lady; on receiving the Sacraments of Penance and of the Holy Eucharist; for accompanying the Blessed Sacrament to the sick; for reciting seven Paters, Aves, and Glorias for a sick person who has received Holy Communion; for any visit to the church or altar of the Blessed Virgin, without receiving the Blessed Sacrament, on feasts on which a plenary indulgence may be ordinarily gained; at Vespers, daily, on reciting the *Salve Regina* and (inwardly) praying for the triumph of Holy Church; from Septuagesima to Palm Sunday, once a day on receiving Holy Communion and reciting seven Paters, Aves, and Glorias for the triumph of Holy Church; on the feasts of the Finding and the Exaltation of the Holy Cross, if the wearer give an alms on these days; on three Fridays every month, when going to Holy Communion; on seven days of each novena in honor of the Nativity of our Blessed Lord; every Monday for visiting the Blessed Sacrament.

(3) Five years and five quarantines for every visit to a church of the Theatines, or, if there be none, to any other church, and there reciting five Paters, Aves, and Glorias.

4) Three hundred days on every day of the octave of Pentecost.

(5) Two hundred days for listening devoutly to a sermon.

(6) Sixty days for any act of piety.

(7) Fifty days for pronouncing the Holy Names of Jesus and Mary; for saying one Pater, Ave, and Gloria for the suffering souls in Purgatory.

Any Mass said after death for the souls of those who wore the Blue Scapular in life has the indulgence of the privileged altar.

We may add that the Scapular of the Immaculate Conception need consist only of two pieces of blue cloth, without picture, although the latter is not forbidden. When worn together the scapulars of Mount Carmel and of the Immaculate Conception may be attached to one pair of strings, the Mt. Carmel,—the scapulars being stitched together only on the side where the strings catch them. For the rest; they must remain separate pieces of cloth. It is not a confraternity scapular, and hence requires no formal enrolling of names in a religious register.

PARENTS WHO SEND THEIR DAUGHTERS TO VASSAR.

Qu. May I solicit, at your hands, an answer to the following queries?

How are those Catholic parents to be dealt with who send their daughters to Vassar College? Apart from the evils or dangers of association with companions of every shade of belief or unbelief, and of every variety of moral sensitiveness, there exists for these girls the obligation of regular participation in non-Catholic forms of divine worship, and of regular assistance at sermons by non-Catholic clergymen. Does not their presence as pupils in such an institution constitute grave peril at least for the faith of these young people? And should not the parents who persist in sending or keeping them there be deemed unworthy of the Sacraments? M. O'C.

Resp. We have no desire to minimize the obligation of pastors regarding parents who neglect the proper education of their chil-

dren; but we should strongly advise a confessor to avoid the use of the weapon suggested by our correspondent, viz., to keep from the Sacraments parents who send or permit their daughters to go to secular colleges where their faith is in danger. In most cases such measures will be inefficient; they will not cause the daughter to be withdrawn from a college to which her own emancipated condition, wrongly, no doubt, inclines her. It would only strengthen opposition to the priest and, what is worse, to the Church. Parents whose daughters are thus inclined may have neglected their opportunities during the earlier age of the child to instil into her heart a proper sense of the value of Catholic faith and morals. At that age it would have been the plain duty of a priest prudently to coerce the mother into a proper course. Later such penalties are, as a rule, useless and react on the least guilty party, the party that still clings to the Church.

It may be objected that to absolve such parents is to endorse their action and to occasion scandal. No; a priest has many times to ignore, to tolerate, even to connive at matters that cannot be explained to an outsider. He can better afford to let such judgments pass unnoticed than to alienate a weak soul from the faith. Our people easily recognize the motives of charity in a priest when they know from his instructions that he has knowledge and prudence, and that he does not sanction disrespect to the laws of God. Those who criticise and call him up for judgment because he is not severe with certain brethren whom they have observed, need quite as much correction for their assumed charity as the weak or benighted parent that lets her grown-up daughter run riot.

In all such and similar cases, we should say, with due regard of the temper of our people, do not use the excluding power of the Keys, except in extreme instances, where malice is evident and no other remedy can be found to avert an open assault upon God's honor. For the rest, let us teach, exhort, plead, and urge. Even where the gentlest priest is strongly moved to drive with a whip, he will do better if he check his zeal and first seek to prudently lead. It is the way of pastors meek and humble of heart, and does not argue weakness, but rather the strength of self-government, which is the greatest secret power by which we

govern others. Only the money-mongers in the Temple and ill-willed Pharisees seem to have deserved the whip at our Lord's hands.

DOXOLOGY OF THE "VENI CREATOR."

The doubts as to the necessity of changing the last strophe of the hymn *Veni Creator Spiritus* in accordance with the various seasons of the ecclesiastical year have been set at rest by a decision of the S. Congregation of Rites already published by us in the May issue, page 525 of the current year. The decision sets forth that the last strophe is to remain always the same, no matter in what season of the year the hymn is recited or chanted, *i. e.*,

Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito
In saeculorum saecula.

THE STUDY OF SACRED SCRIPTURE IN OUR SEMINARIES.

Editor AMERICAN ECCLESIASTICAL REVIEW:

I have read with much interest the papers in the September number of the REVIEW on the study of Sacred Scripture in our seminaries. Whilst agreeing on the whole with the opinions and arguments therein set forth, I am inclined to question the practicability of the method pursued in our seminary course of Scripture, a method which, if I mistake not, the writers of the articles in question advocate.

The method alluded to takes the student through a course of General Introduction, in which the leading subjects connected with the Canon, the Versions, Inspiration, etc., are treated, to a study of Special Introduction wherein the authenticity, veracity, etc., of each book of the Bible are considered somewhat in detail. Whatever time is left in the course is given to the exegesis of this or that portion of the Sacred Text.

This plan is no doubt ideally correct, and might well serve as an illustration in a treatise on the Formal Logic of Method. Viewing the matter from an abstract point of view, the student should know Biblical canonicity before taking up Biblical criticism; and Biblical hermeneutics may well be followed by the question of Inspiration. From the concrete viewpoint, however, and with an eye to the main purpose

to which all Biblical study in the seminary should look, I believe the method objectionable. Moreover, I believe it to be responsible for the lack of adequate interest shown by seminarians in this line of study, as well as for the still more inadequate knowledge of the Bible with which they go forth into the sacred ministry.

A method which I believe would elicit from the student a deeper and an immediate interest, and which would be fruitful of larger and more permanent results, would reverse the ordinary procedure. The professor would seek to make his class familiar from the start with the English version. He would require them to know first the main outlines of the Bible as a whole. He would then take up each book in turn ; show its main contents and purpose ; establish its authenticity and veracity, and answer the leading objections brought against it by unbelief and heresy. Lastly, he would point-out the portions having special dogmatic force, moral and religious application, as well as literary beauty. The students, being required to familiarize themselves by private reading with the book under treatment in class, should mark the important passages indicated by the professor, and afterwards study and as far as possible memorize them. All this simply means, of course, that, in the present writer's opinion, the study of the Bible should begin with Special Introduction. The professor may or may not use a text-book. On the whole it might be preferable to place in the hands of his pupils a brief outline of his own lectures, and to adhere to the English version. Supposing the course of Scripture to begin with the first year of the philosophical curriculum, by the time the student enters theology he would be fairly familiar with the Bible, and prepared to take up with a more intelligent interest the subjects of canonic, criticism, etc., and to follow with greater profit a course of exegesis.

BIBLE STUDENT.

OUR "RECENT POPULAR BOOKS."

Editor AMERICAN ECCLESIASTICAL REVIEW :

Permit me to express my sense of regret that for months and months I have received the REVIEW, invariably reading its leading articles, conferences and book reviews, yet never paying the slightest attention to the four or five closely printed pages of *Recent Popular Books*. By the merest chance my bishop, on a visit here some days since, took up the REVIEW and read aloud some of the criticisms of that department, stating at the same time that it constituted one of

the most valuable portions of the AMERICAN ECCLESIASTICAL REVIEW. I was astonished, for I had taken for granted that the small print was practically an indication that the reviews here given of the latest publications in the secular market were mere stereotyped notices, serving as a sort of advertisement. On looking over some of the back numbers I find just the contrary to be the case, and that the department represents an immense amount of careful and judicious reading of books that are offered indiscriminately to Catholic as well as other readers, warning them of the true nature of such books and acting as the best possible guide for our librarians, who are often at a loss to know what to purchase of the so-called popular books.

Allow me, for the benefit of brother priests, who, like myself, may have been misled by the appearance of small type, to call public attention to the really great value of this department of *Recent Popular Books*, for priests who are called upon to direct the reading of young people under their care, or even for their own. At the same time I would make the suggestion to the editor or publisher to change the form of these reviews and to adopt larger type, so that readers may be put in the way of paying attention to the important features of your excellent magazine. My Presbyterian neighbor, a minister of considerable culture, has greatly changed his views about the Catholic clergy and religion since he has picked up, on occasional visits to my library, odd numbers of the REVIEW. In fact, he comes here regularly now to see it during the first week of each month.

Resp. The *Recent Popular Books* department is prepared by a special editor and reader. Books of respectable English and American firms likely to have any considerable circulation are carefully reviewed as soon as they come from the press (often from proofs, before they are actually on sale). This is done systematically; and each book is judged from the moral and Catholic point of view so far as that is necessary to warn the reader of any noxious tendency or of the uselessness of any newly published book. It is needless to say that there may be occasionally differences of opinion regarding the probable effect which the reading of a book may have upon the average reader. Instances of this are the books of Mrs. Humphry Ward, which some learned priests condemn whilst others recommend. But the fact that the department of *Recent Popular Books* in the AMERICAN ECCLESIASTICAL REVIEW was created for the express purpose of

informing priests of the general character of popular books which they might have cause to withhold from or to recommend to their people, either as spiritual directors or as instructors in the reading-room, will indicate the sense of responsibility which the editor of the REVIEW assumes in the matter.

We equally regret with our Reverend correspondent that any of the thoughtful readers of the REVIEW should have misunderstood the purpose of this department, which gives to them each month all that they could gain from the contents of a first-class literary journal commenting on the latest publications from the secular press, and furnishing not only clerics but all cultured readers with an essential means of popular information.

As for changing the type, we may say that from the beginning we have consulted only the best interests of our readers. It would be less expensive to print the reviews referred to in larger and more showy type, but it would take up more space than is desirable for the present. As the REVIEW continues to extend its circulation and influence we may be induced to issue a regular supplement of a separate character (pedagogical and literary), so as to keep the volumes of the REVIEW at their present convenient size. In any case we are thankful for such suggestions as our correspondent has made, coming, as they do, from an evident interest in and appreciation of the work of the REVIEW.

We may take occasion here to direct our readers' attention to another and quite different feature of the REVIEW—the *Recent Bible Study*. This department is now regularly established, having appeared monthly since the beginning of the year. An experienced Bible scholar has charge of this work, which is designed to keep Scripture students informed of the most recent work done in Biblical science and research, by commenting from the Catholic point of view on the literature published in these departments. This includes both Catholic and Protestant works of Biblical Introduction and Exegesis.

PICTURES OF THE SACRED HEART.

Qu. A lady of my congregation some time ago donated a richly-framed picture of the Sacred Heart, representing simply the symbolic

heart with crown of thorns and cross, surrounded by flames, and painted by herself as a votive offering in gratitude for an answer to prayer of the League of the Sacred Heart.

May we place this picture upon the side-altar of our Blessed Lady, where Mass is daily said? I remember having read some remarks in the REVIEW intimating that such pictures are not permissible upon the altar.

Resp. Purely symbolic pictures, and in particular the image of the Sacred Heart, representing the organ of Divine Love, separated from the figure of Christ, may not be placed anywhere in the church in such a way as to make them *objects of public veneration*. But their use in the church is not prohibited when it is plain that they are meant as *helps to devotion*, as is the case with the symbolic decoration of the sanctuary, etc. Usually the centre of the altar on which Mass is said is not the place for such pictures; but there is no reason why they could not be hung in its close proximity, as is the custom in the churches of Italy and France, where the walls behind and aside the altar are covered with votive gifts of symbolic character. What the S. Congregation has said on the subject is contained in the following words of the decree of August, 1891: "Imaginem SS. Cordis D. N. J. C. (solum Cor exhibentem absque reliquo corpore) privata ex devotione permitti, dummodo in altaribus publicae venerationi colenda non exponatur."

STATIONS OF THE CROSS.

[Communicated.]

I have been looking for Stations of the Cross for some time, and at last have found a Munich set that pleases me. I am anxious to have them as accurate as possible, for from them and before them I teach the children of my parish our Saviour's Passion. I take a little group of children before each Station, and pointing out to them the different persons, ask them who they are, what they are doing and saying, where they are going, etc.

There are four points frequently overlooked by purchasers of Stations, which are worthy of notice; and it may be interesting to the readers of the REVIEW to call attention to them: the color of

our Saviour's garment, His face, the background, and the place in the church for the first Station.

1. The most popular color for our Saviour's garment seems to be red, and this in spite of the fact that the Scriptures tell us most explicitly that the soldiers, before leading Him to Calvary, took off the red (scarlet, crimson, or purple) cloak that they had put on Him when they made Him a mock king, and then put on His own garments :

“ And stripping him they put a scarlet cloak about him. . . . And after they had mocked him, they took off the cloak from him and put on his own garments.” (Matt. 27 : 28, 31.)

“ And they clothed him with purple. . . . And after they had mocked him, they took off the purple from him, and put his own garments on him.” (Mark 15 : 17, 20.)

Scarlet is the proper color for the *Ecce Homo* ; but we have no reason for thinking that our Saviour wore a red garment on any other occasion. Hence, in ordering my Stations, I said, let the artist make our Saviour's garment whatever color pleases him best, except red.

2. Many people do not like to think of our Saviour's face as it really was when He left Pilate's house, bruised, cut, and bloody ; but if one wants the people, and especially the children, to realize our Saviour's Passion, some streams of blood from the crown of thorns should appear trickling down our Saviour's face in the first five Stations ; in the sixth, Veronica gives Jesus a towel with which He wipes His bloody face, leaving on it the impression of His countenance ; in the Stations following, our Saviour's face should not appear covered with blood, for the blood has been wiped off on Veronica's towel. Our Saviour's face in the Stations that go before and those that follow Veronica's appearance should certainly show a marked difference. In some Stations Veronica appears just about to present her towel, in others she is holding the towel with our Saviour's face impressed on it, after having received it back from Him. Which moment the Station should represent I do not know ; probably it makes little difference ; but if the latter, our Saviour's face should be white, and its image on the towel red, since it has been made there with His blood, but usually the image on the towel, in this Station, is represented perfectly black. The blood from the thorn wounds and the

scourges had probably clotted before our Saviour started on His journey to Calvary, and hence, when this was removed by Veronica's towel, no more blood was on His face. When He hung dead upon the cross the rest of His body was covered with blood, but His face was white in death, for the blood had been wiped from it, and the blue bruises of the scourge had lost their color as the Precious Blood poured out and drained from Christ's Sacred Body. The pallor of death and the bowed head are the essential points in painting the dead face of Christ.

Its picture in the Passion Hymn is complete and exact :

“Pallet heu ! vultus ; caput ecce lassum
Flectitur : clausis oculis Redemptor.”

Tissot's crucifixion faces need revising.

3. When our Saviour was condemned by Pilate, the sun was high in the heavens, and the whole journey to Calvary was made in the open air through the streets of Jerusalem ; the proper background for the first eleven Stations is therefore a bright blue sky, with some buildings in the lower part of it, if there is room for them, and if they do not crowd the picture. The background for the twelfth Station is black.

“Now from the sixth hour there was darkness over all the earth, until the ninth hour.” (Matt. 27 : 45 ; Mark 15 : 33.) “And the sun was darkened.” (Luke 23 : 44, 45.)

The darkness that covered the earth should be insisted on in painting the background for this Station. “Jesus dies” is the proper inscription for it, not “Jesus is raised upon the cross,” for Christ's death is the particular fact on which we fix our attention in this Station, as it is the centre of the whole devotion of the Way of the Cross.

The background for the last two Stations should be red—a sunset.

“And when it was evening.” (Matt. 27 : 57 ; Mark 15 : 42.)

Joseph of Arimathea asked Pilate for permission to take the body of Jesus, and with the help of Nicodemus took it down from the cross and put it in a sepulchre near by, for the approach of evening would not permit them to carry it any farther away.

“There, therefore, by reason of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.” (John 19 : 42.)

The proper background therefore for the first eleven Stations is blue, for the twelfth black, and for the last two a glowing sunset, deepest in the last of all, because then the sun is furthest sunk in the horizon. These different backgrounds show us the time of the journey to Calvary, and the burial, and the awful darkness that overspread the earth at the crucifixion.

4. I went with a friend to a certain cathedral to see the Stations there. The first was on the Gospel side; all the figures were facing the altar, or were towards our right as we were looking at them, and all the figures of all the Stations on the Gospel side were facing the altar. "That procession is going backwards to Calvary," I said. "I don't see it," my friend said, after looking at them a moment. Evidently whoever put them up did not see it either. I turned him around so as to face the altar, and said, "Now keep facing the altar as the figures on the Stations do, and go around the church; how can you do it, except by walking backwards?"

If this set of Stations were changed and the first put on the Epistle side, then instead of facing the altar, all the figures will have their faces in the other direction, and will move forward to Calvary.

Since it is desirable to have uniformity in the placing of the Stations in churches, the artist should have the figures moving towards his left, so that the Stations may begin on the Gospel side. But if one has already bought Stations in which the figures face in the other direction, is it not better to have them begin on the Epistle side and end on the Gospel side, so that the procession may move forward to Calvary and not backwards?

J. F. SHEAHAN.

THE TABERNACLE OF THE BLESSED SACRAMENT.

Qu. (1) According to a decision of the S. Congregation of Rites, August 21, 1865, it is not permitted to construct the tabernacle at the side of the altar, "sed in *medio* altaris esse collocandum." During a recent visit to Belgium I frequently noticed tabernacles placed to the side of the main altar where the communion-rail ends. This I saw in several churches, especially of religious; and I was told that it was done so that the presence of the Blessed Sacrament might not inter-

fere with the solemn functions carried out in the main choir of the sanctuary. But is not this a violation of the general ecclesiastical ordinances? (2) Should there be an exterior veil around the tabernacle? (3) Is the use of a veil inside the door of the tabernacle prescribed or forbidden? (4) Do the rubrics prescribe a veil for the ciborium?

Resp. (1) The decree referred to by our correspondent prescribes the construction of the tabernacle in the centre of the altar, and forbids any arrangement in which the tabernacle is made a subordinate part of the altar by being placed at the right or left of the main structure. The custom noted in Belgian and other churches is not contrary to this provision, since the tabernacles in these cases are entirely separate structures and are actually called sacramental altars.

(2) The Roman Ritual (*De Euchar. VI*) prescribes that the tabernacle should be protected by a veil in the form of a tent or canopy of white color (or of the color of the daily Office, and violet on days of requiem Masses). This is partly symbolic, and in harmony with the *tabernaculum* or the *velum sacrum* of the sanctuary in the Levitic law, suggesting reverence for and care of the Holy of Holies. These veils need not be so arranged as to conceal the tabernacle proper, especially when the latter is of precious material and ornate workmanship, but they may be suspended over the tabernacle in the manner of a canopy above a throne. The ordinary veil of silk which covers the tabernacle, as seen in Roman churches, serves to indicate the altar of the Blessed Sacrament, especially when it cannot otherwise be distinguished, owing to the fact that it is often a side altar, and that lights, which point out the tabernacle in other countries, are kept burning before the relics on the different altars.

One or other of these arrangements seems to be prescribed by the form in the Ritual.

(3) The veil inside the tabernacle is neither prescribed nor forbidden.

The inner lining of the tabernacle should be of silk; but when the interior is gilt or made of precious material, the silk covering is not necessary. (*S. R. C.*, August 7, 1871.) The most becoming color of the silk lining is white. However, as this is nowhere made obligatory, any color is allowable.

(4) There is no rubric prescribing a special veil for the ciborium, unless Benediction is to be given with the latter, in which case the humeral veil is mentioned. (S. R. C., February, 1839.)

ROSE-GARDENS OR OEMETERIES.

Qu.—In an interesting account of mediæval German ecclesiasticism, I find continually mention of certain church property called *rosengarten*. This I assumed to be a garden of rose-bushes belonging to the church, until it became plain that parishioners were buried in these gardens. Is the expression a euphemism for cemetery or churchyard? If so, why was it called rose-garden rather than cypress, or myrtle, or any other kind of garden?

Resp.—The word *rosengarten* in old German literature is simply a green sward enclosed for a burying-ground or churchyard. The word *rose* does not in this case stand for the well-known beautiful flower, but is a Celtic word, *ros* (whence the French *roseau*), meaning a green meadow. Hence the use of the term in old German Church records, where it mostly means a graveyard, although sometimes simply the garden or lawn attached to the church.

PUBLICATION OF THE BANS OF MARRIAGE.

Qu. There are a large number of young people, about to be married, who seem anxious to avoid the publication of the bans prescribed by the laws of the Church. In most cases the aversion is merely that of sensitiveness on the part of the brides-elect, unwilling to be talked of in the parish. It is nevertheless quite a serious objection in their own eyes, and their families, as a rule, concur in it. Can a priest conscientiously apply for a dispensation in such cases? Or should he throw the responsibility on the bishop, who frequently varies in his judgment as to the necessity of applying the law of the Church in different instances?

Resp. The written statutes of the Church prescribe the publication of the bans. The law of prudence and discretion, which is to supplement, apply, and properly direct the ecclesiastical statutes, so that their blind enforcement may not create harm rather than

the good intended by the Church, must govern the priest who meets the cases that suggest a dispensation. The bishop, as a rule, cannot judge of the disposition of the parties who apply through the pastor for a dispensation; hence the responsibility cannot be his, unless he voluntarily assumes it against the judgment of the pastor. Among the applicants for the dispensation from the publication of the bans there are some who can readily be persuaded to overcome their sensitiveness and abide by the law. There are others whom it would not only be impossible to persuade, but who, if forced, would suffer serious inconvenience, if not injury, as a result, for public opinion, even if it arise from erroneous notions, cannot be always ignored as a real factor for good or evil.

Dr. Stang, speaking of this same matter in his *Pastoral Theology* (Chap. VII, n. 7), points out what seems to be the most efficient remedy for the difficulty in question. "A prudent priest," he writes, "will overcome this aversion (to the publication of the bans) by constantly inculcating the laws of the Church, and by showing that honor, and not disgrace, as some foolishly imagine, attaches to the public proclamation *in facie Ecclesiae* of a marriage." This course results in the young people becoming familiar with the idea of the law and its purpose, and in accepting its provisions as a matter of course, against which no sensitiveness can prevail. Where this instruction has not been effective, prudence which discriminates and consults the benefit of souls must determine whether or not the law or the dispensation is the better thing to apply in any given case.

REPETITION OF THE JUBILEE PRIVILEGES.

The Congregation of the *S. Poenitentiaria*, in a decision of May 10, 1900,¹ declares that the plenary indulgence of the present Jubilee year may be applied to the souls in purgatory. Hence persons who have made the Jubilee for themselves once can repeat the prescribed exercises as often as they wish for the benefit of the holy souls. "SSmus declarare dignatus est, eos

¹ Cf. *Acta S. Sedis*, Vol. 33, fasc. 385, p. 64.

qui bis aut pluries Anni Sancti Jubilaeum lucrantur, posse secunda vice ac deinceps, si ita placuerit, indulgentiam plenariam per modum suffragii defunctis applicare.”

Those who have received the privilege of changing the prescribed visits and good works so as to gain the indulgence for themselves, may, according to the same decision, use the same privileges to gain the indulgences for the faithful departed.

Comparing the different answers of the Sacred Congregation to doubts regarding the application of the Jubilee privileges, it appears that this decision implies a reversal of a former one, which seemingly limited the number of Jubilee indulgences to be gained by one person either for himself or for the souls of the departed.

A HOMILETIC MONTHLY.

Just as the REVIEW is about to go to press we receive notice that a *Homiletic Monthly and Catechist* is to be published in New York for the Catholic clergy. We gladly welcome the new venture, and trust that it will be sustained, and that it may not merely furnish ready-made sermons and instructions to be memorized, but serve the purpose of enabling priests to write their own sermons and prepare their instructions with such heart-qualities in them as no book or magazine can supply.

We hope to be able to commend the work after we have seen something of its efficiency.

Recent Bible Study.

A WRITER in the *Congregationalist*, Boston, believes that the alarm of attitude on the part of the religious press toward the higher criticism has considerably abated. He contends that the spirit of heresy-hunting has disappeared, and that the discussion of critical questions has been remanded to the study and the class-room. It is against this liberal tendency that Canon Magnier publishes a little work¹ full of warnings against the introduction of novelties into Catholic exegesis. While we grant that certain Catholic writers have been induced by the glamor of rationalistic criticism to abandon the fundamental principle of authority, we believe that the narrow point of view from which the Reverend Canon treats Biblical criticism would debar us from even a lawful use of the critical methods. Another little volume treating Biblical criticism from a Catholic point of view has been published by the Capuchin Father Hetzenauer.² The reader probably remembers that the same author published some time ago a critical edition of the Greek and Latin text of the New Testament.³ The new publication is in reality the critical key to the New Testament text, since it explains the principles which the Reverend author has followed in the selection of his readings. We are not greatly impressed with the writer's division of critical principles into ecclesiastical and scientific; it suggests that ecclesiastical principles exclude science, inasmuch as the members of a division are mutually exclusive. In his treatment of the so-called "ecclesiastical" principles Father Hetzenauer shows more piety than theological accuracy, while he exhibits more bias than reason in establishing some of his "scientific" canons. Thus he rejects as

¹ Critique d'une Nouvelle Exégèse Critique, par M. le Chanoine Magnier. Paris : L. Lethielleux.

² Wesen und Prinzipien der Bibelkritik auf Katholischer Grundlage. Von P. Michael Hetzenauer, O.C. Innsbruck, 1900.

³ Novum Testamentum Græce et Latine. Critice edidit P. Michael Hetzenauer, O.C. Innsbruck : Wagner.

a rule the readings demanded by the canons of Westcott and Hort.

During the course of the last month there appeared the seventeenth fascicle of the Biblical Dictionary, published under the direction of F. Vigouroux.⁴ It contains the words from "Gazer" to "Haneberg," and deserves the high praise of having maintained the degree of literary and scientific excellence that characterizes the preceding instalments of the work. The purchasers of Hastings's *Dictionary of the Bible* will be glad to learn that the third volume, including "Kir" to "Pleiades," is completed, and its publication has been promised for the 25th of August or thereabout. It is to be expected that the new volume will not prove inferior to its predecessors.

Dr. Walter has published a short study on the Prophets in their social influence,⁵ which is practically a supplement of the work *Sozialpolitik und Moral*, by the same author. The new publication, however, applies more concretely than has been done in the former work the moral principles of political economy to a definite epoch of a particular nation, keeping always in view the teaching of the Prophets. What Dr. Walter does for the political economy of the prophetic writings, Professor Moulton has done for the literature represented in the sacred writings.⁶ Even theologians who are mainly interested in the inspired contents of the Bible, and who look upon the Church as its authentic interpreter, profess to be assisted by a grammatical study of the original languages of the sacred text. Now, the literary form of a work is no less a real help to the right understanding of its contents than its grammatical structure. Professor Moulton's work is, therefore, calculated not merely to reveal unnoted literary beauties of Sacred Scripture, but also to throw light on obscure passages. But at the same time, the author does not sufficiently value the labors of those who have preceded him in his field of study, and he overrates the

⁴ Dictionnaire de la Bible publié par F. Vigouroux, S.S. Paris: Letouzey et Ané.

⁵ Die Propheten in ihrem Sozialen Beruf und das Wirtschaftsleben ihrer Zeit. Ein Beitrag zur Geschichte der Sozialethik, von Dr. Franz Walter. Freiburg: Herder. 1900.

⁶ The Literary Study of the Bible: An Account of the Leading Forms of Literature represented in the Sacred Writings. By Richard G. Moulton, Professor of Literature in English in the University of Chicago. Revised and partly rewritten. London: Isbister & Co., Limited. 1899.

importance of his literary analysis; besides, he is not sufficiently acquainted with Catholic practices and mediæval literature to pronounce an authentic judgment on the effects of the ordinary division of the text into chapters and verses. That even Catholics do not regard the Bible or any of its books as a mere collection of isolated passages, may be inferred from the appreciation by Catholic readers of Father Cornely's *Synopses omnium Librorum Utriusque Testamenti* and *Psalmorum Synopses*,⁷ containing a brief but complete analysis of the sacred books.

Of late there has been quite a controversy in Protestant circles on the meaning of the words "this is my body." It originated with a certain interpretation of the formula proposed by the President of the English Church Union and accepted by its members. Mr. T. P. Strong, of Christ Church, Oxford, writes in the *Pilot* for June 30 that, "roughly speaking," there are four ways of interpreting the words: first, in "a merely figurative meaning," advocated by Zwingli; secondly, according to Hooker's view, a definite gift is conveyed in communion, which depends on the faith of the recipient, and which may be described as the body and blood of our Lord; thirdly, others maintain that though the elements by consecration lose nothing of their natural reality, they become, by means of it, a vehicle of what is greater than they, *i. e.*, of the body and blood of Jesus Christ; fourthly, it is maintained that by the power of consecration the substance of the elements is converted into the body and blood of Christ. The writer then goes on to ascribe the fourth explanation to the Catholic Church, while in his opinion the Church of England adheres to either the second or the third. Interpreters living before the ninth century are represented as favoring the second or third explanation of the form, while the Catholic belief is dated back only to the Lateran Council of 1215. It is quite interesting to compare these sweeping statements with the patristic testimonies collected by Dr. Valentin Schmitt on the promise of the Holy Eucharist as contained in the sixth chapter of St. John's Gospel.⁸

⁷ Paris: Lethielleux. 1899.

⁸Die Verheissung der Eucharistie [Joh. vi] bei den Vätern. Historisch-kritisch dargestellt von Dr. Valentin Schmitt. Erstes Buch: Grundlegung und Patristische Literatur bis Constantin einschliesslich der Alexandrinischen Schule. Würzburg: Andreas Göbel. 1900.

In the present pamphlet, which the author calls the first book, he collects the patristic testimonies down to Eusebius, including the writers of the Alexandrian school.

Last May, 17th, Professor Harnack communicated to the Berlin Academy his new discovery that the hymn "Magnificat" owes its origin not to our Blessed Lady but to St. Elizabeth. It is to be regretted that this singular opinion is not as new as the learned Professor probably imagines. About two years ago Durand criticised in the *Revue Biblique*⁹ an article published by Jacobé in the *Revue d'histoire et de littérature religieuses*,¹⁰ in which the latter writer urged the probability of the opinion which places the foregoing words of praise in the mouth of St. Elizabeth. Besides, Harnack fails to advance a single argument worthy of the name in favor of his view. He cannot deny that the overwhelming bulk of testimony favors the reading "and Mary said," in Lk. 1 : 46, while the reading "and Elizabeth said" is found only in three Itala codices¹¹ and a few patristic citations. When there exists such a conflict of evidence in other passages of the Sacred Text it is commonly assumed that the few stray variants are due to a mistake of the transcribers. Such, too, is the verdict pronounced by commentators on the reading "and Elizabeth said," in Lk. 1 : 46. But Harnack must differ from others; we are informed, therefore, that the original reading is neither "and Elizabeth said" nor "and Mary said," but "and she said." The names Mary and Elizabeth were substituted in the passage by the readers and transcribers of the early centuries. All this we are asked to believe on the authority of Harnack; documentary evidence he has none, and his reasons from internal evidence are not cogent.

Some of our readers may be pleased to learn that the great *Life of Christ*, by Dr. Joseph Grimm, has at length been completed. The venerable author died after explaining the first two words spoken by our Lord on the Cross; Dr. Zahn has finished the work of his beloved master according to his notes, and in keeping with the character of the preceding parts. The full work consists now of seven volumes. Another noteworthy event is

⁹ 1898, Vol. VII, pp. 74 ff.

¹⁰ Sept.-Oct., 1897.

¹¹ a—Vercellensis; b—Veronensis; l—Rhedigerianus.

the appearance of the sixth edition of J. van Steenkiste's *Commentarius in S. Pauli Epistolas*. The commentary is, no doubt, so well known to our readers that they need not be told of its many good qualities, among which conciseness and clearness hold probably the first rank. The Rev. Augustin Arndt has begun to publish a tenth edition of Allioli's excellent translation of Sacred Scripture.¹² The first volume comprises the books from Genesis to Job. It is only want of space that has prevented us before this from drawing the reader's attention to Dr. Johannes's commentary on the first Epistle to the Thessalonians.¹³ It must be confessed that the author's style presents difficulties even to the native German; besides, the book contains a good deal of erudition that has no direct or indirect bearing on the meaning of the Pauline Epistle. But if the reader is willing to pardon these drawbacks, he will find that Dr. Johannes throws light on quite a number of difficult passages.

Longmans, Green & Company have published *The Hexateuch According to the Revised Version*.¹⁴ The book is intended to appeal to the many; still, considering its occasional complication of texts, an evil which we are told cannot be avoided on account of the real complexity of the phenomena, we find it hard to understand how the many will be able to cope with the difficulties of the problem. Even the best-read specialists will find in the work a treasury of real or imaginary facts, whose collection will prove a great economy of time.

Most archæologists follow Benjamin of Tudela in identifying the Tower of Babel with the mound which the Arabs call Birs Nimrud in Borsippa. Professor Cheyne broke away from this opinion of archæologists, and identified the Tower with the ruin of the great temple E-sagila in Babylon. But the former opinion has of late found an unexpected confirmation; for, at a recent meeting of the Académie des Sciences, M. de Mély produced a Greek manuscript, hitherto unpublished, which states

¹² Regensburg, Rome, New York: F. Pustet.

¹³ Commentar zum ersten Briefe des Apostels Paulus an die Thessalonicher, von Dr. Adolph Johannes, o. Lyceal-Professor, Dillingen. Paul Tabor. 1898.

¹⁴ Arranged in its Constituent Documents by Members of the Society of Historical Theology, Oxford. Edited with Introduction, Notes, Marginal References, and Synoptical Tables, by J. Estlin Carpenter and G. Harford-Battersby.

that one Harpocraton visited Borsippa A. D. 355, and there measured the ancient Chaldæan temple, which must have stood on the Birs Nimrud mound. According to this document, there was first a platform of 75 feet in height; then a tower of six stories, each 28 feet in height; finally, a temple 15 feet high. The priests climbed to the temple by a staircase of 365 steps, 60 of which were of gold and the rest of silver. The worship was actually carried on at the time of the manuscript and did not cease till about A. D. 380.

Book Review.

LES GRANDES GUÉRISONS DE LOURDES. Par le Dr. Boissarie. Edition illustrée de 140 similigravures dans le texte et de 24 gravures hors texte. Paris: Ancienne Maison Douniol, P. Téqui; chez les principaux librairies Catholiques a Montréal et Québec. 1900. Pp. xv—560. Prix, 12 francs.

Monsignor Elie Meric, professor at the Sorbonne, in a letter to Dr. Boissarie, clearly defines the object of this book after having satisfied himself regarding its contents. There are at present three schools or classes of medical men who profess to understand and explain the strange cures of diseases which from time to time are wrought at Lourdes. The first of these schools is the materialistic faction of the Paris hospitals, represented by the physicians *de la Salpêtrière*. These absolutely refuse to admit supernatural agencies, and are, therefore, compelled to explain the strange phenomenon of sudden cures by certain hypotheses of partly undiscovered influences, to the existence of which an apparently scientific diagnosis points. They maintain that the undulations caused in the nervous system by the action of the will produce a certain transformation in the muscular organism and its operations, and that thus changes and cures are effected by the act of conscious energy which physics and medicines cannot produce in a like degree.

A second school hostile to the assumption of miracles at Lourdes is that of Nancy. It differs in its materialistic and rationalistic bias from the Paris school only in this, that it exaggerates the power of suggestion over the imagination, and thus assumes that the changes leading to the healing of disease are the result of a kind of hypnotic influence which may or may not operate in the way of nervous undulations.

A third school is that founded by Dr. de Saint Maclou, to which party the writer of the volume before us belongs. Mgr. Meric calls it the school of Lourdes; for there it was founded, and with the one view of establishing the true character of the cures wrought or seemingly wrought at the grotto of the Immaculate Conception. This school professes as a fundamental principle that there is a God; that the Creator and Conserver of the world has the power to intervene in the affairs of the world; that if He thus intervenes and departs

at any time from the normal order by effecting certain cures, we, His intelligent creatures, must ordinarily have the means of recognizing such interference, and (by examination) of establishing its truth.

On the other hand, this same school professes that science is based upon fixed, recognized, and accepted principles; that these principles, once admitted, cannot be set aside at will when we come to judge of phenomena and their source and value; that to ignore these principles is unscientific and illogical, and leads to absolute scepticism, whether it be in the domain of physics, chemistry, biology, physiology, or in that of ethics and of theology. At all events, even if we deny the mathematical truths, we must admit the principle of causality. To admit an effect is to admit a cause; when you say one you include the other, just as the term "father" includes the correlative "child." To find the causes for the effects produced in the condition of those who go to Lourdes ill and return healed, is the one purpose of the school represented by the Medical Bureau of investigation permanently established at the favored shrine. This bureau takes cognizance of every case of reputed cure, examines the facts with the severity of scientific critics and with the impartiality of a responsible judge. The conclusions and pronouncements of the medical examiners go on record. They are open to all the world, hostile, sceptical, or friendly, as the case may be. It would be folly and would ruin the reputation of these physicians for veracity, as well as for discretion and professional ability, to admit any case of doubtful cure or such as may be healed by the application of known remedies. As a matter of fact, the medical judges of this bureau have the reputation of being very cautious, very severe in their scrutiny and in the admission of testimony, very slow to express any belief in supernatural agency where there is a possibility of admitting the operation of natural causes.

Before the year 1883 the reports of cures at the grotto were published by the Fathers of the community at Lourdes, who made their observations and consulted medical experts. In addition to this, they required that the persons who claimed to have been cured at the grotto should in every case obtain a certificate from the physicians who had known and treated them before going to Lourdes, without success. In these certificates the physicians state that their former patients are found by them to be absolutely freed from the malady. Only reports thus authenticated have been accepted for publication in the annals as miraculous cures. After a large number of physicians, among whom were such positive disbelievers in miracles as the infidel Dr. Dozous

and Dr. Diday, of Lyons, (the last-mentioned had, previous to his coming to Lourdes, written a violent attack in the name of science against the miracle cures of Lourdes), had become convinced that at Lourdes there was not only sincerity and piety, but also an agency producing effects that lay beyond the natural control of man, the idea of a corps of resident physicians, who would make it their duty to examine the different cases upon the spot, was carried out through the disinterested action of Dr. de Saint Maclou, of the University of Louvain. He founded a clinic at Lourdes. From 1884 to 1891 he directed the institution, and during that time brought some of the most eminent physicians of Europe to give their unbiased testimony, after scrupulous examination of the facts, in behalf of the miraculous intervention of God through the intercession of our Blessed Lady of Lourdes. The number of medical experts who came to Lourdes to test the genuineness of the cures presented, and to give their evidence during the single year 1897, were two hundred and twenty. Among the registered visitors to the miracle-working grotto during the last six years we find seventy-four professors of medical schools and hospital physicians of Paris. These must necessarily be interested in the cures that are said to have defied the recognized ability of their colleagues. Dr. Dor, of Lyons, for example, goes to Lourdes to ascertain the cure of a patient, Vion-Dury, whom he had declared hopelessly blind, and who had in consequence obtained a government pension for total disability. Dr. Dor, examining his patient after he had been at Lourdes, feels constrained to give him a certificate proving that the incurable blindness had entirely vanished. It is needless to say that the inquiries of the Medical Bureau at Lourdes are conducted with impartiality. Cures are not credited as miraculous unless they have proved to be enduring at the expiration of a year or more.

All this we find minutely explained in the volume of D. Boissarie. During years of residence he has become thoroughly familiarized with all phases of medical experience at the grotto of the Immaculate Conception. He points out how the unfortunate patients that come to the shrine are most often those whose cases have been hopelessly given over by the doctors, cases of advanced consumption, of plague, of cancer, open wounds, blindness, deaf-muteness, paralysis, etc. The cures effected in such instances are described in detail. They show how utterly impossible it is in certain cases to give natural explanations, as in the instance cited of a large open wound that suddenly closed and healed after contact with the water (p. 159). A good share of the testimony comes from America. The author also

examines spurious cures and falsely reputed miracles by contrasting them with those authenticated at Lourdes. In the latter part of the work we have an examination of the way in which M. Zola wrote his history and his observations at Lourdes, with a refutation of the false statements and deductions made by the French romancist.

The volume is well printed, profusely illustrated, and forms a respectable addition to the literature in proof of the efficacy of Catholic faith and devotion toward the Blessed Mother of Christ.

LE TEMPÉRAMENT. Par le Dr. Surbled. Second edition. Paris : Ancienne Maison Douniol, P. Téquie. 1900.

The general characteristics of temperament reveal themselves more readily to intuitional or instinctive perception than the exact definition of its essence does to scientific analysis. When we have called temperament a physiological state or habit, in virtue of which a human being yields more or less easily to certain feelings or affections, and, these affections being once admitted, he retains them more or less firmly and acts them out more or less constantly and strongly, we have wrapped up the thing in words, but have added nothing to its clarity or distinctness. The time-worn classification of the temperaments into sanguine, melancholy, choleric, and phlegmatic has a venerable antiquity to commend it, but no foundation in science. Based as it was on the supposed relative predominance of certain fictitious "humors" in the organism, the generalities and theorizing it has evoked in physiology and psychology are a credit more to imagination and sentimentality than to sober intelligence. The tendency amongst students of psychical phenomena is to look for the classifications of temperament in physiological conditions of man's nervous mechanism. What those physiological conditions are we know about as clearly as did Hippocrates or Galen. "*Qu'est-ce que le tempérament ?*" asks Dr. Surbled. He answers frankly : "*Rien.*" "*Que doit-il être ?*" and he answers : "*Tout.*" Temperament is only a word covering our ignorance of biological conditions. But with the aid of science, temperament will become what it ought to be : *le tout du corps vivant, la caractéristique physiologique de l'individu.* The sensuous side of our nature showing in its dominant mark, the moralist and the physicist will find therein the necessary indications for preservation from evil, for the right conduct of life, the complete and harmonious development of personality. Whether one share or not this hope for a fuller light on the obscure subject, there can be no question that the author's brief essay is a suggestive contribution in the right

direction. He argues well, even though warmly, against the old theories on temperament, and defends the view that sees in the nervous apparatus the physical basis of all temperaments. It is needless to say that he speaks with recognized authority on the subject. The long list of his well-received works on kindred matters is herein sufficient testimony. It should be added that the book forms a part of a new "library of psychical sciences," which contains a number of other works for students of psychology.

THE SPIRITUAL LIFE AND PRAYER, according to Holy Scripture and Monastic Tradition. Translated from the French by the Benedictines of Stanbrook. London and Leamington: Art and Book Company. 1900. Pp. 434.

"Nothing is worth anything in the spiritual life which does not end in practice." This is the motive principle to which we owe the above work. Originally written for the exclusive use of the communities of Benedictine nuns, it was published a few years ago in French. Its wider diffusion through translations, first in German and now in English, is an evidence of the growing desire of those who foster the spiritual life to return to the old simplicity in ascetical methods and doctrine. There has been for a long time past a certain striving to apply the *fin de siècle* system for the promotion of spiritual matters. It consisted in multiplying devotions and cultivating them on a scientific basis by tracing their psychological origin and development, until the devotional market became stocked with such a variety of spiritual directories as to bewilder and hamper the practical judgment of the individual.

We have then in this treatise an exact, simple, and clear exposition of the fundamental principles which will direct the beginner in the pursuit of perfection. It is true that books cannot take the place altogether of an intelligent spiritual guide, who sympathizes with the weak will and influences it directly; for the written word can only do so mediately and inasmuch as it enlightens the mind. Hence the advice of the inspired son of Sirach (7: 17) retains its full weight, despite the best books, when he says: "Be continually with a holy man whomsoever thou shalt know to observe the fear of God, whose soul is according to thine own soul, and who, when thou shalt stumble in the dark, will be sorry for thee." But a book may serve as a chain by which to keep hold of the power exercised by a spiritual director; it transmits, so to speak, the energy that his injunctions have generated, and reawakens the sluggish will by emphasizing the wisdom of

its first resolutions. Then, by degrees, the actual dependence upon the guidance of a spiritual director is lessened, and he is seen and felt through the written maxims and rules which continually recall his mind and will in our regard. The essential feature, however, of such guidance is that the book which acts as the medium of the spiritual direction be sound; that it do not confuse us, and that we can have continual recourse to it. Then it may come to pass, that, as St. John of the Cross says, "the soul has no further need to give ear to others; she only needs to put in practice what she knows, with generosity, silence, and attention, in humility, charity, and contempt of self; not turning aside incessantly to seek after novelties which serve only to appease the hunger for external consolations." As the chain which conducts the electric spark must be a good carrier of electricity, so a book which is to transmit spiritual guidance must be free from all matter that leads the mind away from the central motive which affects the will.

The book before us is such a guide. It lays down the general principles upon which the spiritual life is maintained; the means to foster its growth; the obstacles to its free development, and the beautiful results of true devotion. And in all this the argument that is put in the foreground is simply the appeal to the divine teaching and to the results which that teaching, when adhered to, produces, as shown in the writings of the old masters of the spiritual life. "To love to be instructed in supernatural science," says the author, "is certainly the sign of a well-balanced mind." That should surely be a sufficient recommendation to spiritual directors for making a study of the present work.

ΕΠΙΤΟΜΗ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ. An Epitome of the New Testament. By Nicholas J. Stoffel, C.S.O., Professor of Greek at the University of Notre Dame. Notre Dame, Indiana: The University Press. 1900. Pp. 322.

The author designs this little manual to serve as a stepping-stone between the rudimentary knowledge of Greek grammar acquired in the first period of systematic study, and the reading of the more difficult classical authors. His choice of subjects in this respect is particularly happy, not only because the average student is already more or less familiar with the themes of sacred history here treated, which fact stimulates the interest of translation by lessening the frequent necessity of searching the dictionary, but also because the subjects are grouped in an original way, which gives the study of them

something of historical form. Thus we have the Birth and Infancy of our Lord treated in nicely condensed word-pictures according to the text of the Gospels. In the same way the student is induced to read sketches of the public life of Jesus (first, second, and third year), the Passion (following the seven days of Holy Week), the glorified life, beginning with the Resurrection, and finally, the work of the Holy Ghost in the Church.

A good vocabulary at the end of the volume renders it very handy for school use, the letterpress being remarkably clear and broad. The author apologizes for some typographical errors.

FLOWERS IN THE PAVE. By Charles M. Skinner. Philadelphia and London: J. B. Lippincott Co. 1900. Pp. 216.

A bright little book, truly. The golden leaves and winged things gilded into the cover prepare one for the sunshine within. Not the garish blaze that beats on desert sands, but the cheery spangles that dance with the shadows under the trees and frolic with the ripples in the merry brook in the dell. The author seems to be in touch with what is fairest in the garden God has made, and he writes of much of it with the luxuriance of fancy and feeling that is most akin to nature's own exuberance. The paving stones of cities, the living things that creep and grow between, the animated forms in puddle and gutter, the insects and plants of the backyard reveal to the naturalist's eye types of beauty and lessons of life no less winsome and meaningful than do the birds and the woods and the starry skies. The author writes of these things with warm sympathy for their loveliness rather than with the cold touch of science. Nature to him, if blind, is kind. "We hear a good deal about her cruelties when we have put ourselves in the way of floods and earthquakes; but, good lack, sirs! is this the way to a fact? Denials are the devil's business. For one who is crushed beneath a falling tree are there not a hundred thousand who eat its fruit, who rejoice in its shade, who breathe a purified air about it, who bask in its heat when it gives back its store of sunshine in our fire-place on a winter night? For one who succeeds in filling himself with malaria through careless living, think how many find only health and beauty and food and business in the fields." This passage, taken almost at random, is a fair illustration of the author's kindly interpretation of nature. Judged from this side the book is healthy and can do only good. The critically inclined may see it with other eyes and find in its underlying philosophy

decided traces of idealistic pantheism and a tendency towards the *carpe diem* doctrine of life. There are few, however, let us trust, on whom this aspect of the book will make any impression. To the majority of readers the beauty of thought and imagery and the kindliness of tone will most appeal, finding as they will that which it mainly is, a help to see the sermons in the stones, books in the running brooks, and good in everything.

STREIFZÜGE DURCH DIE BIBLISCHE FLORA. Von Leopold Fonck, S.J. (Biblische Studien.) V. I. St. Louis, Mo.; Freiburg im Breisgau: B. Herder. 1900. Pp. 166.

A treatise on the flora of the Bible opens the fifth volume of the series of Biblical Studies emanating from leading Catholic Scripture scholars in Germany. The series covers a wide field. Biblical Introduction, History, Criticism, Archæology, Geography, Exegesis, Hermeneutics, as well as the history of these branches, fall within its scope. The aim in each study is to be thoroughly scientific, yet to present the matter in such form as to be within the reach and interest of well-educated readers generally, even should they not be professional students of the Bible. This aim is perfectly subserved in the present monograph. The reader is taken through the Holy Land; first along the seashore, then over the uplands and mountains, across the desert, the fields and the meadows, down to the plain by the Dead Sea. In each of these typical localities he is shown the characteristic herbs, shrubs, and trees, those especially alluded to in the Bible and in the Church's liturgy. The author writes not simply from book-knowledge, but also from personal observation of the Palestinian flora. Whilst exact in his description, he is graphic and entertaining in his style. One misses, of course, illustrations in a book of the kind; but they would have considerably heightened the price. Besides, the author hints at the likelihood of his preparing a more thorough work on the same subject and in it the required pictures or plates will doubtless appear.

FATHER ANTHONY. A Romance of To-day. By Robert Buchanan, author of "God and Man," etc. Illustrated. New York: G. W. Dillingham Company. Pp. 261.

The first edition of *Father Anthony* was published in England in October of last year. The author having sold his copyright to an American firm, the work has been reprinted, and is now issued with sixteen full-page illustrations. It is the story of a young English phy-

sician who goes to Ireland for a holiday and health. On the journey he meets a young Irish lady, who, despite her unresponsive manner, exercises a singular fascination upon him, because he fancies that he had seen her image in a dream. He follows her, learns that she is the daughter of the recently murdered landlord of Castle Cray, and that she needs a physician. This leads to the offer of his services, and the establishment of her confidence in him as a friend who might aid her in ferreting out the murderer of her father. The keynote to the desire to discover the guilty party is the fact that her own lover, Michael Creenan, is charged with the murder, because he belonged to a hostile clan, and was seen with her father under suspicious circumstances a little before the crime was committed. The doctor enters into the role partly through sympathy and partly through a love of adventure. In the course of his visits to the sick of the neighborhood, he encounters Father Anthony Creenan, who is the brother of the accused lover. Father Anthony, though supposed to be deeply attached to the innocent prisoner, never visits him, and acts in an altogether mysterious manner, especially toward a certain ill-famed ruffian on his sick-bed, to whom he ministers in an out-of-the-way cabin, and whom the doctor discovers to be strangely wounded. It turns out, of course, that this sick man is the real murderer, and having confessed to Father Anthony, has thereby sealed the priest's lips, and prevented him from saving his own brother's life. At the last moment the man, knowing that he is to die, reveals before witnesses the truth, and thus saves the innocent lover.

Despite the triteness of the theme and the lack of originality in the plot, the story is told with a certain graphic vividness, and the reader is kept interested throughout. But whatever power of observation the author may possess in other respects, he thoroughly fails in his portrayal of the two priests whom he introduces in his story. The attempt to blend the seemingly contrary characteristics, namely, a geniality amounting almost to boisterousness with a deep sense of religious responsibility and kindness of heart, is a decided failure in his sketch of Father John. In the case of Father Anthony, who is the leading hero, the author fails still more. He utterly misconceives and misrepresents the type of Catholic priesthood, which represents the more refined, self-sacrificing class of that order. Indeed, he misunderstands not only the character of the priesthood, but also the entire discipline of the secret of the confessional, which would never induce Father Anthony to act in the exaggerated fashion of an hysteric. If Mr. Buchanan's priests had known what every Catholic

priest knows, namely, that the seal of the confessional ceases when the guilty party consents to having it revealed, all the agony and dramatic woe on which our author spends so much art would be found superfluous and unnatural. Father Anthony had nothing to do from the outset but simply direct all his efforts to bring the wounded man to repentance, which meant reparation, and of course, also, the obligation to declare the innocence of the actual prisoner. That the anxiety for his brother's life implied a strain upon his feelings is natural to suppose, but Mr. Buchanan exaggerates the duty of the priest into an unreasonable superstition, which prevents a priest from speaking, even after the culprit authorizes him to do so for the sake of justice. There are other phases in which the author shows his lack of capability to enter into the Catholic mind and heart, such as the nervous repetition of the sign of the cross by Father Anthony, the odd view of a nun's life, etc., and so far the author will fail to commend his moral to Catholics.

Notwithstanding these unrealities, the story is so well told that it leaves a good impression of the author's purpose, his freedom from bigotry, and a generally elevated style of thought. It may teach Protestants something of the Catholic priesthood, though not anything in its entirety. "I was struck by the solemnity of the little priest's demeanor. He was no longer the man whom I had previously encountered, almost comic in his boisterous geniality. He was the priest indeed, clothed in all the dignity of his sublime vocation,"—is probably one of the few sentences which show us the unbiased temper of the author, who could surely write interestingly of things he knows more thoroughly.

CATECHISM OF THE CHRISTIAN DOCTRINE, prepared by a Jesuit Missionary, St. Ignatius College, Chicago, Ill. St. Louis, Mo.: B. Herder. 1900. Pp. 83.

Whatever may be thought of the desirability of having the same catechism for all our children in every school of the Union, and indeed of the English-speaking world, one is constrained to recommend this new text-book of Christian doctrine as admirably adapted for the instruction of our junior Catholics. Although built on the general model of the time-honored catechisms, it is smaller in size, more concise in treatment, and simpler in style than most of those we have seen. The first eight pages are given over to "Preliminaries," prayers, method of confession, and a brief proof of the existence of God. The Catechism proper opens with the questions and answers

about Almighty God, and goes through the doctrine respectively of the Angels, Man, the Son of God, the Holy Ghost, the Church, the Ten Commandments, the Precepts of the Church, Sin, Grace, Prayer, the Communion of Saints, and the Sacraments in order. The Sacraments follow, and the teaching of the Resurrection of the Body, and the eight Beatitudes. At the close of the little volume is a vocabulary or brief explanation of words italicized in the text. Many of the answers are given in the words of the Sacred Scripture. The orthodoxy of the manual is fully guaranteed by the seals of the Archbishops of St. Louis and Chicago, as well as by the source whence it comes. The price of the catechism is five cents; 100 copies, \$3.00.

ILLUSTRATED SYMBOLS AND EMBLEMS of the Jewish, Early Christian, Greek, Latin, and Modern Churches. By H. J. Smith. Philadelphia: T. S. Leach & Company, 29 North Seventh Street. 1900.

There are no doubt many of the clergy interested in tracing the religious symbolism of the past, which the volume before us with its numerous drawings (over 400) decidedly facilitates. To the specialist other works, particularly in German and French, are open; but for popular and practical use we can safely recommend Mr. Smith's collection. It is excellently printed and less expensive than such works generally are, considering their character.

CITHARA MEA. Poems by Rev. P. A. Sheehan. Boston: Marlier, Callanan & Co. 1900.

No reader of *My New Curate* could long resist a conviction, growing momentarily stronger as he turns page after page of that brilliant "Diary," that its author shares with Dickens and Ruskin the rather rare possession of a highly imaginative, emotional, picturesque, and rhythmic prose—that he is, indeed, a happily gifted prose-poet. Nothing, for instance, could be better done than the description of Father Letheby's exaltation of soul when, after tortuous woodland windings, he suddenly comes face to face with the SEA and all which that vision imports to the poetic instinct. The SEA plays no inconsiderable part in that "Diary;" and it seems to be a constant background as well to the questioning life of *Luke Delmege*, to whom life's riddles are as unanswerable as the perpetual questioning of its best symbol, the SEA, is to the dreaming poet.

In *Cithara Mea* the SEA again is everywhere, all its moods and phases lending color, variety, and illustration to the expression of thoughts which derive much of their inspiration, and of imaginings

which receive much of their stimulus, from that same abundant source. Two companion poems declare (in *The Hidden*) and solve (in *The Revealed*) the primeval mystery of Death, and in many of the stanzas the SEA sends its voice to the poet.

We shall meet the SEA again and again in *Cithara Mea*—exquisitely turned into a text for morning meditation in *A Matin-Song*; vague and distant in *Sentan the Culdee*; calm as a lake of gold under the alchemy of eventide in *Spirit-Voices*; full of sad forebodings in *Tristesse*; joyously exultant in *Thalassa! O Thalassa!* “dark-hooded” in *A Prophecy*; frozen music in the *Mer-de-Glace*; and the sport of fitful moods in the poems which celebrate the memory of Ismene.

We consider *Apotheosis* the loveliest poem in the volume; and the technique is worthy of the inspiration. *Sentan the Culdee* is finely wrought into a dramatic monologue. *Thirza* is mystically beautiful. The whole volume is replete with poetic inspiration; its workmanship is of a high order, with (to our mind) two exceptions, namely, the companion poems with which it begins. For we consider *The Hidden* and *The Revealed* decidedly inferior to the rest. Abounding in fine imagery and poetic expression, they nevertheless are very faulty in metre—so frequently so, indeed, that we have surmised a conscious inclination of the author to experimental tests of a private theory. In other poems of the volume the experiments are less noticeable, although not wholly infrequent, but in *The Hidden* and *The Revealed* are obvious in many places. Father Sheehan is a poet of finest sensibilities. We should like to borrow freely from the wealth he has brought together into this volume; but we fear lest, indulging such a desire, we should unduly trespass on the space allotted to us.

H. T. H.

THE DEVIL: Who He Is and What He Does. By the Rev. William Stang, D.D. Providence, R. I.: D. H. Williams & Co. Sold by Joseph M. Tally, 522 Westminster Street. 1900. Pp. 32. Price, \$0.25.

We have here a simple, clear, and almost didactic exposition of the Christian doctrine regarding the nature and work of the hereditary enemy of man's salvation. In view of the tendency in modern society to deny the existence of a personal devil, Dr. Stang restates the arguments from Scripture and the traditional teaching illustrated by the practice of the Church, to show that the Catholic belief in the agency of Satan rests on inspired and actual testimony. Some of the historical phases of demoniacal agency, such as witchcraft, are explained, with reference to existing variations of similar evil influences.

The object of the pamphlet is to warn Christians of the skepticism that pervades the atmosphere of public and private life, and which tends to make the unwary lay down their arms against the powers of darkness. The concluding apostrophe sums up what the entire work seems aptly to illustrate, namely, the timeliness and benefit of the prayer addressed to St. Michael which Leo XIII has ordered to be recited at the end of the daily low Mass, asking the prince of the heavenly host to shield his followers from the perils of the demon seeking the destruction of souls. The booklet offers good material for a series of instructions or sermons, especially during the mission.

THE CARDINAL'S SNUFF-BOX. By Henry Harland. The Bodley Head, London and New York: John Lane. 1900. Pp. 319.

An English gentleman, clever, sensible, brusque, with a good deal of heart, but no pretence to virtue or quality, falls in love with an English lady, the widow, still young, of an Italian nobleman, and niece to a Cardinal. The snuff-box of the latter in various ways becomes the occasion of fostering the mutual devotion of the two eventual lovers.

The story is exquisitely told, and the author has the special merit of appearing to know thoroughly what he talks about when he touches upon Catholic subjects. The picture of the Cardinal is drawn with consummate skill and true to the life. A prince of the Udeschini by accident of birth, he enjoyed the additional title of "the little uncle of the poor," conferred upon him informally by the populace of the Roman slums in which his titular church, St. Mary of the Lilies, was situated. "Well, we all know that titles can be purchased in Italy; and that (ninety-odd thousand lire of his private fortune) was no doubt the price he paid for the title I have mentioned," allowing himself five thousand lire a year for food, clothing, and general expenses. The heroine is an admirable character.

"I envy you your strength of mind," says Mr. Marchdale to the duchess, who is a Roman Catholic, and who repudiates the idea of taking popular superstitions seriously. "But surely, though superstition is a luxury forbidden to Catholics, there are plenty of good Catholics who indulge in it, all the same."

"There are never plenty of *good* Catholics," said she. "You employ a much-abused expression. To profess the Catholic faith, to go to Mass on Sunday, and abstain from meat on Friday, that is by no means sufficient to constitute a *good* Catholic. To be a good Catholic one would have to be a saint, nothing less—and not a mere formal saint, either, but a very real saint, a saint in thought and

feeling, as well as in speech and action. Just in so far as one is superstitious, one is a *bad* Catholic."

"Can't a Protestant be a good Christian too?"

"Yes," she said; "because a Protestant can be a Catholic without knowing it."

"Oh—?" he puzzled, frowning.

"It's quite simple," she explained. "You can't be a Christian unless you are a Catholic. But if you believe as much of Christian truth as you have ever had a fair opportunity of hearing, and you try to live in accordance with Christian morals, you *are* a Catholic, you are a member of the Catholic Church, whether you know it or not. You can't be deprived of your birthright, you see."

"That seems rather broad," said Marchdale; "and one had always heard that Catholicism was nothing if not narrow."

"How could it be *Catholic* if it were narrow?" asked she. "However, if a Protestant uses his intelligence, and is logical, he'll not remain an unconscious Catholic long. If he studies the matter and is logical, he'll wish to unite himself to the Church in her visible body. Look at England; see how logic is multiplying converts year by year."

The book can hardly fail to do much good, just because, without any profession of religion on the part of the author, it represents true scenes from Catholic life. The style of writing is delightfully vivid and without a suspicion of either exaggeration or commonplace. Whether consciously, or by the mere force of the truth of his observations and descriptions, the author assists the non-Catholic in properly apprehending the value of certain Catholic principles and appreciating some traits of the Italian peasantry which show of what value religion has been in the formation of their character. Wit and humor, pathos and reflection, alternate at brief intervals and sustain the interest of the reader in a very simple but not uninteresting plot.

POETIK UND MIMIK. Von Gerhard Gietmann, S.J. (Illustrated.) St. Louis, Mo.; Freiburg: B. Herder. 1900. Pp. 519.

Some time ago we reviewed the author's first instalment of the *Kunstlehre*, in which he dealt with the subject of æsthetic art in general. The new volume, second in the order announced, defines the position of poetry among the fine arts. After giving a comparative view of the elements which are requisite for correct poesy, and dwelling upon the laws according to which these elements are fashioned into consistent sources of æsthetic pleasure, the author considers one after another the different classes of poetic work. The various styles of epic, lyric, dramatic, comic, and allegoric poetry are illustrated, compared, and criticised. The second and smaller part of the volume is

devoted to an exposition of the mimic art in speech, face, and limbs. The mimicry of the drama and pantomime so-called are treated separately.

In the chapter devoted to allegoric poetry the author treats of the liturgical service of the Mass. This he defines as a dramatic representation of a unique kind, in which the great divine act of the Redemption is reproduced in its very reality, under a poetical, musical, and mimic form. "Die Messe ist also ein Drama eigener Art, in welcher die grosse Gottesthat der Welterlösung in bühnenähnlicher, poetisch-musikalisch-mimischer Form abgespielt und wahrhaftig erneuert wird." This most sacred drama is divided into five acts: first, the introductory or preparatory act, which embraces the liturgy down to the offertory; the second act is that of the offering, concluding with the magnificent melody of the Preface; the third act is the consecration; the fourth the communion; the fifth the concluding orations confirming the eucharistic work in the spirit of gratitude and prayerful trust that man may become the permanent beneficiary of the divine act.

It is hardly necessary to reiterate here what we said in reviewing the first volume of the series, viz., that the author, whilst professing equally with Jungmann, Costa Rossetti, Kleutgen, and others of the same school, a loyal adherence to the Thomistic principles, greatly diverges from these writers in his interpretation of the elementary definition of the æsthetic quality. He maintains that as truth is the formal object of the cognitive faculty, so beauty must be likewise, inasmuch as it is simply the reflection or splendor of truth. Naturally the author has also in the present volume taken occasion to criticise those who differ from him, notably Baumgart, who holds close to the Aristotelian doctrine in his development of the concept of the beautiful and its application. These differences, however, are of a more or less speculative value and will not diminish the appreciation of Father Gietmann's views, even with those who choose to disagree with him.

THE MASTER-CHRISTIAN. By Marie Corelli. New York: Dodd, Mead & Co. 1900. Pp. 604.

The locale of the first chapters of the story is Rouen; Paris next; then Rome; whence some of the central characters escape to London, where the tale, like the inglorious sputtering of a dying-out candle, luridly burns itself out. The majority of the figures are Catholics,—the Pope himself, two cardinals, various prelates and priests, and a sprinkling of the laity. They are Catholics supposed to be taken from real life, but in reality are calumnious caricatures. The credit-

able folks of the book are churchless Christians. On the whole the personnel is rather depraved, and on the level of the *demi-monde*, if one may judge from their style of acting and speaking. One of the Cardinals, by the way, is a "saint;" he is a follower of Christ; but that is intended to mean that he is not a follower of the Church. There is an allegory, too, which runs all through the book, in the person of a little boy with blue eyes, whom the author's "good" Cardinal finds one night crying at the barred door of Rouen Cathedral, and befriends. In one of the chapters Angela Sovrani, the heroine of the story and "an inspired artist," makes a plea before the Cardinal in defence of the mean type she has chosen for her painting and the manner of her treatment of it.

"You do not understand my purpose, dearest uncle? I hardly understand it myself! Some force stronger than I am is urging me to paint the picture I have begun; some influence, more ardent and eager than my own, burns like a fever in me, persuading me to complete the design. . . . I feel that I have a work to do. . . . I told you before I showed you this sketch that you would probably disapprove of it and condemn me, *but I really cannot help it*. In this matter nothing—not even the ban of the Church itself—can deter me from fulfilling what I have designed to do in my own soul."

To which hysteric speech the saintly Cardinal, "taking Angela's hand, and drawing her towards him," is made to reply abstractedly: "She has a great gift; I am sure she will use it greatly." One instinctively suspects that Marie Corelli is here making apology for her own choice of theme, and character, and presentment. No one can say that apology would not be in order. The book is uninteresting; but that is its least fault. Of course it is not art; but it is much worse. It is shrieky and unbalanced. And what can be said of the justice of taking one's characters avowedly from an institution like the Catholic Church, making a high "dignitary," supposed to know at least something of the tenets and purposes of that Church, deliberately say and do things which utterly misrepresent her spirit and teaching? The book is a sinister portrayal of a dark, deceitful world, in which the Churches, and especially the Catholic Church, are ranged on the side of superstition, avarice, and every kind of corruption.

We took up the book in an unbiased spirit, but would not have continued it after the first hundred pages, the further reading being without real interest and pursued only as a reviewer's task. The whole story has left merely a painful memory, mingled with pity at the thought that a gifted writer could so misuse her powers.

E. J. G.

Recent Popular Books.¹

ADVENTURES OF A BOY REPORTER IN THE PHILIPPINES: Harry Steele Morrison. \$1.25.

The totally unlikable hero, with no training and very little education, blossoms in an hour into a full-grown peer of Richard Harding Davis, goes to Manila and is of great service to the fleet, and ends by deciding to grant Mr. "Depaw's" humble request, and become his private secretary, because he can learn more in that position than any mere college can teach him. (Apparently meant for boys of twelve years.)

AFIELD AND AFLOAT: Frank R. Stockton. \$1.50.

Eleven stories, related, according to the author's preface, by no bonds but those of love and water, and all dealing with one or the other of those subjects. That the style is bold and the humor daring, it is hardly necessary to say. Two of the stories, written during the Spanish war, have historical value as illustrative of the favorite American theory of the inferiority of the Latin races, and these detract something from the merit of a book otherwise innocently funny.

AFRICAN NIGHTS' ENTERTAINMENT: A. J. Dawson. \$1.50.

Stories of modern Tangiers and other parts of Morocco, with Moors and the not too severely moral white population as actors. They are romances not intended to be taken with seriousness, and reflecting the spirit rather than the exact details of life and character, and the author is agreeably conscious of the humorous conditions arising from the continuous misunderstandings of unsympathetic races living in close relations.

AT SCHOOL AND AT SEA; OR, LIFE AND CHARACTER AT HARROW IN THE ROYAL NAVY AND IN THE TRENCHES BEFORE SEBASTOPOL: "Martello Tower."

The time is the second quarter of a century, and Harrow masters and Harrow boys figure in countless anecdotes; the nautical part of the volume is as amusing as the best Marryat novel, and the Crimean scenes are spirited. The book might very well take the place of the school and ward-room fiction commonly found on a boy's bookshelves, but it is not written for children.

BLACK GOWN: Ruth Hall. \$1.50.

The Albany of the eighteenth century, still heartily hating the British and their

uniform, is the scene of this story, in which the French Jesuit, whose Indian title gives the book its name, is the only good character not Dutch to the core. The Dutch hero and heroine suffer at the hands of an English sister and brother who separate the hero from his betrothed, and plot all manner of mischief, which recoils on them in the end, and turns to the profit of those whom they would have made their victims. The Jesuit comes and goes on his mission and is martyred at last, but even in death he carries blessing to the good, and confounds the machinations of the evil. The quaint Dutch ways and the fine faithfulness of three household slaves are minor points serving to make this one of the best of the novels having their scene laid in the Dutch colonies.

BOOK OF DARTMOOR: S. Baring Gould. \$2.50.

Archæology, anecdotes, legends, quaint learning, description, and science compose this book, which includes the material for a library of novels and stories, the lonely, wind-swept moorland being especially prolific in wilful and eccentric character, and careers transcending the romancer's fancy. It is a study sure to be agreeable to those interested in any of the topics upon which it touches.

CHINA'S OPEN DOOR: Rounseville Wildman. \$1.50.

The author, Consul-General at Hong-Kong, after an introduction setting forth the foolishness of treating the Chinese as if they were Americans or Europeans, gives a brief history of the successive dynasties, laying stress on events peculiarly indicative of the national character, and then explains the present condition of things, and adds a brief chapter on the Boxer uprising. He speaks with some sharpness of missionary methods, but rapturously praises missionary devotion and energy. Good pictures, taken from photographs, illustrate the volume.

CHUMS: Maria Louise Pool.

The bad genius of the book, an envious teller of large and glowing falsehoods, causes the heroine to be expelled from school. She is befriended by an amiable dwarf to whom she has been kind, and in the end he gives his life for hers. The tale lacks verisimilitude, but has plenty of spirit. (Girls from ten to twelve years old.)

COMPLEAT BACHELOR: "Oliver Onions." \$1.50.

A gossiping novel with no visible plot, but including pleasant descriptions of English sports and social amusements. The

¹ The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

bachelor's sister is the heroine, and an Eton boy and a girl to whom he is devoted are very conspicuous, their deep seriousness making a good foil for the flippancy with which their elders take themselves.

COURTESY DAME: Murray Gilchrist. \$1.50.

A profligate scion of a profligate family, while slowly dying of an incurable disease, adds a remarkably blameless but untalented girl to his staff of attendants and, protesting that she is a blameless creature, attempts to marry her to his illegitimate cousin. The girl consents only when the invalid's death is close at hand, and when she goes to him arrayed in all her bridal finery, he becomes partly delirious and drags himself out in the midst of a furious snowstorm. She follows, the two confess their mutual love, and the author leaves them dying together. This simple and unedifying scheme is overlaid with much rather weak chatter from the man's kinswomen and female friends.

DAY'S WORK SERIES; WISDOM OF WASHINGTON; WORDS OF NAPOLEON. 35 cents.

These little books are very well compiled, the former containing some fifty extracts from addresses and letters, the latter being made up of official letters, addresses and proclamations. They are intended as gift books of the more sober sort and are bound accordingly. (Twelve years of age and upwards.)

DISHONOUR OF FRANK SCOTT: "M. Hamilton." \$1.50.

Having persuaded an English saleswoman encountered on a Pacific and Oriental steamer that she must not wed the native doctor whom she intends to marry on landing, Lord Francis Scott marries her himself, although he is tacitly engaged to the daughter of his chief. When he finds that he must keep his engagement or lose his means of subsistence and his social position, he actually goes through the marriage ceremony with the lady, his wife urging him to take this line of conduct, both of them expecting that the victim will fulfil her physician's prophecy and die in a few weeks. She lives, Lord Francis loves her and detests his wife, and when his treachery is discovered, and the lady dies, he quietly states his feelings. He is a new and entirely unpleasant species of villain, but he is made to seem possible.

FOR ENGLAND'S SAKE: Ernest Henley. \$1.25.

This volume of "Verses and Songs in Time of War" is too intensely English to please those who love not Albion, and many such there be; but they are uncommonly good of their kind, the songs being especially clever.

FROM INDIA TO THE PLANET MARS: Th. Flournoy. \$1.50.

A solemnly serious account of a woman

who modestly professes to be a reincarnation of an Indian princess of the fifteenth century and of Marie Antoinette, and to be intimately acquainted with persons and things in the planet Mars. It is interesting as a revelation of the vagaries of a mind diseased, but its effect upon the weak and the credulous is decidedly unwholesome. They fancy the woman to be a superior being, although the mere choice of Mars as a field of knowledge is fairly good evidence that the woman's "communications" come from the material world, Mars being the playground of more than one novelist, and the subject of many scientific studies intended for popular use.

GATELESS BARRIER: Lucas Malet. (Mary St. Leger Harrison.) \$1.50.

The hero, being recalled from the United States, where he has married a brilliant wife, to assist at the demise of his coldly cynical uncle, finds one of the rooms in his kinsman's house inhabited by a ghost so charming and congenial that he decides to divorce his American wife and to elope with the ghost, feeling partly justified by the discovery that they were betrothed during a former earthly existence. The plan fails, an opportune fire discloses the lady's unblest tomb in the haunted room, she is buried, and the lover resumes the march of his existence. The atmosphere of mystery so enraptures the whole story that the reader is never sure whether the ghost will turn ghoul, vampire, or ministering spirit, and, taken for exactly what it is, a fanciful experiment, the story is worthy of Hawthorne. It is possible to make it mischievous by considering it too curiously, and the danger of such treatment is always present among those whose Christianity is lightly held, and always active among those who regard Christianity as a creed outworn.

HISTORY OF THE AMERICAN SLAVE TRADE: John R. Spears. \$2.50.

An entirely dispassionate account of the growth of the trade in Africa itself, of the manner in which Americans entered it, and of the way in which they pursued it. Being historical and not political, the work is written with impartiality, and without any of the declamatory passages which disfigure all partisan treatises on the subject. The style is vigorous, although unpolished, and the pictures are excellent, although purely fanciful.

LIFE AMONG WILD ANIMALS IN THE ZOO: Abraham Dee Bartlett. Edited by his Son. \$2.50.

Mr. Bartlett's reminiscences are of a lifetime spent in the care and discipline of captive wild animals, and the book includes both anecdotes and uncommon knowledge in regard to the habits and diet of his charges. The volume is so artlessly arranged that its perfect genuineness is evident, and it is illustrated with excellent pictures of animals and birds.

MYTHS AND FABLES OF TO-DAY :
Samuel Adams Drake. \$1.50.

This is a curious and interesting collection of popular superstitions unconsciously held, and exercising no small influence on thought and action. Many of them have strange histories, which Mr. Drake shows much industry in tracing to their source.

NAPOLEON III AT THE HEIGHT
OF HIS POWER: Imbert de Saint
Amand. \$1.50.

The year 1860, so crowded with events, occupies this fifth volume of this history of the Second French Empire. The deep respect which the author shows for both Pope and Emperor sets the book apart from most French translations published in this country, where Victor Hugo is taken as infallible and inspired. A brilliant summary of the Chinese difficulties culminating in 1860 gives the book especial value at this time. A beautiful portrait of Pius IX in the early days of his pontificate, and also portraits of Francis II of Naples, La Moricière, and Garibaldi illustrate the work.

NEW YORK IN FICTION: Arthur
Bartlett Maurice. Riverside Aldine
Classics. \$1.50.

An agreeably written, illustrated account of actual houses and places appearing in New York novels, which cover a period of nearly three hundred years, although leaving wide intervals unoccupied. It is a useful auxiliary in history classes composed of young folk, and valuable in reading-circles and book-clubs.

PRINCE CHARLES EDWARD: An-
drew Lang. \$20.00.

The author has been allowed to use the Stuart papers at Windsor in preparing this biography, and many of its illustrations are taken from pictures belonging to the Crown. Its tone is strictly impartial, and its style graceful and vivacious. It has twenty-eight full-page and twelve smaller illustrations, some never before engraved, and only 250 copies have been sent to the United States, and only thirty of the much more costly edition with duplicate portraits and frontispiece.

PRIVATE CHIVALRY: Francis Lynde.
\$1.00.

The hero, after spending some years as a gamester, finds himself suddenly relieved of the influence which has made him lead an evil life, and attempts to renounce sack and live cleanly. His bad deeds haunt him at every turn, and again and again he is tempted to give up the struggle. At last he deliberately puts himself in the way of being hung as a murderer, in order to draw suspicion from the brother of a girl whom he loves, and the story leaves him, his good deed discovered and the past made known, going bravely forward to effect his complete redemption.

RECOLLECTIONS OF A MISSION-
ARY IN THE GREAT WEST: Cyrus
Townsend Brady. \$1.25.

This autobiographer's first impulse having been towards a worldly career, he takes his various trials and vexations in a matter-of-fact style which makes them doubly amusing. His mission being among those of his own faith, he had no prospect of martyrdom, but when compared with the life of a prosperous city-pastor his days seemed full of hardships. The book is worth reading, if one have any curiosity in regard to Protestant ways of procedure.

REELS AND SPINDLES: Evelyn Ray-
mond. \$1.50.

The heroine rescues her family from poverty by entering the service of an estranged uncle, a mill-owner, winning his affection and aid by her faithfulness. Commonplace. (Ten to twelve years.)

RIVERSIDE ALDINE CLASSICS:
Hawthorne's Tales, Holmes's One Hoss
Shay, etc., Lowell's Sir Launfal, etc.,
and Whittier's Snow-Bound, etc. 5 vols.
\$0.50.

These little books are printed and bound with much care, and annotated either with passages from the author's diary or letters giving a history of the poem, or with very careful critical notices by Mr. Horace E. Scudder. They are intended to displace the pirated editions with worn plates and shabby binding, and are issued by the firm holding copyright on the poems.

SEEKERS: Stanley Waterloo. \$1.50.

An anti-"Christian-science" story, in which the heroine is taught by the fate of her invalid sister what to expect from persons who proclaim themselves as holding a private, personal revelation of Divine truth entitling them to greater respect than those who humbly accept the judgment of the best physicians and the creed of Christianity. The author's side of the argument, although not perfectly unassailable, inasmuch as it rests upon a Protestant basis, is so much stronger than the "Christian Science" view that the story could be recommended to Protestants under the sway of this delusion.

SILENT GATE: A VOYAGE INTO
PRISON: Tighe Hopkins. \$1.25.

The stories in this book, although very probably original, read like echoes of "F. Anstey," Mr. Gilbert, Mr. Harte, and others who have half in burlesque shown the brazen hardihood of the habitual offender against the law, and the perverted theories of righteousness current among the children and kinsfolk of criminals. According to his temperament, the stories amuse the reader, or cause him to question the wisdom of ordinary punishments for crime.

SLAVES OF CHANCE: Ferrier Langworthy. \$1.50.

Good, adventurous, mercenary, hypocritical, and silly, are adjectives fairly descriptive of the five sisters whose career is here described. Reared in the belief that work is shameful, and that a mercenary marriage is the whole duty of woman, they are utterly untaught in religion and in morals, and some of them are saved from destruction by nothing more elevated than prudence. The story of one of them fairly well exposes the dangers besetting girls employed in those combinations of perpetual fair and cheap side-show peculiar to London, and although too frank to be recommended to a girl content with the sequestered way of life, it might lead an over-adventurous maiden to salutary reflection. The author makes no pretence of having an intricate plot or an elegant style.

STORY OF DAGO: Annie Fellowes Johnston.

Ostensibly, Dago is a monkey; really, a boy in a monkey's skin, thinking and acting as a boy. The book is harmless, but uninteresting to children who know Mowgli. (Six to eight years.)

STORY-TELL LIB: Annie Trumbull Slosson. \$0.50.

"Story-Tell Lib," a deformed girl, watches her neighbors, and according to her lights, ministers to them when in grief by relating an allegory, which, although apparently very simple, pierces into the very heart of their trouble. The stories are pretty, and the childish key of the narrative is skilfully maintained.

THROUGH THE YEAR WITH BIRDS AND POETS: Edited by Sarah Williams. \$2.00.

This gift-book is intended especially for bird-lovers, and the author has collected some 300 American poems about American birds of all kinds. No similar collection exists, and this includes many copyright poems by authors whose verses are seldom seen outside their own books. The volume is illustrated with bird pictures, and its year begins with the coming of the birds.

UNTIL THE DAY BREAK: Robert Burns Wilson. \$1.50.

The hero's dearest friend, the betrothed of the girl secretly beloved by the hero, mysteriously disappears from his home, leaving no smallest trace of his method of departure. In time the hero wins the lady, and then finds his friend's remains at the bottom of a secret shaft communicating with a closet in his room. To reveal his discovery is to run the risk of being accused of murder, and the effort to conceal it from his wife nearly proves fatal to him; but the book terminates happily. The story is better planned than executed, for the writer's style lacks ease; but the manner in which he accounts for his occasional

crudities and connects himself with the plot is very ingenious.

WALLET OF KAI LUNG: Ernest Bramah. \$1.50.

The wallet contains the stories which Kai Lung told in the streets, together with the compliments exchanged with his auditors, and in the main it is a faithful mirror of Chinese deportment and an echo of Chinese modes of speech. The author cannot resist the opportunity to satirize his countrymen, and introduces some ingenious burlesques of British ways, but the greater part of the book is in perfect accordance with the testimony of the most trustworthy travellers and explorers.

WALL STREET POINT OF VIEW: Henry Clews. \$1.25.

A clear and simple study, untinged either by religion or by politics, and reviewing the condition of business and business men. The author urges the propriety of perfect freedom of contract between borrower and lender, on the ground that no statute against usury was ever kept, and he boldly asserts that business offers better opportunities now than at any time in the past.

WANTED: A MATCHMAKER: Paul Leicester Ford. \$2.00.

The matchmaker, when found, is an eight-year-old newsboy, who serves as the connecting link between a rich heiress, distrustful of all her many lovers, and the poor hospital-physician to whom she has confided the boy after he has fallen under the feet of her horses. The volume is illustrated by Mr. H. C. Christy, has decorations by "Margaret Armstrong," and is called a Christmas story because a Christmas gift is the final weapon of the matchmaker.

WINIFRED: S. Baring Gould. \$1.50.

The nominal heroine is somewhat overshadowed by her mother, a woman whose life is darkened by doubts as to the validity of her marriage, and by the isolation of bitter poverty. She tries to kill herself and her daughter, but when almost at the point of death is succored by a kind-hearted man with whom the two find shelter. The villain of the tale over-reaches himself in the end, and the story closes with happiness for all the good characters and the defeat of the bad. The queer web of deceit woven for themselves by English smugglers is the background of the story, and some of its details are original.

WINNING OUT: Orrison Swett Marden. \$1.00.

Anecdotes illustrative of the attributes whereby success is attained, with brief explanations. It is sometimes adapted to an unduly low intellectual level, and the author does not disdain to serve himself with a good trait taken from a bad man's character; but its teaching is judicious. (Eight to twelve years.)

Books Received.

- THE SPIRITUAL LIFE AND PRAYER. According to Holy Scripture and Monastic Tradition. Translated from the French by the Benedictines of Stanbrook. London and Leamington: Art and Book Company. 1900. Pp. xxi—434.
- DE CONCEPTU IMPOTENTIAE ET STERILITATIS relate ad Matrimonium. Auctore Jos. Antonelli, Sac. Romae, Ratisbonae, Neo-Eboraci: Libraria Pontificia Friderici Pustet. 1900. Pp. 115.
- THE DEVIL. Who He Is and What He Does. Explained by Father Stang. Providence, R. I.: D. H. Williams & Co. 1900. Pp. 38.
- DEVOTION TO THE HOLY GHOST. By the Rev. Joseph McSorley, C.S.P. New York: Catholic Book Exchange. 1900. Pp. 32. Price, 5 cents.
- ΕΠΙΤΟΜΗ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ. An Epitome of the New Testament. By Nicholas J. Stoffel, C.S.C., Professor of Greek at the University of Notre Dame. Notre Dame, Indiana: The University Press. 1900. Pp. 322. Price, \$1.00.
- PHILOSOPHIA MORALIS in usum Scholarum. (Cursus Philosophicus.) Auctore Victore Cathrein, S.J. Cum approbatione Revmi Archiep. Friburg. Editio tertia ab auctore recognita. St. Louis, Mo.; Freiburg im Breisgau: B. Herder. 1900. Pp. xix—471. Price, \$1.50.
- THE MASTER-CHRISTIAN. By Marie Corelli. New York: Dodd, Mead & Company. 1900. Pp. 604. Price, \$1.50.
- LA CONSTITUTION DE L'UNIVERS et Le Dogme de l'Eucharistie. Par Le P. Leray, Eudiste. Paris: Librairie Ch. Poussielgue. 1900. Prix, 5 francs.
- A FORM OF PRAYERS, following the Church Office. For the use of Catholics unable to hear Mass upon Sundays and Holidays. By John, Marquess of Bute, K.T. Second edition. London: Burns & Oates; New York: Benziger Brothers. 1900. Pp. vii—190. Price, 45 cents.

- POETIK UND MIMIK. (Kunstlehre in fünf Teilen. Zweiter Teil.)
Von Gerhard Gietmann, S.J. Mit 7 Abbildungen. St. Louis,
Mo.; Freiburg im Breisgau: B. Herder. 1900. Pp. ix—519.
Preis, \$2.30.
- SACERDOTALISM in the Old and New Testaments. By the Rev. J. D.
Breen, O.S.B. London: R. & T. Washbourne; New York:
Benziger Brothers. Pp. 32. Price, 15 cents.
- PRAISE AND ADORATION. Compiled by B. S. A. Warner. Year of
Jubilee, 1900. *The Same*. Pp. 181. Price, 60 cents.
- CITHARA MEA. Poems by the Rev. P. A. Sheehan, author of *My
New Curate*. Boston: Marlier, Callanan & Company. 1900.
Pp. viii—246.
- THEOLOGIA FUNDAMENTALIS, quam Romae in Collegio Internationali
S. Antonii tradit et docet P. Gabriel Casanova, O.F.M., Lector
Jubilatus S. Theol. Romae: Typographia Sallustiana. 1899.
Pp. 608.
- SAINT JEAN-BAPTISTE DE LA SALLE. (1651—1719.) Par M. A.
Delaire, Secrétaire général de la Société d'Economie Sociale.
("Les Saints"). Paris: Librairie Victor Lecoffre. 1900.
Pp. 216. Prix, 2 francs.
- THE GOLDEN LEGEND: or Lives of the Saints, as Englished by
William Caxton. Edited by F. S. Ellis. Vols. III and IV.
"The Temple Classics." New York: The Macmillan Com-
pany; London: J. M. Dent & Co. 1900. Price, \$0.50, a vol.
- SIXTH ANNUAL REPORT of the Superintendent of Parochial Schools of
the Archdiocese of Philadelphia, for the year ending June 30,
1900.

AMERICAN ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. III.—(XXIII).—NOVEMBER, 1900.—NO. 5.

THE SACRIFICIAL IDEA IN THE MASS.

IT is of faith, as defined by the Council of Trent,¹ that in the holy Mass there is offered a true sacrifice. It is also of faith that the sacrifice of the New Law is one. "Nor yet," says the Apostle, speaking of our High Priest, "that He should offer Himself often; . . . but now once at the end of ages He hath appeared for the taking away of sin by the sacrifice of Himself."² And again, in the same Epistle:³ "For by one oblation He hath perfected forever them that are sanctified." The sacrifices of the Old Law, many and varied, did but shadow forth the one perfect sacrifice of the New. In this the Man-God is both Priest and Victim—"priest forever according to the order of Melchisedech;"⁴ and "the Lamb that was slain from the foundation of the world."⁵ True, this sacrifice is twofold in accidents and outward form; but in inner essence and substance it is one—essentially one, specifically, nay numerically, one. "We confess," are the words of the Catechism of the Council of Trent, "that the sacrifice of the Mass is one and the same sacrifice with that of the Cross." It differs from the latter, as the Council has declared, "only in the manner of offering." In other words, the difference is extrinsic, not intrinsic; accidental, not essential or substantial. It is not another sacrifice, not a new sacrifice; it has no merits of its own that are independent of the sacrifice offered up on Calvary; it adds not one iota to the value of that sacrifice; it does but

¹ Sess. XXII, can. 1.

² Heb. 9: 25, 26.

⁴ Psal. 109: 4; Heb. 7: 17.

³ Heb. 10: 14.

⁵ Apoc. 13: 8.

apply the fruits of that sacrifice to the souls of men. Such has ever been the teaching of the Church; such the belief of Catholics in every age. "The Church is so far from believing," says the learned Bossuet on this point, "that anything is wanting to the sacrifice of the Cross that she deems it, on the contrary, so perfectly and so fully sufficient, that whatever is afterwards added has been instituted to celebrate its memory and apply its virtue. We acknowledge that all the merit of the Redemption of mankind is derived from the death of the Son of God. When, therefore, in the celebration of the divine mysteries we say, 'We offer to Thee this holy Victim,' we pretend not by this oblation to make or to present to God a new payment of the price of our salvation, but to offer to Him in our behalf the merits of Jesus Christ present, and that infinite price which He once paid for us upon the Cross."⁶

If you ask the ordinary lay Catholic how or why the Mass is a sacrifice, he will perhaps think you are trifling with him, or he will refer you for an answer to the Catechism. He has been taught from a child that *the Mass is the same sacrifice as that of the Cross*. The idea of this sameness is ever present with him while he assists at Mass, and traces, in his mind or on the pictured page before him, the several stages of his Saviour's Passion. He would probably be astonished to learn that any one could have a difficulty in understanding how the Mass is a sacrifice. And yet, if you take up any of our modern text-books of Dogmatic Theology, you will find that this point, which is so plain to the

⁶ *Exposit. de la Doctrine Cathol.*, sect. XIV. In Lehmkühl (*Theol. Mor.*, Vol. 2, p. 122, ed. 1888) I read: "Suarez alique theologi communius asserunt, idque recte, potius dici *simpliciter* diversa sacrificia [cruentum videlicet et incruentum], quam unum idemque, at unum idemque dici debere *secundum quid*." This notwithstanding, the received teaching is that the sacrifice of the Mass is one and the same sacrifice with that of the Cross, not in a qualified sense, but without qualification. The Catechism of the Council of Trent says, "one and the same," without addition or qualification of any sort, and *sine adlito dici est idem ac dici simpliciter*. The Fathers of Trent say (Sess. XXII, c. 1): "Haec [Eucharistica oblatio] illa est, quae (Gen. 4 et 22; Lev. 1, 2 et 8, et alibi) per varias sacrificiorum, naturae et legis tempore, similitudines figurabatur; utpote quae bona omnia, per illa significata, velut illorum omnium consummatio et perfectio complectitur." Observe that all the typical sacrifices of the Old Law, the bloody not less than the unbloody (it is the former alone that are spoken of in the texts to which references are given), are here declared to be fulfilled in the Eucharistic Sacrifice. We find the same thing

ordinary lay intelligence, is, to the theologian, full of doubt and perplexity. Hurter⁷ cites as many as five different theories upon it.

It is well that we should have a clear idea of the precise point on which there exists this divergence of theological opinion. The question which modern theologians have set themselves to answer is this: "In quonam est reponenda formalis ratio sacrificii Missae?" What is the sacrificial idea in the Mass? Or to put it another way, What is it that makes the Mass a sacrifice? Or, once more, What is the formal and intrinsic reason why the Mass is a sacrifice? The question is not wherein lies the essence of the Eucharistic Sacrifice; for all, or nearly all, are agreed that this lies in the consecration. The real question is, assuming that the essence of the sacrifice consists in the consecration, how the consecration makes the Mass a sacrifice, or what is it that gives the consecration its sacrificial character.

I have said advisedly that it is modern theologians who are divided in opinion on this point. It does not seem to have occurred to the Fathers of the Church, or to the Doctors of the Middle Age, that the matter was one which could admit of difficulty. In the *Summa* of St. Thomas, where so many subtle questions are discussed, and so many difficulties solved, this point is not once mooted. Those men of old, it would appear, believing with an intensely practical faith that the Mass was the self-same sacrifice once offered upon the Cross, saw in this, as the simple faithful see in it to-day, the all-sufficient reason why the

affirmed by St. Augustine over and over again. Thus (*De Civitate Dei*, lib. 20, c. 23, n. 5) he says: "Cessaturas enim victimas, quas in umbra futuri offerebant Judaei, et unum sacrificium gentes a solis ortu usque ad occasum, sicut jam fieri cernimus, oblaturas, per Prophetas Hebraeos oracula increpuere divina." (*Cf.* also *ibid.*, lib. 10, c. 20; *Enarratio in Psal.* 39, n. 14). How the sacrifice offered by Abel (Gen. 4), and the sacrifice of the calf immolated by the sons of Aaron (Lev. 1 : 5), and the other bloody sacrifices of the Old Law can be said to have prefigured or shadowed forth the Eucharistic Sacrifice, if this is to be regarded as a "*sacrificium simpliciter diversum*" from that of the Cross, is a problem which demands solution at the hands of those who deny the formal identity of the sacrifice of the Mass with the sacrifice offered up on Calvary. There could surely be no stronger proof of their identity, *etiam in ratione sacrificii*, than the fact that the figure which *primo et per se* foreshadows the one is said, simply and without qualification, to foreshadow the other as well.

⁷ *Compendium Theologiae Dogmaticae*, Vol. 3, pp. 386-9.

Mass is a sacrifice. Thus, St. John Chrysostom, in his commentary on the Epistle to the Hebrews, after explaining why it was needful for the Jews to repeat their oblations day after day, goes on to observe :

“ But in the case of Christ it is different ; He was offered once, and it was enough for all time. . . . What? Do not we, too, offer up (sacrifices) daily? We do indeed, but making a commemoration of His death ; and this is one, not many. . . . We always offer up the same ; not one sheep to-day, and to-morrow another, but always the same. Are there, then, many Christs, since He is offered up in many places? Not so ; but one Christ everywhere, who is here entire, and there entire—one body. As, then, He that is offered up in many places is one body, not many bodies, so the sacrifice is one. Our High Priest it is who offered up that sacrifice which cleanses us. That same sacrifice do we offer up also now which was then offered up—that sacrifice which cannot be consumed. This takes place for a commemoration of that which then took place. For *This do ye*, He saith, *in remembrance of me.*”

In every sacrifice, strictly so-called, we distinguish three things: (1) priest; (2) victim; (3) the offering and immolation of the victim. The two first may be called the material elements, the last the formal element, of the sacrifice. It is plain that priest and victim *in actu primo* (to borrow a phrase from the schoolmen) are but the agent and matter of the sacrifice. The priest is not a priest *in actu secundo*; nor is the victim a victim *in actu secundo*, until the latter is offered and immolated by the former. Hence the formal element of the sacrifice, the *ratio formalis sacrificii*, consists in this offering and immolation—the offering and immolation in an active sense on the part of the priest, in a passive sense on the part of the victim. As for the immolation, it is true that it need not necessarily involve the physical destruction of the victim in every case. But in the case of a living victim, real immolation involves the real death, that is, the taking away of the life of the victim. So the Scriptures clearly imply; so we gather even from the common consent of mankind. At any rate, the immolation of the living Victim offered up on Calvary involved the death of that Victim. And the sacrificial idea in that sacrifice, the formal reason why that oblation was a real sacrifice, lay, be-

yond all doubt, in the fact that Christ there offered Himself to the Father for the sins of men, and immolated Himself even to the shedding of the last drop of His blood and the physical separation of soul and body upon the altar of the Cross.

And now we are getting near the heart of our inquiry—What is the sacrificial idea in the Mass? Is the formal reason why the Mass is a sacrifice one and the same with the formal reason why the oblation of the Divine Victim on Calvary was a sacrifice? Yes, says Christian instinct, guided by simple faith; for the sacrifice of the Mass is one and the same with the sacrifice of the Cross. No, say modern theologians; but they do not agree in their explanation of what it is that makes the Mass a sacrifice. Differing as they do, they cannot all be right; and it is quite within the bounds of possibility that all of them may be wrong.

Of the several theories put forward on this point, only two have met with wide acceptance. One is that of Cardinal Franzlin, first formulated by Cardinal de Lugo. According to this view, the reason why the Mass is a sacrifice is that our Blessed Lord in the Eucharist assumes a *status declivior*—puts Himself in a state of death, as it were, stripping Himself of the natural use of every sensible faculty, and taking the form of meat and drink to be consumed by men. This, it is said, is equivalent to the immolation of Himself, and quite sufficient to make the Mass a sacrifice. The other theory, first propounded by Lessius, is perhaps the one more commonly received. In this view, that which formally constitutes the Mass a sacrifice is the mystic immolation of the august Victim that has place in the separate consecration of the bread and wine, the effect of which is to represent our Lord as slain upon the altar.

The former of these theories is, it seems to me, open to at least two serious objections. The species of moral immolation, which it substitutes for the physical immolation, is not enough to constitute a sacrifice in the strict sense of the word. Else the Incarnation was a sacrifice, because, in becoming incarnate, the Son of God “emptied Himself,” as the Apostle forcibly words it, “taking the form of a servant.” And there is the still graver objection that, in this view, the Mass would be a sacrifice independently of the piercing of Christ’s body and the shedding of His blood upon

the Cross. Even if our Lord had never suffered death, He might have given His body and blood as meat and drink under the appearances of bread and wine, and so, according to this theory, be offered in sacrifice. Thus the Mass would have sacrificial fruits of its own, instead of merely applying to the faithful the fruits of the sacrifice offered up on Calvary—which tallies not well with the teaching of the Tridentine Fathers.

Nor is the other theory without its inconveniences. It is exceedingly difficult to see how a mystic immolation is going to give us a real sacrifice, such as the Mass undoubtedly is. Of course there is in the Mass a mystic immolation. But is it this, after all, that makes it to be what it is, the great Sacrifice of the New Law, an oblation of infinite dignity and worth, a propitiatory offering for the sins of the quick and the dead? A mystic immolation supposes a real immolation, apart from which and independently of which it has no real value whatever. It is not, therefore, the mystic immolation that gives the Mass its sacrificial efficacy and value—which amounts to the same thing as to say that it is not the mystic immolation that makes the Mass a real sacrifice. Certainly that which gives the Mass all its sacrificial value is also that which makes it a real sacrifice; and that is the real immolation of Christ upon the Cross, which was made but once—*semel oblatum est*,—but is of infinite worth and perennial value; so that it works not the less efficaciously for the remission of sins in the Mass, where the same victim is offered by the same High Priest “from the rising of the sun to the going down of the same,” than it did on that first Good Friday when it wrought the conversion and won the pardon of the penitent thief.

To sum up the argument. The immolation of a victim enters into the essential concept of sacrifice and is an essential element of it; the Mass is, in all its essential elements, one and the same with the sacrifice of the Cross; it was no mystic or moral immolation that made this a sacrifice; neither, then, is it a mystic or moral immolation that makes the Mass a sacrifice. Again, the Mass, as is defined by the Council of Trent, is a propitiatory sacrifice; propitiation was made and the price paid for sin once for all on Calvary; it was by no mystic or moral immolation that Christ paid the price, “blotting out the handwriting of the decree that was

against us, fastening it to the Cross ;” therefore, it is no mystic or moral immolation of Christ which makes the Mass a sacrifice. Once more : so far forth as the Mass differs from the sacrifice of the Cross, it has no sacrificial value ; for the Council of Trent teaches⁸ that the Mass is not derogatory to the sacrifice offered on Calvary, because, not being a new sacrifice, it does but apply the fruits of Christ's Passion to the souls of men. Now the Mass differs from the sacrifice offered on Calvary precisely inasmuch as in it there is a mystic and, if you wish, a moral immolation of the Victim. Therefore it is the physical immolation, which was made once for all on Calvary, that gives the Mass its sacrificial value and makes it a real sacrifice.

That this was the mind of St. Thomas of Aquin, although he does not deal directly with the question, is, I think, quite plain from what he has in the *Summa*.⁹ He there inquires whether Christ is immolated in the Eucharist, and answers that He is, in a twofold sense. First, he explains, Christ is immolated mystically, inasmuch as the Eucharist is a symbolic representation of our Saviour's Passion, which, he says, was His real immolation. Secondly, Christ is immolated in the Eucharist in that we are made partakers of the fruits of His Passion through the Eucharist. “So far as regards the former mode” (of immolation), continues the saint, “Christ may be said to have been immolated also in the sacrifices of the Old Law. Hence in Apocal. 13, we read: ‘Whose names are not written in the book of life of the Lamb that was slain from the foundation of the world.’ But it is distinctive of this sacrifice,” he concludes, “that in the celebration of it Christ is immolated in the second way.” According to St. Thomas, therefore, the mystic immolation which has place in the Mass does not differentiate it from the sacrifices of the Old Law. It is the real immolation which makes the Mass a distinctive sacrifice ; and yet it has place only in this sense, that the fruits of it are applied to us through the Mass. Therefore, according to St. Thomas, it is the real immolation of Christ upon the Cross, perennial in its efficacy, which makes the Mass the distinctive Sacrifice of the New Law. Or, to put it otherwise : *some* immolation of the Victim it is that makes the Mass a proper and distinctive sacrifice—not the mystic immolation, therefore, the real. But the real immolation took

⁸ Sess. xxii, c. 2.

⁹ 3^a, quaest. 83, a. 1.

place only on Calvary. Therefore it is the immolation of Christ upon the Cross, together with the fact that the same Victim is really present upon the altar offered by the same High Priest, which makes the Mass the distinctive and never-failing sacrifice of the New Testament.

The Mass is at once a mystic and real sacrifice, the mystic oblation, however, being but the symbolic expression and outward manifestation of the real. It not only represents the sacrifice of the Cross, but renews and is that same sacrifice. Those who assign the mystic immolation as the *ratio formalis sacrificii* in the Mass seem to forget that they have to account, not merely for its being a sacrifice (which it would be in some sense even if there were only the immolation), but for its being a real sacrifice, identical with that which was offered on the altar of the Cross. The external rite in the celebration of the Eucharist, including the mystic immolation as the essential part of it, is spoken of by Melchior Canus¹⁰ as the external and sensible sacrifice. But this external sacrifice is only "the image and representation of the sacrifice of the Cross; in the Body and Blood of Christ, which are contained within, that same sacrifice exists in its reality—*ejusdem sacrificii existit veritas.*"¹¹ This idea the author evolves in a luminous passage, of which the following is a rough translation:

"But let us concede the point to those who argue that there can be no perfect immolation unless the victim is slain; for we, too, believe this to be essential if there is to be a true sacrifice. Now (they will urge) we offer a living and breathing Victim, for the Body in the Eucharist is one and the same with that which is in Heaven. Granted; but though Christ's Body in the Eucharist has life in it, and though the Blood is in the Body, it is not offered as having life in it, nor is the Blood offered as in the Body. The Body is offered as slain, and the Blood as shed upon the Cross. If the Victim of Calvary had never been withdrawn from the sight of men, but were to hang on the Cross before the eyes of all the faithful in every place and time, there would, of course, have been no need of Christ's leaving the memorial of His death, and of transferring the reality of the living original to a representation of it (*nihil necesse erat ut exemplum facti relinqueret, et in simulacrum ex animali exemplo veritas*

¹⁰ *De Locorum Usu in Scholast. Disp.*, lib. xii, c. 12.

¹¹ *Ibid.*, Resp. ad 2.

transferretur). Those who then stood by the Cross, if it so be that they were truly devout and understood what was going on, offered with Christ the same sacrifice to the Father. So, too, if the same Victim immolated on the Cross were to remain for all time visibly before the eyes, we should need no memorial and representation of it. But inasmuch as that offering and visible immolation, though it is done and over, is yet so acceptable to God and has such perennial worth in His eyes, that it is not less efficacious to-day than it was on the day when the Blood flowed from the Saviour's open side; therefore do we truly offer now the same sacrifice of the Cross with Christ as did those who stood beside the Cross. They indeed had no representation of the sacrifice before them, because there was no need of one so long as the bleeding Victim was there present and they could see it with the eyes. For us, on the other hand, Christ renews that sacrifice after a symbolic fashion, and sets it before us as in a sort of transcript of it. But this symbolism does not at all stand in the way of our offering the self-same Blood which Christ shed on the Cross, just as though it were now being poured forth before our eyes."¹²

This is not the explanation that you will find in the tomes of modern theologians. But it fits in exactly with the doctrine ever held by the whole Church, the doctrine which is taught in our catechisms, and preached in our pulpits, that the sacrifice of the Mass is one and the same sacrifice with that of the Cross.

ALEX. MACDONALD, D.D.

Antigonish, Nova Scotia.

¹² Some months ago I talked this point over with a friend who, by reason of his position, is entitled to speak with some degree of authority. In a letter received from him since the foregoing article was written, he puts forward a view which corresponds exactly to that of Melchior Canus, and which, because of its suggestiveness, I here subjoin in the writer's own words: "It seems to me like this. If Abraham had really sacrificed Isaac and kept his body on the altar, and if God gave Abraham a rite representing and commemorating the original sacrifice, with injunction to use that rite daily at that altar, that daily rite would then be a continuation of the original sacrifice, having the same priest, the same victim, and the same general purpose. St. John says in the Apocalypse that in Heaven he saw the Lamb as it were slain. The Victim is therefore still in the state of victim. There is no need of inventing any new humiliation as Franzlin does. To have the original sacrifice of the Cross continued, two things only are necessary: to have that Victim present on the altar, and to have a rite commemorating the original sacrifice in such manner that Christ is in each case the efficient cause of what takes place in the rite—that is the chief priest." It should be borne in mind that with the Eternal there is neither past nor future, but an everlasting present. "For a thousand years in thy sight," says the Psalmist, "are but as yesterday."

THE SUPPORT OF SICK, OLD, AND DELINQUENT CLERGYMEN.

SICKNESS, poverty, and sin are three great ills that afflict mankind. Clerics in Sacred Orders are not exempt from the universal law. To discover the best social therapeutics to cure social evils is one of the most perplexing practical problems.

My object here is not to devise and recommend a typical system of assisting priests in their temporal distress, but to analyze and comment on the existing methods. It would be preposterous to exalt any good system to the disadvantage of another. In the province of economic and social enterprise there cannot be any finalities or infallibilities, by reason of human weakness.

A discussion of the subject is at all events likely to interest many secular priests.¹ It will arouse thoughtful impulses or at least practical suggestions concerning the future economic security of their own livelihood or that of their brethren, which is necessary to their material contentment, to an increase of fellowship among them, and to the welfare of the Church.

It is hardly necessary to remind the reader in advance that the subject cannot be treated here *ex officio*, as there is no central or any other bureau of information; and the infinitesimally few who solicit or canvass reliable data, facts, figures, and other specified reports, must confront a difficult task. Some of the information obtained from the Ordinaries of dioceses are not only meagre and fragmentary, but in a measure confidential, and consequently divulged only to those whose interest warrants such disclosure. Nevertheless the object being philanthropic and eminently religious deserves a closer attention than heretofore accorded it, to stir up our latent energies, in order that the ice of callousness and indifference concerning the momentous question may not remain unbroken. On the other hand I am not unmindful that priests have not only to respect the episcopal dignity *in abstracto*, but even *in concreto*, as it is inseparably united with a particular person. Hence I hope not to be suspected of attempting to break attachment to the principle of authority in seeking to specify the limits of the priest's claims.

¹ The Regular Clergy depend for their support on the communities to which they belong.

ECCLESIASTICS AND RIGHTS OF SUPPORT.

The Church is very solicitous in the matter of decent and lasting support of her ordained ministers. If "the workman is worthy of his meat,"² and "the laborer of his hire,"³ then it is only too evident that those to whom it is allotted to serve the altar "should partake with the altar."⁴ Solomon exhorts, "Honor the Lord with thy substance."⁵ "The ministers of Christ, and the dispensers of God,"⁶ should have the necessaries and becoming comforts of life as long as they live. The words "Let the priests who rule well be esteemed worthy of double honor, especially those who labor in the word and doctrine,"⁷ seem to imply the idea of remuneration.

The Church in a sense owes her ministers in sacred orders a becoming support during their lifetime; nay, she has even taken away from them the opportunity to earn a respectable livelihood through pursuits of a secular character, such as trade or traffic, either personally or indirectly.⁸ "No man being a soldier of God entangleth himself with secular business, that he may please Him to whom he hath engaged himself." This law rests partly on the same principle as that passed by the Supreme Court of the United States, making it unlawful for certain officers of the Treasury Department to engage in trade or commerce; likewise the principle which makes it unlawful for a judge to engage in the practice of law.

The maintenance of ecclesiastics is a matter of justice and not charity merely; and those who withhold them their due share may be guilty of sacrilege.⁹ The ancient book of the Apostolic Canons enjoining,¹⁰ "If any bishop or priest, when any one of the clergy is in want, do not supply his necessity, let him be suspended (*a communione rejicitur*); and if he persevere, let him be deposed, as having killed his brother,"—has some weight as an argument.

² Matth. 10: 10.³ Luke 10: 7.⁴ 1 Cor. 9: 13, 14.⁵ Prov. 3: 9.⁶ 1 Cor. 4: 1.⁷ 1 Tim. 5: 17.⁸ Const. *Apostolicæ servitutis* of Benedict XIV.⁹ 2 Tim. 2: 4. Pope Gregory the Great wrote: "Sciunt se sacrilegii crimen committere et æternæ damnationis periculum incurrere.¹⁰ Can. 58. Some authors think it apocryphal.

SOURCE OF THE SUPPORT OF ECCLESIASTICS.

The mind of the Church is that all ecclesiastics must be assured a suitable support. They are not permitted to enter the field until that question is settled. Ecclesiastical law has, therefore, required from the earliest times that before admission to higher orders the cleric shall possess a *title*, that is, an assured and guaranteed means of a sufficient and lasting maintenance. The so-called absolute ordinations, or ordinations without a title, were prohibited by the sixth canon of the Council of Chalcedon.¹¹ The title of ordination is the ground of an inalienable right to a "congrua perpetuaque sustentatio" of clerics in sacred orders. It indicates the source whence a becoming support must come. The above-mentioned Council decreed that a cleric must, at the time of his ordination, be designated to a definite church in a city or in a village, or to a martyr's chapel or monastery. The Council of Trent renewed the same ordinance relating to the "roving" or unattached priests ("clerici vagrantes seu acephali"), by decreeing that "no one should in future be ordained who was not attached to that church or pious institution for the needs or convenience of which he was selected, so that he might discharge his functions there, and not wander about without fixed abode."¹² The Sacred Congregation of Propaganda, April 27, 1871, issued an important instruction which refers to the title of orders in a complete and authoritative way. The title of benefice is the sole legitimate and regular title of ordination; the title of patrimony, of pension, of *mensa*, and some others are extraordinary titles requiring a dispensation from the Holy See, in which their necessity or utility to the Church must be shown.¹³ There are no benefices, prebends, endowments, annuities in the nature of freeholds, no advowsons, tithes, land rents, no subsidies from the government in our country. The usual and almost universal title under which priests are ordained in this country is by virtue of special indult of the Holy See, of October 3, 1852, the extraordinary title of the mission. The reason of the "titulus missionis" in ordination is simply the lack of any other canonical title in countries where there are no benefices or foundations of one kind or another yielding a fixed

¹¹ 451.¹² Sess. 23, c. 16, De Reform.¹³ Devoti, *Inst. Can.*, Tom. I, sectio II, § ix, 3.

and certain income, so that a priest, once in possession of such a benefice is secure in his living. There seems to be a divergence with regard to the effect of the uncanonical *titulus missionis* from the ordinary or extraordinary canonical title. The canonical title of ordination entails as a corollary the canonical obligation of providing for ecclesiastics, even if they shall become incapable of discharging their clerical functions, whether this incapacity arise without their fault (*emeriti*) or through their own fault (*demeriti*).¹⁴ With regard to clerics ordained under the title of the mission, who had the misfortune to side-track from the path of clerical virtue, it seems that the *titulus missionis* is a *titulus coloratus* as regards their support from the revenues of the Church.¹⁵ P. Nilles calls the *titulus missionis* a *lex odiosa*.¹⁶ The proper standing of an ordinand who pledges himself not to join any religious community without the permission of his ordinary and that of the S. Congregation of Propaganda, and moreover, who will devote, as long as he lives, his services to the care of souls under the guidance and jurisdiction of the ordinary for whose diocese or apostolic vicariate he is ordained, is that of a life-long volunteer, rather than that of a regular in the army of the Church Militant. On account of such service the ordinary has the correlative obligation to provide for the suitable and lasting maintenance of the co-workers under his jurisdiction in the sacred ministry.

The following quotation will explain the necessity of having a fund for the support of infirm or disabled priests. It is taken from the Constitution of the Infirm Priest Fund of the Archdiocese of Cincinnati. The preamble sets forth that—

“Inasmuch as those who belong to the Sacred Ministry of the Church of the living God have given themselves irrevocably and without reserve to the service of the Lord in the work of saving souls, the faithful of every age, as in duty bound, have made decent provision for their permanent support. In the Old Law the priestly tribe of Levi did not share in the distribution of the promised land, but was supported by the contributions of the other eleven tribes; and in the new the Apostle of the Gentiles, writing to the Corinthians (Ch. IX), speaks of the obligation as emphatically one of divine ordinance. In setting

¹⁴ Ferraris, *Bibl.*, Tit. Ord., § 31.

¹⁵ Cf. Conc. Pl. Balt. II, Decr. 77, which has been amended but not repealed by the Third Pl. Council of Balt.

¹⁶ *Comment.* in II. Pl. C. Balt.

forth and enforcing this Christian duty and practice, he employs a variety of arguments and a wealth of illustration. 'Have we not power,' he says, 'to eat and drink? Who serveth as a soldier at any time at his own charges?' And, referring to the injunction in the Law of Moses, he adds: 'These things are written for our sakes, that he that plougheth should plough in hope; and he that thresheth in hope to receive the fruit. If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? Know you not . . . that they that serve the altar partake with the altar? So also the Lord ordained that they who preach the Gospel should live by the Gospel.' In this matter, as in everything else, the Church has followed the practice of Christ and His Apostles, and as they lived by the contributions of the faithful, so also should her ministers. In the primitive ages all goods were in common in the churches, and as no minister was ordained without being adscribed to one of these, that is, without having a title, his services were permanently engaged, and his support was permanently provided for. As time went on, the property, which was at first held in common, was divided up into benefices, which in consequence became established titles for ordination. By a benefice, then, is meant a life-long right to receive from the revenues of a church sufficient for one's decent support, in consideration of the performance of certain ecclesiastical services attached to one's office. It is a life-long right, because he who holds such office, being a priest forever according to the Order of Melchisedec, has given himself entirely and for all time to the service of the Most High God; has put his hands to the plough and may no more look back; has made himself God's portion, and God his; and because, having become a soldier of Christ, and given himself unreservedly to spiritual things, he may no longer seek to make gain or profit from worldly traffic or commerce. Moreover, the Church has made the obligation permanent, foreseeing that, without this provision, her ministers would be solicitous to lay by and hoard up for a coming day; and having done so, she requires of them, by specific law, to spend in works of piety and charity whatever of their revenues is over and above the outlay for their becoming support. Every other title of ordination, whether it be religious poverty, or patrimony, or pension, to be a true one, must answer to the same conditions, that is, it must be permanent and sufficient. 'As it is not becoming,' says the Council of Trent (Sess. XXI de Reform, c. II), 'nor in keeping with the respect due to their state, that those enrolled in the Divine ministry should either beg or engage in any mean occupation, . . . the Holy Synod decrees that from this time forth no secular cleric, although possessing the requisite qualifications of virtue, knowledge, and age, shall be promoted to Sacred Orders, unless it be first duly shown that he is in peaceable possession of an ecclesiastical benefice sufficient for his decent support.' Again: 'Those who have a patrimony,' continues the same decree, 'or who draw an annuity, cannot in future be ordained . . . unless it be first shown that they really possess such patrimony and annuity, and that these are ample for their support during life.'

"Hence, since it is the aim of all titles of ordination to secure the

priest against want, and an unbecoming prostitution of his character, by providing for his decent and permanent support, it follows, by analogous reasoning, that the title of the mission, while having the same duties and obligations attached to it, should have also the same rights and privileges. For if the meaning of an ecclesiastical title be not that it shall secure the priest against want during the term of his natural life after he has grown old in years and broken in health, it can have no meaning at all ; because, while he is in the flower of youth and the vigor of manhood, spending his energies for the weal of others about him, he is by the natural law entitled to a decent support. But the priest who is bound unto death by adscription to his Master is not free to avail himself of the privileges of the natural contract. If he engage in commercial pursuits with a view of making money for himself, he is excommunicated, and if he refuse to devote his superfluous revenue to pious and charitable works, he is disobedient to the laws of the Church."

LIABILITY FOR THE SUPPORT OF ECCLESIASTICS.

Father P. A. Baart maintains that, "in a strictly legal sense, a priest, ordained by this title (*missionis*), is bound directly to the Propaganda, and indirectly to the diocese or province to which he swears to devote his services."¹⁷ This appears a rather gratuitous assertion ; for, according to it, the Propaganda, the *aide-de-camp* of the Supreme Pontiff, could be made responsible for the debt of an honest sustenance in behalf of priests ordained under the title of the mission. But this is contrary to the instruction of the Propaganda, which ordains that "those who are ordained under the title of the mission obtain the necessaries of life from the sacred ministry in the mission to which they are attached."

It is the duty of the ordinary, the chief magistrate and the spiritual governor of his diocese,¹⁸ to see that his, "God's coadjutors,"¹⁹ who by his appointment share in the management of the diocese, and are serving him, are furnished with sufficient means of livelihood.²⁰ There is, however, no personal liability attached to the ordinary to do so. Moreover, there exists no express, or implicit, or actual contract between bishop and priest, because there never has been a convention, agreement, or specified consideration, the essential element of a contract. The relation of the bishop to his priests is based on obligation *quasi ex contractu*. It

¹⁷ *Legal Formulary*, N. 190.

¹⁸ Act. Ap., 20 : 28.

¹⁹ 1 Cor. 3 : 9.

²⁰ Cf. S. C. de Prop. Fide, February 4, 1873 ; also C. Pl. Balt. II, n. 90.

is a relationship of trust and of fealty. If the *titulus missionis* practically implies a contract, it cannot be a legal, but only a moral contract. The consent is implied in the oath, and in the very relationship which the bishop and priest assume towards each other. It is an innominate contract, in which the consent is evident by a part performance designated by the consideration *do ut des*; *do ut facias*; *facio ut des*; and *facio ut facias*.

According to the American civil law, bishops are not personally liable to priests for salary. The Supreme Court of Pennsylvania declared, in the case of *Tuigg vs. Sheehan*, that there is no contract obligation for a bishop to pay salary to any priest, who must rely on the duty of his church to support him.²¹ In another similar case,²² the Supreme Court of Michigan rendered the decision that a bishop is only the priest's superior agent; both are common servants of the Church. "No liability for compensation rests on the employing agent, and the means of payment, if they come at all, are to come from another source." The ex-priest Chiniqui, of Kankakee, Ill., brought suit against Bishop O'Regan to recover salary; but the verdict was in favor of the defendant. Civil courts of Pennsylvania declared, in the *Stack vs. O'Hara* litigation, that "every church organization is voluntary on the part of its members, and the terms and conditions depend entirely on its own rules. The profession of priest or minister in any denomination is taken subject to its laws. These he agrees to obey."²³

According to a decree of the Propaganda, priests have to receive their support from the revenues of the churches and from voluntary gifts of the faithful, who have the conscientious duty to support their pastors.²⁴ The priests of the United States are chiefly supported by stipulated salaries. The salary, or the recompense paid for services is raised wholly or in part by subscription; or from the income of funds possessed by the congregation; or by assessments upon the members of a congregation, apportioned according to property; or by rents or taxes on pews, especially in urban places; or by donations, collections, and fees, or *jura stolae*. Pastors of many congregations receive a salary which cannot be considered as an equitable remuneration. There are

²¹ 101 Penn., 363.

²² *Rose vs. Vertin*, 46 Mich., 457.

²³ 98 Penn., 233-4.

²⁴ May 13, 1816.

church members who hold that priests possess Aladdin's lamp somewhere hidden in the church treasury, and consequently can do everything without receiving their salary. It stands to reason that Platonic love will not support a priest. If priests have to lead the life of beggars, they are apt to become an object of contempt. Although secular priests do not take the vow of poverty, their limited finances oblige many of them to practise it in order to keep the wolf from the door. Provident priests seek by privations to possess some "bona parsimonialia;" but only the few have a prospect of laying up the superfluous amount left in their purse as a reserve for the traditional rainy day. There is always the fear lest they "serve God and Mammon." The improvident man will always emphasize the words of the Sermon on the Mount: "Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on."²⁵ God, they say, will always take care of His children.

American priests are, as a body, more a benevolent than a provident class of gentlemen. Comparatively few of them possess a sinecure in the form of a villa, a farm, a small deposit, or other means, when their health is undermined by hard work, or when their bodily, mental, or moral faculties are on the decline. If the sacerdotal character and dignity remain in them forever, they have a right by natural justice and equity to claim a competent and sufficient livelihood from the Church to the discipline of which they submit themselves as her servants. A *jus Brocardicum* is not allowed in this case. The ecclesiastical jurisprudence has, in fact, promulgated as a law that "it beseems not those who are enrolled in the divine ministry, to beg or to exercise any sordid trade to the disgrace of their order."²⁶ The tone of this law is general. The Church makes here no distinction between ecclesiastics who are in actual duties, or those who are willing to go on missions if called upon by their proper superiors; neither does she discriminate between aged, infirm, delinquent clerics in Holy Orders. As far as the support of ecclesiastics is concerned, they are all created equal; that means they stand equal before the law in liability and protection. It is the province and the obligation of the proper ecclesiastical superiors to relieve and support all

²⁵ Matth. 6: 25.

²⁶ Conc. Trid., Sess. 21, cap. 2, De Ref

indigent priests, who, because of old age, sickness, or other disability, are unable to support themselves, and who have no relatives upon whom this legal obligation of support rests.

CANON LAW IN THIS COUNTRY.

The *corpus Juris Canonici* has not been formally introduced into this country. The Holy See desires, however, that our hitherto uncanonical condition of ecclesiastical government should be entirely discarded and modelled after the disciplinary standard of Catholic countries where the Church is untrammelled by concordate or State interference.²⁷

The principles, the drift, the essential spirit, or rather the instinct of canon law has been always and everywhere uniform; but the accidental or accessory forms of canon law are changeable at the different periods of Church life. Canon law as the law of a society which, although divine in its constitution and destination, is human in its form and material life, may be compared to a phenomenon of physiology. The vital principle or the identity of an organic being remains unchanged in any period of life, growth, or development; circumstances affect only the quality of that life. Canon law is, unlike the Chinese law, not a fossil law, mummified in unmeaning formalism; its spirit fertilizes the *nervus disciplinae* of the Church.

The general principles of canon law remain indeed in force in the Catholic Church of this country, whilst their full application is not advisable and would result in "propter jus canonicum juris canonici perdere causas." The Catholic Church is in a formative stage of development in this country. Only a small portion of the existing disciplinary canon law is embodied in the decrees and regulations of our ecclesiastical code. What common law is to Americans, that is canon law to American Catholics. Both are built on precedent, on ancient customs or traditions. Both are abrogated or derogated by statutory enactments of the same category. Canon law holds good in all analogous cases which may occur in this country, or wherever it is applicable to the circumstances. It passes here, as in France, a period of transforma-

²⁷ Cf. Brief to the Apostolic Delegate of the Third Council of Baltimore.

tion. Canon law is divided with regard to its binding force into universal canon law and particular canon law.

UNIVERSAL CANON LAW AND SICK OR AGED ECCLESIASTICS.

Canon law has established the irremovability or canonical permanence of ecclesiastics appointed to a parish church. Pope Gregory the Great laid down as a principle of canon law that an ecclesiastic shall not be deprived of the tenure of his office, parish, or benefice, especially when connected with the care of souls. If by reason of infirmity, old age, or disability, he becomes incapacitated to discharge his proper duties, he is to have an assistant or coadjutor. Both are to receive their becoming support from the revenues of the benefice. When an ecclesiastic, instead of accepting a vicar or a coadjutor, resigns his office or benefice on account of sickness or old age, he is entitled to an annuity or a pension from the income of the benefice given up by him.²⁸ If a disabled ecclesiastic is not obliged or is unwilling to give up his charge, canon law provides that he also receive an adequate support from the revenues of his benefice. In case the income of his benefice should be insufficient to support the disabled beneficiary and his assistant or vice-gerent, the deficiency must be supplied either from the episcopal *mensa* or from other diocesan sources. Some dioceses maintain institutions for retired or invalid priests over which the respective bishops exercise the power of surveillance and jurisdiction. Canon law devotes a long chapter to this subject of infirm and old ecclesiastics.²⁹ Sickness or declining age are not sufficient and ample motives for dismissing parish priests from their office, benefice, or charge, save for certain specified delinquencies mentioned in canon law, and this requires the observance of certain formalities of canon law. No discrimination is made there; no exceptions are allowed. All ecclesiastics, the wealthy as well as the indigent, irremovable as well as transferable, have the same rights and the same claims. "*Afflicto afflictio non est addenda, imo potius ipsius miseriae miserendum,*" is the axiom on which this law rests. Another reason for the law is that a lack of provision for old age and infirmity would

²⁸ Conc. Trid., Sess. 21, c. 4, De Ref.

²⁹ Decretal. lib. 3, tit. 6, De clerico aegrotante vel debilitato.

cause a great aversion on the part of young men to enter the holy ministry, and consequently would be a cause of deficiency in the numbers of candidates for Holy Orders. Still more, it would be inhuman treatment of clerics. The S. Congregation of the Council, November 26, 1836, says³⁰ that it is inhuman and entirely unlawful to deprive a cleric, with the testimony of a most honorable life, of his benefice solely on the ground of an incurable disease and a perpetual hindrance. In another similar case (1850) relating to the removal of a movable parish priest, the same S. Congregation pronounced that such a step would be against equity and ecclesiastical polity.³¹

UNIVERSAL CANON LAW AND DELINQUENT ECCLESIASTICS.

The Catholic Church is always a mother, even to the sons that have betrayed her and are in a wretched condition. The sentence that Pope Clement XI wrote over the door of the Roman prison of San Michele, "Parum est improbos coercere poenâ, nisi bonos efficias disciplinâ," has become the norm of modern penology. Pope Martin V condemned the vicious proposition of Wicleff, that tithes are mere alms which parishioners may refuse to give those of their spiritual superiors who are sinners.³² It has been the constant practice of the Church that an ecclesiastic who, being in want of the necessaries and decencies of life, if guilty of misdeeds involving a scandalous breach of ecclesiastical discipline, shall, by reason of the indelible mark of the eternal priesthood stamped upon his soul, never be abandoned by his bishop, nor shall he be consigned to penury, vagabondage, mendicancy, contempt, or jeer, or forced to follow a secular avocation by which to gain the means of subsistence; but that he shall receive a share (an alimentary pension) of the revenues of his benefice, or give up his benefice and do penance in a monastery, or in the

³⁰ "Inhumanum et omnino illegale est clericum, qui aliunde honestissimæ vitæ sit, incurabili morbo gravatum, et perpetuo impedimento detentum, a beneficio remove."'

³¹ Certissimum quidem est, ecclesiasticam æquitatem non pati quod ministri, qui longum ac laudabile præbuere servitium indigentia deserantur, tunc cum ob infirmitatem aliasve causas proprium officium dimittere coguntur.'—*Thesaurus resolutionum*, tom. 82, p. 88.

³² Const. *Inter cunctas*.

ergastulum, that is, in the house of correction for clergymen, where he may be enabled to live in a manner becoming his religious calling.³³ Delinquent ecclesiastics must be left to suffer, but within measure. Their treatment must combine deterrence and amendment. For these undesirable members of her priesthood, the Church always supplies, not conveniences and luxuries of life, but tolerable means of livelihood in case of extremity, as far as it is compatible with clerical decorum. The Fourth Ecumenical Synod of Chalcedon decreed that deposed clerics are to be allowed sustenance from Church property, and this out of compassion for their misery. Only excommunicated clerics, when contumacious, were to be deprived of this privilege, as long as they persisted in their perverse and obstinate ways.

PARTICULAR CANON LAW AND SICK OR AGED ECCLESIASTICS.

The ecclesiastical law of this country is contained in the decrees of the Plenary Councils of Baltimore, in the decrees of provincial and diocesan synods, and in diocesan ordinances and regulations. All of them lay it down that provision is to be made for the welfare of such of the clergy as are no longer able to perform the duties of their sacred calling. "The Church has at all times manifested the tenderest solicitude for such of the laborers in the vineyard as from age or infirmity have been incapacitated for the performance of the duties of the sacred ministry. This, apart from breathing the spirit of true Christian charity, is simple justice; for if it be true that those who serve the altar should partake with the altar, and those who preach the gospel should live by the gospel, it is but right that those who feel themselves called to the service of the altar, and who begin in early boyhood—most generally in a missionary country like ours at their own expense—to fit themselves for so noble a calling, and who, after completing their course, devote all the energies of their being to the service of religion, should look to the Church for support when they have worn themselves out in her service. They are, as a rule, persons who could, by their natural and acquired abilities, succeed in life, but who, animated by higher and holier motives, devote themselves to the service of religion at so very low a salary as renders

³³ Conc. Triid., sess. 23, c. 14, De Ref.

it all but impossible to lay away anything for future needs. This is all the more difficult in a missionary country like ours, where many a priest has had, and still has, to live on less than the meagre salary to which he is entitled. The ecclesiastical authorities in the past generally found themselves so restricted in their resources that it was difficult, if not impossible, for them to devote any of the diocesan funds to the support of disabled or superannuated priests, while they were reluctant to burden the faithful with further demands on their limited resources."³⁴ The Third Plenary Council of Baltimore decreed that "even irremovable rectors who, though free of crime, are permanently and notoriously disabled, *v. g.*, by chronic disease, from administering their parish or mission, may be deprived of their mission if they refuse to resign, and if, moreover, the circumstances are such that no assistant priest can be assigned them."³⁵ This is, according to Smith,³⁶ only possible for grave and urgent reasons in behalf of the general good. An ecclesiastic who resigns his parish on account of sickness or advanced age cannot be left without sufficient means, as well as he whose resignation is forced. In either case the bishop must see that a congruous support be given them.³⁷ Priests should hardly be treated with less consideration than retired soldiers of the army of the United States, whose authorized allowance is three-fourths of the monthly pay allowed them by law in the grade held when retired, from which sum the monthly tax of twelve and a half cents for support of the Soldiers' Home is deducted.³⁸ The deceased Dr. A. E. Mather, Financial Secretary of the Baptist Ministers' Aid Society, writes in his Report for 1899 as follows: "The civilization of our age demands that the State furnish support for its veteran soldiers; cities for their veteran firemen and teachers; and corporations for their disabled employees, because of valuable service rendered. How much more promptly and cheerfully should Christian churches provide generous support for veteran soldiers of the Cross, who have been

³⁴ Annual Report of the Clerical Relief Association of the Diocese of Pittsburg, 1898.

³⁵ N. 38, VII.

³⁶ *Elem. of Eccl. Law*, n. 419.

³⁷ *Ibid.*, n. 390.

³⁸ Regulations for the Army of the United States, n. 138.

divinely designated leaders in the work of saving men and training them for service to God and humanity! They are spiritual fathers, who have toiled with self-denying fidelity until, arrested by the infirmities of age, and pinched by relentless poverty, they, by divine right, turn to their brethren for relief and support. Shall they be disappointed, and with sad hearts turn away to suffer in silence, or be supported by the State as paupers. They are not paupers. They are battle-scarred heroes, whose labors have been of unspeakable value, and demand recognition by the ministrations of Christian love." Bishop Watterson, of Columbus, remarked in his Circular Letters for 1888 and 1891, that it is but right and just that the whole diocese should provide its priests with relief in their infirmities and comfort in their old age, and because the priests are an essential part of the diocese. "Our priests are ordained, not for any particular parish, but for the diocese, and it is but right and just that the whole diocese should provide them with relief in their infirmities, and comfort in their old age. It is true, that no parish animated with the spirit of religion will fail to provide what is needful for the health and comfort of its pastor as long as he is with it; but it is also the duty of the diocese to establish a fixed and permanent means of relief for those of the clergy who may be overtaken by sickness in their work, or disabled by age and long ministry in the vineyard of the Lord."

A high-minded or sensitive priest is not likely to apply for assistance from the Church when he has ample resources of his own.

PARTICULAR CANON LAW AND DELINQUENT ECCLESIASTICS.

The problem of how to deal with clerical failures is probably one of the most vexed in connection with efforts for their relief. This tragic class appeals to our charity and sympathy. Something should be done to solve effectually the difficulty. If it is human to err, then the Church cannot, even in her anxiety to guard the honor of her sacred army, ignore the responsibility of maintaining her erring and impoverished clerics by declaring them to be an intolerable nuisance. Such a *laissez-faire* policy would lack the spirit of the Good Samaritan, of Christian love and forbearance. If a cleric whose acts are prejudicial to the ecclesias-

tical state, and who is not infrequently a victim of untoward circumstances, should be refused the means of subsistence from the Church, he would be more sinned against than sinning. The support of delinquent clerics cannot be treated as an open question.

The Catholic Church of this country recognizes the expediency and propriety of giving aid to an unworthy and at the same time indigent cleric. When ample testimony establishes the fact that an ecclesiastic has, through vicious indulgence or improper habits, slighted or neglected his duties to such a degree as to make it unsafe to intrust him with a parochial charge, and when it is shown by specific statements and the deposition of reputable witnesses willing to substantiate the charges which are made, so that they prove him incorrigible, then an unconditional and immediate resignation must be forwarded him. The Second Plenary Council of Baltimore,³⁹ adopting a decree from the Provincial Council of St. Louis, declares that priests who have been deprived of their ministry by sentence of their ordinary have no claim on him for support, they having by their own fault rendered themselves unfit for missionary work. The Third Plenary Council of Baltimore has modified this decree by sanctioning that bishops are bound to place "fallen" or strayed priests in some religious house, monastery, or ecclesiastical asylum, where they shall be supported by the diocese during a reasonable period of deserving probation. At the same time they find there a shelter and refuge in accordance with their sacred character, and are neither condemned to a precarious existence nor exposed to certain shipwreck which sinks them with others into a mire of scandal. "The Church does this, not so much as a matter of justice, or out of consideration for the offender, as out of regard for the ecclesiastical dignity;"⁴⁰ or, as the Propaganda expresses it, "quo efficacius aberrantes in semitam rectam reducantur."⁴¹ Bishops are not at liberty to rid themselves of the unpleasant obligation entailed by these exactments, and though a priest may incur the displeasure of his bishop, he cannot be

³⁹ n. 77.

⁴⁰ Smith, *Elem.*, n. 1866.

⁴¹ Resp. ad dubia, Feb. 4, 1873.

detached at pleasure and turned adrift from his diocese before he has secured another bishop.⁴² In the meantime such a cleric must receive his support from the diocese to which he belongs. But it must be observed that delinquency and contumacy are not to be confounded. The lamentable condition of a contumacious or rebellious cleric is but the natural punishment of his fault and folly. He need not pretend to lay any claim to Church support.

If delinquent clerics have their patrimony or other sources of income, and consequently are not in want, the bishop is not obliged to make any allowance for their maintenance.⁴³

SOURCES OF REVENUE.

It is a very difficult task to determine the best method for extending relief to the deserving but needy ecclesiastic. The scheme that commends itself for one diocese is often impracticable in another. But the general sentiment of this country has approved the support of disabled clerics who are indigent, and various dioceses have made corresponding provisions. It is a Sisyphean task without official statistics at hand to outline the labyrinth of fluctuating diocesan rules regarding this support, or even to comment upon them, to use a lawyer's term, *passim*, that is to say, how they are here, there, and everywhere.

The various methods may be grouped into two classes—the segregated or individual method and the aggregated method. The first is practised in very poor or new dioceses with a limited number of secular priests. Such dioceses have no funds for infirm, superannuated, or delinquent priests; matters are there in a dormant condition. In some of them a movement is at present on foot to start a concerted organization. But they all use their best endeavors to take care of disabled priests in some way. Old and infirm priests are willingly accepted at the episcopal residence, doing such work as their strength allows; or they are looked after in some of the diocesan institutions. Should a priest fall into trouble, he can voluntarily leave a diocese where his use-

⁴² II Pl. C. Balt., n. 122.

⁴³ Cf. answer of the S. C. Propaganda to Postulatum of Bishop Luers, of Fort Wayne.

fulness has ceased, and seek another field of missionary labor, to build up anew.

There are few dioceses indeed which have not nowadays their quota of infirm, old, or delinquent priests unable to perform duty, and which are therefore not in immediate need to treat "the hunger argument."

In another article I shall give a description of the aggregated methods which have been adopted in most of our dioceses.

ANSELM KROLL.

La Crosse, Wis.

DE USU ET ABUSU SCHOLASTICAE DISPUTATIONIS.¹

I.—SCRIPTURA.

"MUNDUM tradidit Deus *disputationibus* hominum."² Disputatio oritur ab ovo. Quinimmo, ante mundi constitutionem, "Michael archangelus, cum diabolo *disputans*, altercatus est."³ Eva mater, eheu! prima fallaciis diaboli aures admovit, succubuitque victima. "*Disputare* cum Deo cupio," asseruit Job,⁴ et reapse longum disputavit, etsi non in forma, tamen excellentem et sublimi via. Hoc ipsum ausus est et Jeremias.⁵

Judaei, "*disputantes* cum Stephano, non poterant resistere."⁶ Paulus disputavit cum Graecis;⁷ in synagoga cum Judaeis;⁸ per tres menses in Epheso;⁹ in schola tyranni;¹⁰ profecturus in crastinum;¹¹ usquedum ductus somno cecidit.¹² Quasi continua disputatio fuit vita Pauli super terram; nec quisquam unquam disputans tanta polluit convincendi virtute et refellendi.

Ecclesiastes praecipua connotat *disputationum* vitia: "Verba sunt plurima, multaque in *disputando* habentia vanitatem; et quid necesse est homini majora se quaerere?"¹³

Auctor ergo syllogismi et *disputationum* in forma nil invenit omnino sub coelo novum. Si, quemadmodum refertur, lecto

¹ Paper read at the Overbrook Conference of Seminary Directors.

² Ecclesi. 3: 11.

³ Judae. 9.

⁴ Job 13: 3.

⁵ Jeremias 12: 1.

⁶ Act. 6: 9.

⁷ *Ib.* 9: 29.

⁸ Judae. 17: 17; 18: 4; 18: 19.

⁹ 19: 8.

¹⁰ 19: 9.

¹¹ 20: 7.

¹² 20: 9.

¹³ Ecclesi. 6: 11; 7: 1.

Moyses, exclamavit: "Barbarus ille bene loquitur, sed nihil probat," plus momenti, quam decuit, syllogismo tribuit suo.

Quum autem non semper in humanis, sicut in sacris supra memoratis disputationibus, sapientia est et Spiritus, qui loquuntur, sine mora asserere libet, quod systema disputationis Aristotelicum, ex quo inventum, hucusque insuperatum remansit.

II.—PONTIFICES ET CONCILIA.

Post encomia, quibus Pius V (1567), Sixtus V (1587), Pius IX (1863), et Leo XIII (1879), methodum scholasticam cumulaverunt, in qua disputatio indubitanter includitur, vix catholico philosopho licet, "quin auctoritatem Ecclesiae in quaestionem vocet" (verba Pii IX), amplius contra stimulum calcitrare.

Ad memoriam revocat fauste regnans Pontifex, quod in Conciliis Viennensi, Lugdunensi, Florentino, Tridentino, Vaticanoque, juxta Scripturam Sacram et decreta Pontificum, libri scholasticorum (disputationibus referti), ut norma fidei habiti fuerint: dolendum esse dicens, quod tam parum modernis temporibus scholastica floruerit. Cujus renovationi nemo majorem operam et studium magis assiduum contulit; haec non minima multarum palmarum Pontificis gloria.

Jampridem innotescit quid commodi debeat inesse methodo ab auctoritatibus summis summopere commendatae.

III.—HISTORIA.

Disputationis Methodus, quam apud cunctas gentes humanitate politas semper reperimus, haud potest commoda non conferre humanae cognitioni, quacum tam intime consonare visa est.

1°. Et Indus Kapila ratiocinium ut fontem cognitionis humanae perhibuit. Gotama librum *Njaja*, i. e. ratiocinium, scripsit. Immo aliquam ratiocinandi artem tradere conatus, leges argumentationis posuit Aristotelicis proximas. Easdem ex quinque partibus constare docuit: (a) thesi probanda; (b) ratione thesim probante; (c) exemplo illustrante; (d) applicatione exempli ad thesim; (e) conclusione. Et sic arguitur: (a) Mons ardet; (b) nam fumat; (c) quidquid fumat ardet; (d) sic fumat mons; (e) ergo ardet. Quam parum argumentatio haec ab Aristotelica differat manifeste liquet.

2°. Apud Graecos cognitionis methodus incessit a perceptione ad Dialecticam, sive apodicticam cognitionem; exinde ad argumentationem. Omnibus Sophistis opposuit se Socrates, qui subtilitate disputandi eos refellebat. Ad confutanda Sophistarum captiosa argumenta necesse fuit regulas rectae argumentationis inquirere. Incepit Socrates, a particulari ad universale assurgens, rerum praebere definitionem: huic debetur inductio ad definiendum.

Longius Plato processit: ab unitate per definitionem descendit ad dividendas res secundum multitudinem; sicque συναγωγή addidit διάρρησις, i. e. synthesim, viam ostendens ad ratiocinium.

Aristoteles perfecit opus, addendo ratiocinium definitioni Socraticae et Platonicae divisioni, perceptionem et iudicia analytica in conclusionem argumentativam resolvens. Summam operam contulit, ut methodum ratiocinandi, quam syllogisticam vocavit, accurate excoleret.

3°. Apud Romanos Tullius "hanc artem bene disserendi et vera et falsa dijudicandi, verbo graeco *διαλεκτικὴν* appellatam," ab Aristotele didicit. Aristoteleo se more usum esse confessus est; quamvis, ut recte Sanseverino monet,¹⁴ "pauca tantum ex Topicis deduxit, eaque magis ad rhetoricam quam ad dialecticam spectantia." Attamen facundus orator, Aristotelem principem agnoscens, apodicticam artem dialecticae subiecit.

4°. In disciplinis catholicis idem occurrit evolutionis philosophicae processus. Via magis Platonica et apodictica, quanquam syllogismis identidem sparsa, incesserunt Patres Apostolici in dogmate exponendo et haereticis oppugnandis. Quorum argumenta Scholastici colligentes, pressius urgentes, novaque addentes, omnia syllogisticae methodo submiserunt: ex quo orta est architectonica solidissimaque structura et Summa, quae, basilicarum instar, admiratio mundi facta est.

Nullum, ad aedificationem philosophiae christianae, instrumentum validius adhiberi potuisset, quam firmissima Methodus Aristotelica, omnes mentis operationes complectens, et securo tramite in earumdem exercitatione dirigens. Unde commodum duplex accrevit, et syllogismo, qui stabilitate indelebili catholicas disciplinas fundavit, atque etiam Ecclesiae Catholicae, cujus doc-

¹⁴ III, pag. 145.

trina accuratissimum methodi syllogisticae scrutinium triumphanter sustinuit.

Cum ab actu ad posse valeat illatio, ex commodis, quae scholasticae disputationes per saecula praestiterunt, ad futura concludere licet.

IV.—AUCTORITAS HUMANA—*Pro.*

Vix finis esset scribendi, si laudes referre vellem, quibus comoda scholasticae disputationis elata sunt; satis sit adducere pauca, quibus sive adversarii, sive in neutram partem propensi, causae syllogisticae gratis servierunt.

1°. Eclecticus Cousin scripsit: "Il est impossible que la forme de la pensée n'influe pas sur la pensée elle-même, et que la décomposition du raisonnement dans les trois termes qui le constituent ne rende pas plus distincte et plus sûre la perception des rapports de convenance et de disconvenance qui les unissent ou les séparent. Amenées ainsi face à face, la majeure, la mineure et la conséquence manifestent d'elles-mêmes leur vrai rapport, et la seule vertu de leur énumération précise et de leur disposition régulière s'oppose à l'introduction des rapports chimériques, dissipe les fantômes, dont l'imagination remplit les intervalles du raisonnement."¹⁵

2°. Jam Leibnitz scripserat: On trouvera plus souvent qu'on ne pense (en examinant les paralogismes des auteurs), qu'ils ont péché contre les règles de la logique; et j'ai moi-même expérimenté quelquefois, en disputant même par écrit avec des personnes de bonne foi, qu'on n'a commencé à s'entendre que lorsqu'on a argumenté en forme, pour débrouiller un chaos de raisonnements."¹⁶ Idem, scribens ad Wagner: ¹⁷ "Es ist bewandt, sagt er, dass man, nemlich in wichtigen, zumal theologischen Streitsachen, . . . wohl thut, wenn man alles mit grossem Fleisse auflöset, und auf die allereinfältigsten und handgreiflichsten Schlüsse bringt, da auch der geringste Schüler unfehlbar sehen kann, was folge oder nicht; und wird sich finden, dass man oft bei wichtigen Gesprächen stecken bleiben und still stehen müsse, weil man von der Form abgewichen, gleichwie man einen Zwirnknauel zum

¹⁵ *Hist. gén. de la philosophie*, 2^e leçon.

¹⁶ *Nouveaux essais sur l'entend.*, l. 4, c. 17.

¹⁷ *Apud Erdm.*, p. 422a.

Gordischen Knoten machen kann, wenn man ihn unordentlich aufthut."

3°. In Alzog¹⁸ reperimus: "Only the prejudiced and those to whom thought is laborious, and by whom speculation is regarded as dangerous, have presumed to deny to Scholasticism its great scientific importance. Quite different has been the judgment of Bossuet, Leibnitz, Hegel, and all great thinkers, whether within or without the Church. . . . One cannot help but regret that its principles, its accurate method of thought, its loyalty to truth, its culture and learning, its chivalric enthusiasm, and its dauntless courage, have not now their hold on men's minds, and are not now as popular as then."

4°. Quin etiam Henr. Cornel. Agrippa, in libello¹⁹ non potuit quin confiteretur: "Scholasticos multum in controversiis contra infideles inservisse, mentis facultates optimum instituisse et ad sanum efficiendum judicium contulisse."

5°. Prolationes absolvam cum insignibus his amici Tongiorg verbis:²⁰ "Methodo syllogistica nihil accomodatius ad disputationis finem, nihil opportunius ad colligendos disputationis fructus et ad vitia praecavenda, quae in disputationem obrepere possunt; nihil necessarium magis. Crede mihi: multi, qui et voce et scripto et editis voluminibus putant se aliquam veritatem defendisse, vel adversarium confutasse, si adduci possint, ut quaecumque disputaverunt ad formam syllogisticam exigant, statim animadverterent, se eleganter fortasse declamasse, erudite scripsisse, descripsisse eleganter, at vero simul se a scopo aberasse, demonstrasse nihil, nihil refutasse, quinimmo ne clare percepisse quidem, quid sibi demonstrandum vel refutandum sit. Iterum crede mihi: si haec disceptandi ratio, in rebus praesertim subtilioribus et implexis, vel in iis, quae ignem cupiditatum humanarum excitant, universim adhiberetur, quaestiones multae, quae hinc inde acri studio agitantur, servata pace, quiescerent; multae nullo negotio solverentur; multae, quae solutae putantur, insolutae atque insolubiles agnoscerentur; multi errores, simul atque orti sunt, extabescerent; irae, animi atque spiritus pertinaciter concertantium vix locum haberent."

¹⁸ *Universal Church History*, Vol. II, p. 736.

¹⁹ *De Vanitate scientiar.*, l. 6, p. 97.

²⁰ *Log.*, n. 350.

V.—AUCTORITAS HUMANA—*Con.*

Sicut numismatum, ita disputationum duae sunt facies. Disputatio disputationi subjecta est, nostrae considerationi proponens quousque systema aeneum lima momorderit censoria: hoc tamen praevio notare velim, quod usus disputationum minus quam abusus earumdem vellicatus sit.

1°. Multum, si non multa, nostri conquesti sunt Aristarchi, ex quo mellifluus S. Bernardus angustiora sibi dilatare conatus est syllogismi confinia, usque ad ingeniosum *Idiota*, hisce exclamans verbis:²¹ “And lo! not a particle of dust was touched or flicked away from dusty, dead folios; but here, spick and span, were trotted out airy nothings about ephemeral and transient everyday existences; and he had not got a chance of saying: *Sic argumentaris, Domine!* Evidently these men had never heard of a syllogism in their lives. And then everything was so curt and short as to be almost contemptuous. Clearly these men had something to do in the work-a-day world besides splitting hairs with a young Hibernian.”

Postea sese offert nobis *Delmege* in Maynooth, “where *he spun* syllogisms as a *spider spins* his webs, and *drew* unwary flies into *their* viscous and deadly *clutches*.”

Non nova, nec nove, neque emendate dicta, quamvis attico sale conspersa. *Delmege*, who *spun*, as a *spider spins* and *drew* into *their* *clutches*, contra duplicem syllogisticam et grammaticam formam peccat, fidem faciens, quod contemptores formae pulvinar pigritiae sapiant. Sed, vix aliqua pagina distans, in eodem libello, occurrit opportuna emendatio: “Some hold that a sermon ought to be a syllogism in disguise. . . . Hence the grave duty of being prepared, not only to support the truths of Catholic faith by solid arguments, but also to point out the weakness of objections urged against it. Neither of these can be done without practical skill in the art of reasoning.”

Melius Seneca “of splitting hairs” scripsit:²² “Simile confuso est, quidquid in pulverem sectum est.”

Et ipse Thomas, de *micrologia* sapide conquerens, ait:²³ “Quod

²¹ AMERICAN ECCLESIASTICAL REVIEW, May, 1900.

²² Epist. 89.

²³ l. 2 met. lec. 5.

quaedam sit importunitas et illiberalitas, si homo velit circa cognitionem veritatis etiam minima discutere."

2°. Acrius H. C. Agrippa locutus est of "a confused mesh of words, discussing most futile questions, dealing blows in the air."²⁴

Miserandus F. de Lamennais, sermone rythmico, cujus nec caput nec pes apparet, de scholastica sic conquestus est:²⁵

"Elle avait deux grands yeux stupidement ouverts,
Dont l'un ne voyait pas ou voyait de travers."

Utinam infelix homo, melius scholasticis disciplinis imbutus, non tam transversa catholicam philosophiam et theologiam tractasset!

Quid mirum! si Scholastica, ementita veste induta, irrisioni datur! Quod futiles quaestiones attinet, Thomas illis obviam venit:²⁶ "Quaestiones in tantum sunt amandae, in quantum ducunt ad veritatem. . . . Quaestiones autem stultae non ducunt ad veritatem, sed ad litem, quae est vitanda."

3°. Neque stylo pepercerunt, horrendam barbariem exprobrantes. Latinitatem scholasticam fusius, et modo magistri Paulsen vindicavit.²⁷ Satis sit, quod Leo XIII, nihil cunctatus, summopere sermonem S. Thomae commendavit.

Scholastici, quamvis "non timerint ferulas grammaticorum, dum ad solidam certioreque veritatem pervenirent," nihilo secius, ut plurimum, clara concinnaque lingua usi sunt. Propriam terminologiam, ex Aristotele praecipue deductam, adoptaverunt, modo cujuscumque peculiaris scientiae; attamen, ut recte animadvertit Herder,²⁸ pauciora in multis voluminibus Thomae et Suarezii idiomatica reperiuntur, quam in unico nostrae aetatis scientistarum tomo.

Quis credat, quod auctor officii SS. Sacramenti stylo caruerit, qui tam anguste et felici exitu poesiam theologiamque copulavit, ut ipse Dantus, dum catholicas doctrinas pulcherrimis carminibus exornavit, vix idem perfectionis poeticae fastigium attigerit! Unde Santeuil, hymnologii gallicani auctor, se paratum declaravit

²⁴ Alzog, II, p. 902.

²⁶ *Études*, 20 Mai, 1900, p. 439.

²⁷ C. 2. ep. ad Tim., l. 3.

²⁷ Geschichte des Gelehrt. Unter. Leipzig, 1885: 22, 27.

²⁸ *Art. Scholastic.*, p. 1891.

hymnos omnes ventis dare, si tantum haec quatuor carminula sibi adscriberentur :

“Se nascens dedit socium,
Convalescens in edulium,
Se moriens in pretium,
Se regnans dat in praemium.”

Barbara si sunt haec : liceat mihi barbarus esse.

4°. Absit ut praeteriam quod aetas nostra saepius objicit : i. e. syllogisticam methodum inductioni et inventioni esse damnosam. Laus et admiratio, quibus philosophiae naturalis principes animum Aristotelis res novas excogitandi solertem prosecuti sunt, injustum repellunt opprobrium.²⁹ Gratry summatim sequentia proffert : “ On ignore vulgairement combien le Père du syllogisme a parlé de l'induction. La raison, dit-il nettement, a deux procédés, ni plus ni moins : l'un est l'induction, et l'autre le syllogisme. . . . L'induction est le passage du particulier à l'universel ; les raisonnements inductifs sont ceux qui montrent l'universel dans la lumière du particulier. L'induction donne le principe et l'universel, le syllogisme déduit de l'universel. L'induction est la voie qui conduit aux majeures.”³⁰

Quâ citatione quasi manu ducimur ad penitius enucleandam rationem intrinsecam commodorum, quae derivant a disputationibus scholasticis.

VI.—RATIO.

Campum cognitionis humanae universum dialectica et demonstratio occupant. Media est dialectica inter artem rhetoricam et demonstrationem. Ad veritatis inventionem, sive ad analysim et inductionem, dialectica refertur, sicut demonstratio ad veritatis probationem.

Prior verisimilitudine fundatur, assensum non necessarium, sed tantum opinionem generat ; posterior cum veritate nexum habet necessarium. Dialectica faciem tantum exteriorem, τὰ ἔξωθεν scientiae exhibet ; Demonstratio autem internas causas rerum ingreditur, τὰ ἔξωθεν scientiae constituit. Prior, quum sit

²⁹ Vide testimonia Cuvier, Blainville, Geoffroy S. Hilaire, etc. ; Pesch, Welt-räths, I, p. 93, sqq.

³⁰ Log., p. 16.

indagatrix, ad scientiae omnis principia viam ducit. Ambae duplex systema cognitionis, analyticum scilicet atque syntheticum, comprehendunt, quorum processus his aureis verbis Thomas explicuit: ³¹ "In rebus plurimis non statim a principio eam cognitionem perfectam acquirere possumus, quae ex demonstratione nascitur. Facile autem, post res sensibus apprehensas, intellectus ad communiores de rebus notitias pervenire potest, quas si compertas habemus, de rebus opiniones sive sententias probabiles acquirimus, ita ut de rebus modo id, modo aliud, modo oppositum videatur esse verum. Atque ea est de rebus cognitio, quae disquisitione dialectica commode perficitur, et tum quidem perfici potest, quum intellectus demonstrationis nondum capax est. Postquam autem per dialecticam multas de aliqua re rationes probabiles adepti sumus, in mente elucescit veritas post diluculum, et mens videt demonstrationem, quae institui potest. Atqui hoc modo opinio ex syllogismo dialectico causata, est via ad scientiam, quae per demonstrationem acquiritur."

Disputatio scholastica, super syllogismum demonstrativum fundata, ad perfectionem evehitur, per exclusionem errorum; nam, ut Thomas ait, ³² "ad scientiam concurret in sui acquisitionem expulsio contrarii." De hac ultima Aristoteles: ³³ "Quod quis sciat, inquit, in utramque partem disputare, duplicem utilitatem habet: unam, quod adversarium redarguere, eique quod vult extorquere possit, ut facili deinde negotio eum confundat; alteram, quod videns quid cujusque propositionis sit consequens, veritatem ipsam facilius cognoscat: relictum esse enim ad inveniendam veritatem, ut e duobus propositionibus, quae intra se pugnant, altera recte eligatur, altera rejiciatur."

Me fugit omnino quid objici possit his magistrorum verbis.

VII.—CONCLUSIO.

In ipsa disputatione, moderatore sapienti conducta, secundum regulas a philosophis accuratissime delineatas, "multae quaestiones nasci solent, ut est apud T. Pesch, ³⁴ quibus ingenia cogni-

³¹ III, qu. 3, ad 2.

³² 2 dist. 9, q. 1 ad 2.

³³ L. 8 *Topic.*, c. 14.

³⁴ *Instit. Log.* I, p. 222.

tionis et scientiæ cupida ad res penitus perscrutandas vehementer excitantur. Accedit, ut et ordinate cogitare discamus, et judicare maturius, et sermonem instituere ad persuadendum oppositum. Quum in disputationis fervore in omnem sese partem mens vertere cogatur, ut quid commode ad singula objecta sit respondendum inveniatur, fieri non potest, quin ea etiam occurrant, quæ secus vel nunquam vel non nisi per longissimam meditationem mentem subiissent."

Nemo securius campum disputationis circumscripsit quam Thomas, qui, ut omnibus vagationibus incommodisque disputationum occurreret, gemmam nobis reliquit *Opusculum de Fallaciis*, in quo Sophisticam, tendentem ad gloriam, ut sapiens videatur, omni vana falsaque veri apparentia despoliavit, triumphantem relinquens genuinam disputationem, sive actum syllogisticum unius ad alterum, ad aliquid propositum ostendendum.

Hinc valde optandum est, ut, in quavis philosophiæ schola, methodus syllogistica vigeat; ut semel in hebdomada integra disputatio locum habeat: ut identidem, decursu anni, publicæ et solemnes disputationes animos discipulorum præparent ad tuendas et defendendas, coram ornatissima adstantium corona, philosophiæ et theologiæ catholiçæ doctrinas. Inde efficietur, ut alumni res clare percipiant, definiant, dividant, sane de iisdem judicent, rationes earundem solide propugnent et contra oppositentes vindicent; tandem ut concinne loquantur, et linguæ Ecclesiæ magistri evadant.

A. VASSAL.

Civitate Columbensi.

SCHOLASTIC METHODS, THEIR ADVANTAGES AND DISADVANTAGES.¹

BEFORE entering upon our subject, let us recall in a general way our idea of method.

What do we understand by method? In the first place it may be defined as the process of mental formation, by which the pupil—in our case the seminarian—is trained. Every method

¹ Paper read at the Overbrook Conference of Seminary Directors.

plays pretty much the same part to the mind that the alphabet does to language. We master the A, B, C, and learn how to read, and presently the eye flits along the page. So the youthful mind grows under the sway of method till its operations seem finally to be almost *ex ipsa mentis natura*. Again, method it is which digests, classifies, and labels the subject-matter of study. Moreover, method furnishes a lifelong apparatus for mental work.

In every turn of life, in every unexpected event, on great and small occasions, like the tools of the mechanic, our method is at hand, a formed, developed, masterful apparatus, by which we cut the Gordian knot, open up the unexplored field, solve the subtle doubt, or escape the mazes of a difficulty. It may indeed be said that in a great measure it is the method which educates rather than its subject-matter. To sum up, a method is indispensable.

Turning now to our subject, we learn what we are to understand by scholastic methods. "The method of the schoolmen," says Brownson, "was the peripatetic method adopted before the advent of our Lord, and their logic was the Organon of Aristotle." Looking at scholastic methods in the light of history, we find that they have a very respectable origin and career.

Scholastic methods were followed by Jew and Arab, from whom the schoolmen drafted them into the service of Christianity. At the beginnings of the universities of Europe, law and medicine held the place of honor; but the schoolmen, learning the Aristotelian methods and philosophy from the Jewish and Arabian schools of Spain, reconciled them with the traditions of religious teaching and gave us scholastic theology and philosophy.

Really and truly, scholastic philosophy originated in the theology of the Church, and was connected with ancient philosophy chiefly by means of so much of ancient philosophy as the Church has received and assimilated through the early Fathers.

Brownson in our day, as St. Augustine among the Fathers and John Scotus Erigena at the dawn of the schoolmen, held the identity of religion and philosophy. The latter, declares the American philosopher, is nothing but the practical teachings of religion referred to their ontological principles and reduced to doctrinal form. Truly a noble appreciation of philosophy! Harnack

throws it into a proportion. Scholasticism in the thirteenth century is to the sphere of knowledge as the Church is to the sphere of human life.

Scholasticism is at once official and in possession. It has stood the test of centuries with varying respect and forgetfulness. Although Papal briefs are needed to prop it up, yet the system to which Aquinas and Bonaventure, Scotus and Occam, Suarez and Vasquez clung, must have something at bottom worthy of such illustrious disciples. The merit of the scholastics, moreover, lies in the use and application, which they made of the philosophy inherited from Gentile sources, in the exposition and defense of Catholic doctrine. As Harnack puts it, "Aristotle the politician and Augustine the theologian—two enemies—became allies in Thomas Aquinas."

After this short retrospect we may define the meaning of scholastic methods *in se* as methods which look for and labor to find the rational foundation of Christian truth.

The scholastic method, according to Hergenröther, rests upon the axiom, faith precedes science, fixes its boundaries, prescribes its conditions.

Furthermore, this ardent supporter of scholasticism lays down its principles and methods thus :

1. Scholastic philosophy is seriously distinguished from scholastic theology. It has its *point de depart* not in dogma, but in universal verities.

2. It aims, not at certitude, but at evidence, because before philosophizing, the certitude of principles should be clearly grasped.

3. It desires to establish philosophic propositions. But in this the scholastic is not confined to deducing from a principle by way of deduction the consequence it leads to; he may use every rational means that may give certainty; *v. g.*, facts of experience, data of history; in a word, any and every reliable source.

Scholastic methods improve, strengthen, and develop present ideas, from which we may elicit new concepts, but are not expected to discover or create new notions.

We may now inquire what is the actual value,—that is, what are the disadvantages and advantages of scholastic methods, when we apply their use to the seminaries of the United States. For

the more practical purpose of direct illustration, let us introduce ourselves to a young levite, who, cap in hand, stands before the rector of the seminary to be assigned to his room, to don cassock and biretta, and to have his class work marked out.

Look at him! Born of a Catholic family in the middle ranks of life, or even poorer, he has been educated, sometimes wholly in the parochial school and Catholic college; as a rule, however, in the parochial school partly and partly in the public; at times in a boarding college, again in a day institute.

From the day he was able to read, his ordinary sources of knowledge, outside school and text-books, were the family circle, the daily press, the Sunday sermon, the Catechism, the intercourse with his school-fellows, the novel, rarely the old-fashioned, but rather the up-to-date romance, if even as much as all this.

If a public school boy, many of his companions were non-Catholics; and this companionship was the same during play hours and free days, even if he attended a parochial school. In his family there may have been members of different creeds. A large proportion of his schoolmates are at work, clerking for the most part; a few in factories; a handful at trades.

In college he studied Latin and got a smattering of Greek, hardly ever mastering the classics thoroughly. He has the merest acquaintance with deeper mathematics and science. He may speak perhaps of calculus and then add that biology and chemistry, astronomy and physics were taught one hour or so weekly. His text-books in the ancient languages are Virgil and Cicero, Xenophon and Thucydides, and a few more. In English are pondered over the classical standards, the popular authors—nearly all Protestants—to whom scholastic methods, as a rule, are as alien as the beauties of Chinese literature. Our young levite knows that Ruskin's style is prose-poetry; Hawthorne's imagination pure; *Lorna Doone* a model of English; Mathew Arnold an enthusiastic defender of Keltic influence.

Leaving the Superior's office with the good man's benign blessing, the levite goes to the room assigned him. We follow. There he dons his cassock, which covers his past studies about as much as it does his body—very much more than it hides his spirit, training, and education.

While in philosophy and theology he will follow scholastic methods, yet in other subjects, *v. g.*, in Sacred Scripture, Church history, and science, if any is taught, he will continue on in the old ways.

On the one hand, the levite finds that in logic and ontology a sweeping major leads off all his author's propositions; and in theology a text of Sacred Scripture or a decree of the Church stands for the universal.

On the other hand, in his other studies, Sacred Scripture and Church history, he goes from data to data; chemistry and biology, likewise, lead him on in the Baconian path. His psychology runs counter in some measure to the experimental studies in that branch, so widespread and popular nowadays. There are five senses he will learn in the seminary, while his former schoolmates hear in the neighboring universities that the new psychology may come eventually to look on them as in root but one,—touch.

In his efforts to get to the bottom of things philosophical, the *materia prima* is held to be *materia iners*, notwithstanding the protest of Boscovitch. But against this, biology will carry him back to the germ cell, and chemistry to the atomic theory. In other words, one hour a day is spent after scholastic methods; the next in following experimental or Baconian; all the while, however, little if any original thinking or research is required, much less done.

At the parting of college days, our levite's schoolmates enter law, medical, or other professional schools, and during their career in them, as also throughout their future life, their early training is developed and the methods of study are identical at least in system. The current thought of the day, the writings and speeches of public men, are all in harmony with their professional studies. Once the sheepskin is won, they enter life all of a piece, with their past preparation, collegiate and professional.

On the other hand, the seminarian cries halt—at least officially—in great measure to his past training. While following the methods in vogue, in chemistry, physics, and biology, he is on fairly well-known grounds; when, however, he treads the mazes of philosophy or theology he is *in terra aliena*. How bewildering to the levite!

Ordained priest, the young Melchisedech steps forth into the arena, there to face men trained at Harvard or Georgetown, Columbia or Washington, Yale or Notre Dame, to speak to women graduates of Manhattan or Vassar, Bryn Mawr or Eden Hall, Govanstown or Wellesly. Now in such intercourse, in sermons, in reading the daily paper, in perusing the magazine, in devouring the popular novel, will he follow his scholastic training or must he not fall back on his early training?

It is not unknown how every priest has to adapt, boil down, make easy his scholastic turns of expression, before he reaches the plain, everyday thoughts of his congregation. To neglect this would be to talk over their heads.

A priest should be no alien in his own land; nor does the Catholic Church tend to create a caste in any land; the nations of mankind are hers. A youth's formation, therefore, in educational, social, and civil life, should not only not unfit him for the priesthood, rather should his priesthood be congenial to all his training; to his boyhood and youth; his home and friendships; his civil status and public life.

Which method will influence the developing character of the young pastor? That which is in the air? Which he has drunk in from boyhood and developed in most of his studies? Or that at which he strained during half his time in the seminary when he was already pretty well formed?

Again, the good behavior of Americans, their easy business relations and respect for authority of all kinds, prove that a wide diversity of opinions, methods, studies, practices, and beliefs are compatible in the social order and daily life. Our seminarians drink in this spirit.

In thus picturing the young levite on the threshold and during his seminary course, we have brought out enough of the disadvantages of scholastic methods. This is but one-half our task. Let us now look at their advantages.

No one can gainsay the need of a method, and to drop scholastic methods would leave us in a vortex. With John Stuart Mill, we need not be ashamed to acknowledge the debt which modern philosophy owes to scholasticism. True, the bloom of any and every system soon passes away, but its root ideas, if the system is

sound, remain, "La scolastique est tombé faute d'hommes et non pas faute d'idées."¹

The leading features of the scholastic methods are definition and distinction, the latter dominating, according to Harnack. To define precisely and to distinguish safely are always desirable; needed at every turn of life, and hence also ever called into play. They are found in every study. While this is true, they mark, however, in scholastic methods a *point d'appui*, which renders them peculiarly their earmark. That which befogs argument arises from the misunderstanding of terms, while again a great deal of discussion would be shut out by just distinctions. A priest well trained in scholastic methods has a strong armor of defense and a trenchant weapon of attack.

Surely a seminarian should put into their mastery as much mental effort and hardships, at least as law or medical students do to overcome the phraseology and obsolete roundabouts of the Bar, or the pestle and mortar.

For a just and profitable use of scholastic methods it is necessary to have opponents matched evenly in knowledge, ability, and skillfulness.

The disputant lacking in any one of these, no matter how sound his argument or how truthful his cause, is at a disadvantage. He is like a dueller without weapons, or if armed, placed beyond reach of his opponent. The thrusts, feints, parries, and strokes of fencing have their counterpart in the sophisms, fallacies, and kindred dialectic tricks of the scholastic methods. Far wiser it is to refuse to enter upon or keep up a disputation when unfairness or weakness is seen, than to face an antagonist who proves dishonest or an unequal match. When the weaker party is lacking in "fibre" and intelligence, he is hurt and anxious to win *per fas aut nefas*. He balks not at fallacies, sophisms, and even in the long run may show bad temper and ill manners. All this plays a not unimportant role towards the outcome. Hence it is not prudent to dispute with the vast bulk of men. After entering on an argument, if we observe any sign of headstrongness or anger the dispute should stop there and then.

Nowadays, however, little fervor appears in handling scholastic

¹ De Wolf, in *Revue L. R.*

methods. Our levites memorize their tasks usually, some professors even exacting the words of the text-books or of their own notes; while scarcely any professor energizes the nerveless structure of scholastic methods.

To illustrate this, we give an extract from a letter of Cardinal Vaughan to Wilfred Ward, apropos of the method of teaching followed by Ward's father when professor of dogma at Old Hall.

"I remember often wondering in Rome how it was that so little piety and unction were brought into our lectures on dogma, and complaining that the most vital and essential doctrines of the faith were treated as dryly and logically as if they were no more than so many mathematical propositions. Well, of course, the reason of this was that they were being drawn out and defined with scientific precision, after the manner of St. Thomas and the schoolmen; the theory being that the business of the professor is to deal simply with the intellect, and to furnish the minds of his students with the exact scientific knowledge, which it will be their business to turn to practical account. It was also urged, with great force, that four years were all too short for a full course in theology, and that the professors could aim at nothing beyond getting in their matter. Nevertheless, I always regretted this dry, abstract way of procedure.

"And now I had come upon Ward. His method was entirely different. With him the heart and affections were aroused by the picture of the doctrines worked out to their logical conclusions by his intellect. It was often a wonderful sight to see him at the table holding his MS. book in both hands, while there came bubbling up, pouring over, streams, torrents of exposition with application to daily life, followed by burning exhortation and reference to the future life and duties of his pupils. Sometimes his voice trembled and he shook all over, and I have seen him burst into tears when he could no longer contain his emotion. There were often strange and memorable sights; for the enthusiasm and emotion of the professor were caught up in varying degrees by many of his disciples. Ward's course of theology, with all its intellectual characteristics, were truly a course of *théologie affective*. He was more like St. Augustine or some other of the Fathers teaching and haranguing on the doctrines of the faith than like a mere intellectual schoolman."

Surely the outcome of scholastic methods in the seminary should be that a priest on entering on his career knows how to work, have methods in work, be able to think and be ready for the

manifold conditions of life, which shall meet him in his round of duties. A seminary is not a barracks, nor can it be possible to break in a houseful of seminarians like one would a company of soldiers. Great freedom of action is secured to priests, both from the prudent wisdom of bishops and the rights secured them by Canon Law.

The methods of the seminary form the man. They need make one humble, another confident, to calm this mind, to enthuse that; now to check, again to urge. No two seminarians will ever be alike in thought or power. The seminarian himself is the essential element in handling the scholastic method, which demands a sound human nature at least, and can never be built on its wreck.

It is noteworthy, moreover, that the seminary course, both in philosophy and theology, is mainly a rehearsal of authorities. Our text-books are compendiums. Little if any personal research is indulged in by the seminarian, or perhaps expected of him. He takes his author and professor at their own self-appreciation, for he knows that, as to clerical studies and priestly duties, he has only to observe external decorum and fulfil routine work; then sooner or later he will land at the head of a parish. The thoughts and dreams of seminarians gyrate around the parochial residence as a fixed centre, sure to reach it if the proprieties are observed.

While this paper touches only the skeleton of priestly education, it should not, however, be outside its scope to ask the question, "Are seminaries intended to send forth masters of scholastic methods?"

The education of seminarians involves the far more momentous question, "What sort of a man shall the priest be?" Every priest should be educated in Ruskin's meaning of the word, "Leading human souls to what is best and making what is best out of them."

Provided a priest knows his duty and is happy in doing it, we may say it is enough as a general rule. Notwithstanding, the seminary should grapple constantly with the philosophical, social, industrial, political, and educational problems of our day and country. There are many mooted questions in the daily press; moral obligation and its rationale; morals themselves—whence are they? of necessity or arbitrarily? etc., etc.

In conclusion, we must repeat that a method is necessary and that the scholastic method is in possession. Nor can professors be permitted to bandy methods at will. Outside and beyond the scholastic, however, are various other methods which we may summarize under the title "Scientific."

Now the scholastic and scientific methods are apart. While, as Brownson remarks, there is not a single important question which the schoolmen have not discussed, and well and ably discussed, still it is certain that scientific methods aim at truth. Just as scholars expect the day when in the words of Herbert Spencer there will be "a unification of knowledge," so likewise let us hope there will develop a unification of methods. Jowett calls it "Idealized Experience." In the methods of historical studies, philological, scientific, geographical, and many more, there seems to be a basic unity of observation and experience; so there remains the hope that the revelation of the sciences will, like the stars in heaven, shed their light upon one another.

At our age of the world, no system of study can be created *de novo*; every branch of knowledge spells evolution. "Tene quod habes" is a sound principle, while it is permissible to shape our language to the needs and claims of the present, thus adapting them for the future. "It becomes," adds Wilfred Ward, "a practical question how to adjust the claims of mediæval philosophy—we may say 'scholasticism'—to the claims of the methods and substance of advancing thought."²

The Jesuit, Kleutgen, quoted by Ward, goes further, "Scholastic philosophy"—are his words—"as a whole, is susceptible of noteworthy improvements; nay, from the circumstances of the time it needs them, in so much that in this sense it may be superseded by a better philosophy."

As St. Bernard, one hundred years before scholasticism, decried Aristotle and pagan philosophy, yet the scholastics harnessed him and it to the chariot of Truth; so one hundred years hence, science and scientific men, although now looked upon askance, may be the staunchest defenders of the Church of Christ.

J. R. SLATTERY.

Baltimore, Md.

² *Dublin Review*.

LUKE DELMEGE: IDIOTA.¹

XX.—ECLECTIC CATHOLICISM.

IT is quite certain that Luke Delmege regarded these four years at Aylesbury as by far the happiest of his life. Here he had everything that a fine intellect and rather refined taste could require. He had leisure for thought in the intervals of almost unintermitting work; or, rather, this ceaseless work supplied material for thought, which again interacted and created its own outcome in ceaseless work. He gave himself a day's recreation every Monday, after the great Sunday sermon. At least, he took out Pio, the great brown retriever, and spent the day in the country. One of the relics of his time is before the writer in the shape of a bamboo cane, notched and indented by Pio's teeth, where he dragged it from the river. But on these excursions by the lonely river, the ever-active mind was at work—now on the subject of the next sermon, now on the conversation the last night at the salon; again, on the many, very many societies for the general amelioration of the race, of which he was either an active or an honorary member. These included a society for the rescue of discharged prisoners, a society for the suppression of public vice, a society for the housing of the poor, a society for the purification of the stage, etc., etc.

"I don't see your name, Father Delmege," said the dry old rector, "on the committee for making statesmen truthful, and introducing the Seventh Commandment on the Stock Exchange."

Luke concluded that the old man was jealous. The old man had a good deal of temptation to become so. He was nobody. Luke overshadowed him utterly.

"You'll preach at Vespers on Sunday evening, of course, Father Delmege?"

"I should be most happy, indeed; but it is Dr. Drysdale's turn on Sunday evening."

"Oh! how unfortunate! And the Lefevrils are coming. Could you not effect an exchange?"

"I should most gladly do so; but, you know, the rector would hardly like the suggestion."

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"Do try, Father. It's really more important than you imagine or I can explain. I'm sure, if you knew how *very* important it is—"

"I fear it is quite impossible, Mrs. Bluett—"

"Oh, dear! The doctor is such a dear old soul, but he is dry. There, I've made a horrid pun; but, dear me, he is so tedious, and I shouldn't care, but of all evenings—"

No wonder Luke worked at his sermons! He sat at his desk at ten o'clock on Tuesday morning, and worked steadily to mid-day. By Friday evening he had written fifteen pages of a sermon. On Saturday he committed it to memory, and, without the omission or alteration of a word, he delivered it on Sunday morning, at the Gospel of the *Missa Cantata*, or at Vespers in the evening. And during these four years he never ventured to speak publicly without having made this careful and elaborate preparation. In after years he often wondered at himself, but admitted that he dared not do otherwise. He never knew who might be listening to him in this strange land, where everyone is so interested in religion, because every man is his own pope; and so uninterested, because he cares so little what all the other popes, even the archbishop of Canterbury, may hold or teach. But the discipline was good for Luke. It gave him a facility in speaking, which lasted through life.

Now, Dr. Drysdale was not jealous. He was too old, or wise, or holy, to be aught but amused, aye, indeed, and anxious about his young confrère. Amused he was, and very much amused, at the Celtic impetuosity with which Luke flung himself into every kind of work. His strenuous manner, generous, self-sacrificing, was such a contrast to his own placidity that it was quite interesting in the beginning. Then it became a matter of grave concern to the gentle old priest.

"That is a valuable and interesting book," he would say, pushing over a volume by some great Catholic author to Luke, for he was a member of St. Anselm's Society, and this was one of the societies of which Luke was not a member. "Take it to your room and read it at your leisure."

Luke would take it; but Mill, and Heine, and Emerson, had got hold of him just now, and he would bring it back uncut after

a few days, with a remark that was meant to be pregnant and suggestive:

"All the poetry of the world is in the Catholic Church; and outside, its literature."

Or: "It seems to me that the whole of our philosophy consists of junks of indigestible propositions, garnished with syllogisms of froth."

The rector would rub his chin and say: "Humph!" which is eloquent, too.

On Sunday afternoon the rector would say: "Spare me half an hour, Father Delmege, and help me at the altar!"

The "Altar" was a privileged one in this sense, that no one, not even the president of the Altar Society, was allowed to touch it for any purpose whatsoever. The arrangements of the cloths, the vases and their flowers—all were the rector's exclusive province, where no one dared interfere. But he took especial pride in the decoration of the high-altar for Sunday evening Benediction. It was a labor of love that extended over three hours of the Sunday afternoon. There were sometimes from one hundred and twenty to fifty candles to be placed ready for lighting; and the vicar had a fancy that there should be a special design for each Benediction. Then, as a final touch, he tipped the wick of each candle with a preparation of melted wax and paraffin—a chemical compound in which he took great pride; and he had serious thoughts of patenting it. That chemical and its jam-pot was a perpetual source of wonder to Luke. I fear the wonder was slightly contemptuous. To see this excellent old man, Doctor of Divinity, Dublin Reviewer, correspondent with French and Italian philosophers, studiously mixing that oil and wax, and then standing on a ladder, as he put up, and took down, and rearranged candles and flowers, was a something far beyond Luke's comprehension. In after years, when his eyes were widely opened, Luke dropped some bitter tears over that jam-pot and—himself.

"Impossible, sir!" he would explain, in reply to his vicar's invitation. "I really have something serious to do. Can't you let the ladies or the sacristan attend to these things?"

The old man would not reply, except to his unseen Master.

But Luke was happy; and his great happiness was in his dealings with converts. Here he had a broad field for learning, tact, and sympathy. To lift these trembling souls over the quagmires and shaking bogs of unbelief—to enlighten, cheer, support under all the awful intellectual and spiritual trials of incipient doubt, until he had planted them safely at his feet on the firm ground of Catholic faith and practice—to witness their almost exultant happiness, when, the final step being taken, with closed eyes and gasping breath, they at length found themselves in the home of serene security—to open up to their wondering vision all the splendors and beauties that they had hitherto seen under distorting and bewildering lights—to share in their happiness and gratitude—ah me! this is ecstasy, and Luke felt: Yes! here is my vocation; here I have found my life-work! And if ever a doubt crossed his mind about his studies at this time, he hushed the complaining voice with the dogmatic assurance:

“The first step towards conquering the enemy is to enter the enemy’s arsenals and handle his weapons.”

There were some drawbacks, indeed. Now and again some giddy girl, or some conceited Scripture-reader, would go through the form of conversion, and then “revert.” One day a lady wished to see him. She was closely veiled. She insisted on being received into the Church then and there. Luke demurred. He took her down to the Convent of the Faithful Companions, and placed her for instruction under Reverend Mother’s care. He felt quite proud. This was evidently a lady of distinction. A few days later he strolled down leisurely to ask after his convert. Reverend Mother met him with a smile.

“No; the lady had not returned. She was a lunatic, who had slipped from her mother’s carriage, whilst her mother was shopping; and the bellman had been ringing the city for her since.”

Luke got into a newspaper controversy. There was a very, very High-Church rector in the neighborhood. He had far more candles than the mere Romans, and his vestments cost twice as much as theirs. He reserved the Precious Blood (so he thought, poor man!), and had a special lunette made for the phial at Benediction. He gave awful penances, in imitation of the primitive Church, and always, once or twice a year, he refreshed his super-

lative orthodoxy by a furious attack on the unoffending Romanists. Some of his congregation were edified and strengthened by these violent philippics, especially a few whose relatives had passed over to Catholicity and made them "suspect;" a good many were disgusted, for, even in Ritualism, the Englishman asserts his individual freedom of thought; but most of the congregation were amused.

"He doth protest too much," they averred. "It is all on account of that dog, Pio, who has the good taste to come to our Church on Sundays."

Yes; but not to worship. Pio had the amiable habit, acquired in some mysterious manner, of trotting down to the Ritualistic church every Sunday morning, and there, posted at the gate, of scrutinizing carefully every face and figure that passed in to service.

"The Roman priests sent him," said the vicar, "to see if any of their stray sheep had wandered into the true fold."

But the vicar was mad. And the *Aylesbury Post* was just the vehicle for his insanity. Such scorn, such hatred, such cool, undiluted contempt for "his" parishioners, "these Romish priests," was only equalled by the mighty organ of the sect in London; and the fierce philippic was generally followed by an angry demand for dues or tithes from "his parishioners." The rector read the paper with a smile and put the letter in the fire. Not so Luke. Luke wore a good, broad seam of white along the fine, red carpet in his room, and a good, broad path along the tiny square of grass in front. Luke was deep in thought, and Luke's thoughts found issue in words. The excellent editor of the *Aylesbury Post* had never received such a document before, even from the High-Church vicar. Deep, cutting sarcasm, quotations from Anglican divines that would make a statue blush, refutations that were irrefutable, and logical sequences that were undeniable—and all couched in language that seemed to set the paper in a blaze! The editor read with a smile, and dropped the paper into the wastepaper basket, then looked to see if there were danger of a conflagration.

Luke went around with his burning secret for twenty-four hours. He expected to cause a sensation in the city, probably a

large secession from Ritualism,—at least, a long, fierce, angry controversy, in which he, calling on all his vast resources, would infallibly come out as victor. The second day was a day of fever and unrest. The third morning came. There was a second sarcastic letter from the High-Churchman, and just a little editorial note :

“ We have also received a communication from L. D. on this interesting subject. The gentleman knows well how to use his pen. ED. A. P.”

As on a former occasion, Luke played Rugby football around his room, much to the amusement of his rector, who read that footnote with intelligent and comprehensive pleasure, and Luke broke forth into a hysterical soliloquy :

“ Fair play ! British fair play ! They're the greatest humbugs and hypocrites on the face of the earth ! Here is an open attack, uncalled for, without pretence of reason or exciting cause. Here is a reply, fair, temperate, judicious, and lo ! it is suppressed. It is the old, old story. They talk of truth when they lie ! They talk of religion when they blaspheme ! They talk of humanity when they rob, and plunder, and kill ! They talk of fair play when they are tying your hands to smite you ! ” Which shows that Luke's exuberant admiration of everything English did sometimes suffer a pretty severe frost-nipping. He never spoke to his good rector on the matter. He disburdened his conscience elsewhere.

“ Nothing reminds me so much of what we read about the calm constancy and fortitude of the early Christians,” said the great “ Master ” one of these evenings, “ as the peace that seems to come down and hover over the souls of recent converts to Catholicism.”

“ Ah, yes, to be sure,” said Amiel Lefevril ; “ the whole motive and genesis of Catholicism seems to be found in seeking pleasure in pain. I consider our religion higher and deeper, for that we seek pain in pleasure.”

The Master smiled. His pupils were advancing in Platonism.

“ This is one reason,” she continued, “ why I cannot embrace Roman Catholicism, attractive as it otherwise is. It seems to be

founded on selfishness. Its charity is forever seeking a guerdon, either in the esteem of others or in the exquisite sense of self-exaltation, or in the final reward of a heaven. Is it not higher and nobler and loftier to act and think for the abstract *Idea* of benefiting humanity? So with prayer. I can understand prayer as an ecstasy of thought of the Infinite; an uplifting of soul to the spheres; a conscious merging of the *Ego* in the *All*. But your everlasting whinings for mercy, your prayers against the laws of Nature, are unintelligible. And as for penance, what is it but the delight of pain—the subtle, emotional suffering that bathes the self-conscious flagellant in an ecstasy of bliss?”

“You seem, Miss Lefevril,” said Luke timidly, “to overlook what lies at the bottom of all ascetic practices and prayers—the essential dogmas or truths of religion.”

“Oh,” said Miss Amiel, “truth? There is no such thing, except as an abstraction. Hence I always hold that we are all—that is, all good people are—practically the same. And each soul is at liberty to select its own beliefs and form an aggregate for itself.”

Luke looked wonderingly at the Master, who, appeared to be highly pleased with his pupil. He ventured however to protest:

“I cannot really follow you, Miss Lefevril,” he said; “it seems to me a logical sequence from no truth to no principle.”

“I spoke of beliefs,” said Miss Amiel. “There is a natural and logical sequence between belief and principle.”

“And how can there be faith without an object—and that object, Truth?” said Luke.

“Dear me! how shall I explain?” said Miss Amiel. “You know, of course—indeed, I think I have heard you say so—that mathematical proofs are the most perfect?”

Luke assented.

“That there is nothing so certain as that two straight lines cannot enclose a space?”

Luke nodded.

“And that every point in a circle is equidistant from the centre?”

“Quite so!”

“But these things do not and cannot exist, except as abstrac-

tions of the mind. There is no objective truth there, because there is no object at all. The same with all truth, for all truth is immaterial and purely subjective."

"Then you don't believe in God?" said Luke bluntly.

"Oh! dear, yes. I believe in my own concept of God, as do you!"

"Or in hell, or in a future life?" gasped Luke.

"Dear me! yes, yes, I believe in hell—the hell we create for ourselves by misdoing; and the immortality of myself, my soul, passing down through the endless ages in the immortality of my race!"

"I regret to say, Miss Lefevril, you can never become a Catholic with such ideas!"

"But I *am* a Catholic. We are all Catholics. We all have the same spirit. Mr. Halleck is a Catholic, yet not the same as you—"

"I beg pardon. Mr. Halleck is a communicant at our church and has made profession of our faith."

"Of course he has. But Mr. Halleck's subjectivity is not yours, or Mr. Drysdale's, or Mrs. Bluett's, or mine. Each soul dips into the sea and takes what it can contain. Surely, you cannot say that these poor people, who live in Primrose Lane and frequent your church, and the learned Mr. Halleck hold the same subjective beliefs?"

"So much the worse for my friend, Halleck, if that be true!" Luke had enough nerve to say.

"Not at all! He simply is an eclectic Catholic, as we all are—the Master, the Dean, Canon Merritt, even Mr. —," mentioning the name of his High-Church friend.

Luke started back in horror.

"How can you associate the names of Mr. Halleck, the Dean, Mr. Merritt, with that—that vulgar man?"

"But, my dear Mr. Delmege, we are not now speaking of vulgarity and refinement, but of opinions—thoughts—beliefs—"

"And the whole of your beliefs is pure scepticism," said Luke.

"Not at all," smiled Miss Amiel; "you do not understand. You really must read Plato on Ideas, until you grasp the mean-

ing of Subjective Idealism, or what I have called eclectic Catholicism."

Luke began to feel that his rector was right, and that he would be more at home with old John Godfrey and his pipe. But the toils were around him, and, whilst his faith was perfect, the grace of illumination was as yet far away. He was groping in the dark vaults of what he was pleased to call "the enemy's arsenals."

Hence, too, issued a wonderful sermon which Luke preached one Sunday evening about this time. He was hardly to blame; for an idea had sprung up about this time in England that heresy was to be conquered by affecting not only a knowledge of its mysteries, but even its extravagances of language. And there was a scarcely concealed desire to attenuate the doctrines of the Church so as to fit them nicely to the irregularities of error. The idea, of course, was the exclusive property of neologists, and was regarded, not only with suspicion, but with condemnation, by older and wiser heads, who preached in season and out of season that it is not to mind and intellect that the Church looks, but to conduct and character, that is, the soul. But it is hard to convince young heads of this. So Luke had been for some time introducing into his sermons strange quotations, very like the Holy Scriptures, yet most unlike, and they were a grievous puzzle to his good rector. This evening, for the special illumination of a very large section of his audience, a number of commercial young men, who were in the habit of flocking to the Catholic church on Sunday evenings to hear this brilliant young orator, he chose for his subject the "Sacred Books." An excellent subject, excellently illustrated. But unfortunately, in the inexperienced hands of Luke, who was at this time probably penetrated by his growing love for Plato and his schools, the side scenes became more attractive than the great central picture, until at last the sermon began to descend into a mere defence of naturalism. It was all very nice and flattering to human nature, and Luke narrowly escaped an ovation when he wound up a brilliant sermon, after several quotations from the Book of Thoth, with this from another:

"With ease he maketh strong, with equal ease
The strong abaseth; the illustrious
He minisheth, and him that is obscure

He raiseth up ; yea more, even He, who wields
 High thunders, and in mansions dwells above,
 With ease makes straight the crookt, and blasts the proud.
 Hear, and behold, and heed, and righteously
 Make straight the way of oracles of God."

Clotilde declared the sermon magnificent.

Mary O'Reilly said to Mrs. Mulcahy :

"Did ye ever hear the like o' that? 'Tis like a sthrame of honey comin' from his mout'. It takes the ould counthry, after all, to prouce the prachers. Sure, the poor Canon, God be good to him! with his hummin' and hawin', isn't a patch on him. I suppose they won't lave him to us!"

The Canon took a different stand. He prayed earnestly, during Benediction, for light. Then, after tea, with slight nervousness, and most careful to select his words judiciously, he opened up the subject :

"Was that sermon, Father Delmege, might I ask, prepared, or was it *ex tempore*?"

Luke, who was expecting a compliment, said promptly :

"Prepared, of course. I never speak in that pulpit without committing every word of a manuscript to memory."

"I am sorry to hear it," said the old man, with some hesitation. "I was hoping that, perhaps, its indiscretions were attributable to haste and nervousness. I cannot conceive how a Catholic priest could sit down calmly and write such irrelevant and injudicious things."

Jealousy again! thought Luke. He said :

"Perhaps, sir, you would kindly explain. I am quite unconscious of having said anything indiscreet or liable to disedify."

"It is quite possible that you have not disedified," said the rector; "I'm sure I hope so. Because our own people are pretty indifferent to these very learned subjects. But do you consider the fatal effect your words might have in retarding or altogether destroying the incipient operations of grace in the souls of others?"

"You may not be aware, sir," said Luke, playing his trump card, "that these lectures are the main attraction to a rather important section of our separated brethren, who come to our church on certain evenings to hear and be instructed."

"How long have you been here, Father Delmege?" said the rector.

"Very close upon four years," said Luke.

"How many converts have you had under instruction?"

"I cannot count them," said Luke.

"How many have you received into the Church?" asked the rector.

Luke found he could easily count them on his fingers. He was abashed.

"And of these, how many have persevered?" said the old man, driving his investigations home.

Luke had to admit that nearly half had 'verted again.

"Yes!" said the old man; "and if you ask the cause, you will find it to be your too great liberalism, which to me seems to be—pardon the expression—a half apology for heathenism."

Luke was hurt.

"I'm sure," he said, "I do not know exactly where I'm standing. Our leading men glorify the learning, the research, the fairmindedness of these very men I have quoted to-night; and the very books I drew from have been favorably reviewed and warmly recommended by our leading journals. Do you want me to go back to the Catechism and to explain 'Who made the world?'"

"You might do worse," said the rector. "But, to be very serious, Father Delmege, I think the sooner you give up the company of these liberals and free-thinkers the better. I have often blamed myself for not speaking to you plainly on the matter."

"It was Mrs. Bluett introduced me to that circle," apologized Luke; "and Catholics frequent it. Halleck is always there."

"Halleck is a good fellow," said the rector; "but he has brought into the Church a little of the Englishman's indefeasible right of private judgment. If I were you, I'd give up these literary seances and look more closely after your own poor people."

"Very well, sir," said Luke. He said to his looking-glass, very soon after:

"The old story. These Englishmen want the aristocracy all to themselves."

XXI.—THE SUBMERGED TENTH.

We must not do Luke Delmege the injustice of supposing, even from his good rector's allusion, that he was altogether careless about the primary obligation of a Catholic priest—the care of the poor. Indeed, he rather prided himself on being able to pass, with equal zeal, from the drawing-room to the kitchen, and from the castle to the cabin. His figure was a familiar one to the denizens of Primrose Lane. For here congregated a small colony of exiles from Ireland and Italy; and here, into the dread monotony of English life, were introduced the picturesqueness and dramatic variety which appear to be the heritage of the Catholic races. Sometimes, indeed, Luke, with his admiration of English habits and ways, was not a little shocked at irregularities which are anathematized by the English religion. The great pagan virtues of cleanliness and thrift were steadily ignored. In their place came faith and piety, enthusiasm and idealism, that were utterly unintelligible to the prosaic neighbors around.

"A family of H Irish peddlers, sa, and a family of Hitalian horgan-grinders," was the answer of a portly dame to one of Luke's inquiries. "They are very huntidy, sa, in their 'abits."

"Thim English, yer reverence, they're haythens. They don't go to church, Mass, or meeting. They think of nothing but what they ate and drink."

Which sums up neatly the controversies between the races, with which economists have filled not only volumes, but libraries.

Luke at this time was quite flattered at being considered an Englishman; and when his country was decried, instead of flaring up in the old passionate way, he politely assented. And yet, he really loved his own people, would take a pinch of snuff from Mrs. Mulcahy, and say the *Banacht Dia*—the beautiful prayer for the Holy Souls, that is never omitted on such an occasion in Ireland. And he loved his little Italians—their strange, grotesque gestures, their beautiful liquid tongue; and he went so far as to nurse and fondle the bambinos, and to be interested even in the intricacies of the "horgan." And he did shudder a little occasionally when he had to pass through a crowd of English girls, with their white, paste faces, and when he had to undergo a bold

scrutiny from the irreverent gaze of some English laborers. In the beginning, too, he had to submit to an occasional sneer—"I confess," or "Hour Father," as a gang of young Britishers passed by; but by degrees he became known, and these insults ceased. But it was in the county prison that he became most closely acquainted with the "submerged tenth," and here he had some novel experiences.

A quick pull at the jangling bell, a courteous salute from the officer, a jingling of keys, the monastic silence of the vast hall, laced with the intricacies of iron fretwork in the staircases that led to the galleries, from which again opened up and shut the gates of the tombs of the living—nerves shrink at the thought until nerves become accustomed to the ordeal. Then, an unceremonious unlocking of cells and a drawing of bolts—an equally unceremonious slapping to of the heavy iron door, and Luke is alone with a prisoner. He is clad in brown serge, with just a loose linen muffler around his neck. His name?

"Casabianca. Is as innocent as ze babe unborn. Was in ze French navee. Quartur-mastere. Yes. Saw some foreign servee. Has a vife. (Weeps sadly.) And leetle childrens. (Weeps loudly.) Ees a Catolique. Knows his releegion vhell. Ees starved. Eferyting is so tirty. Did noting. Vhas arresteed, he know not vhy; but he has six monz to serve."

Later on Luke found he was not quite so innocent. He gave Luke several lessons in prison life; showed him how to take out the stopcock when the water was shut off in the pipes, and through the empty pipes to establish telephonic communication with his neighbors; showed him a new telegraphic system by knocking with the knuckles on the wall; showed him divers ways of hiding away forbidden material.

Allons! The bell rings and he is ushered into another cell. Here is a stalwart Irishman, awaiting trial for having, in a fit of drunkenness, abstracted a pair of boots that were hanging outside a draper's shop.

"You'll get three months!" said Luke.

"I hope so, sir. I may get seven years' penal servitude. It's my second offence; and if they find I'm an Irishman, I shall be certainly sent to penal servitude."

"Impossible! nonsense!" said Luke.

The prisoner got seven years. His little wife from Kerry fainted. The judges laughed and joked.

Here, too, were sailors from Glasgow, and Paisley, and Liverpool, in for refusing to go to sea in water-logged vessels, and who purchased their lives with three months' starvation.

Luke was very indignant. The perfect mechanism of English methods was beginning to pull on him. It was so silent, so smooth, so deadly, so indifferent. He had a row with his rector over the matter. And at the Lefevrils he said:

"I know it is civilization; but there's something wanting. What is it?"

He expressed in emphatic language his difficulties to John Godfrey. John, usually so phlegmatic, flared up.

"The people must be protected, and what is to protect the people but the law?"

"But seven years' penal servitude for a freak in a fit of drink! Do you understand it? Can you imagine the horror, the desolation, the misery, the despair, of these seven years of hell?"

"That's all right. But the law—the law!"

The law was the fetish. You dare not whisper a syllable against it. Not the law of God, but of man.

"You, Irish," said the rector, "are by nature opposed to law and order. You sympathize with crime—"

"I beg pardon," said Luke. "We feel for criminals, we condemn crime."

"Then why commit crime?" said the rector.

"Commit crime? Ireland is the most crimeless country in the world," said Luke.

"Tell that to the marines!" said the rector. Luke didn't. He knew that on certain subjects the British mind has one of the symptoms of incurable insanity—the *idée fixe* of Charcot.

He thought it would be a nice subject for the salon. Such social problems were often debated there, and there was as much theorizing as in Parliament. He broached the matter delicately—the dreadful inequality of punishments under the English law. They gnashed their teeth. He had blasphemed their god.

"Your countrymen are curiously sympathetic with crime."

"There is more crime committed in one day, one hour, in England than would be committed in Ireland in a century," said Luke, repeating the usual formula.

"Ah! yes, perhaps so; but they are a lawless race."

"They don't break God's laws," said Luke.

"God," said Amiel, "is another name for order—*Kosmos*, as Satan is disorder—*Chaos*. It is the universal order of Nature that any deflection from its rules must inexorably meet its punishment. The English law is the interpreter of Nature, that is—God!"

Luke bowed; but he thought he heard the snarl of a wild beast somewhere. He said diffidently:

"It seems to me that Carlyle, not Christ, is the prophet of the English people."

"Christ interpreted by Carlyle," said Amiel.

"I never met His Name in Carlyle's twenty-two volumes," said Luke.

But ever after, as he watched curiously the little, shy, half-suppressed indications of affection in the families to which he was welcomed, and which revealed their inner secrets to him, he could not shake aside the thought that had fastened on his fancy of the lioness and her cubs:

"Mouthing her young in her first fierce kiss."

But this awful, unbending, retributive justice—this appeal to the brutality of nature—made him shudder, whilst it fascinated him. It was the dread grinding of the blind mechanism that was always haunting him—the voice of a soulless creation.

Luke was asked, the following Sunday, to officiate at Seathorpe, a fashionable watering-place, just then springing into eminence on the south coast. He had to travel forty miles by train, and he reached the village at dusk. He was directed to a lonely house down by a sheltered quay, and called Aboukir Mansion. Here he was met by the ubiquitous Irishman and his wife, and it was a warm greeting from hands that had dug in the silver mines at Nevada, and had held a musket in the trenches before Sebastopol. And he needed it, for it was a large, roomy mansion, bare

of furniture, except such as was absolutely necessary—just the kind of place where Dickens would locate a mysterious murder and make the walls tell of it. Next morning, at ten o'clock, he faced his congregation. It consisted of six servants, the lord of the manor, and a magnificent St. Bernard dog. The two latter were located within the sanctuary, as became their dignity. The others were without. The chapel was the old dining-room; but the altar had been once in the place of honor in a famous Capuchin convent on the Adriatic coast. Luke was about to commence Mass, when a certain figure, clothed in clerical costume, arrested his arm and said aloud, with a strong nasal accent :

“Come, let us adore!”

Luke was about to resent the interruption when the figure knelt and gravely intoned :

“Come, let us exult in the Lord, let us rejoice in God our Helper; let us come before His presence with thanksgiving, and make a joyful noise to Him with psalms.”

And the congregation muttered :

“The King to whom all things live; come, let us adore.”

So the superb psalm went on to the end. But Luke was nowhere. He inquired afterwards who the interloper was. A village tailor, who had been received into the Church a few weeks before.

Then came the *Missa Cantata*, sung by the choir; and at the Gospel Luke preached for thirty minutes. The old man slept; but he congratulated Luke warmly afterwards. The Irishman was in ecstasies.

“Why, you are akchally an orator, yer reverence!”

Luke admitted the impeachment.

He was to dine at the manor at eight o'clock. He held an afternoon service at five. This time there was a crowd, a curious, gaping crowd of villagers, who gathered in fear and trembling to see what the Papists were doing. Amongst them Luke noticed two ladies in black.

“They have been attending the church for ten years,” said the sacristan.

“Then they are Catholics?” asked Luke.

“No! nor ever will be,” was the answer.

Luke was received in the drawing-room with frigid politeness. The old man sat in his arm-chair, his dog beside him. There was an Anglican clergyman in the room and his four daughters. He was the old man's nephew and expectant heir. For the old man had married his Irish cook, who had converted him. Then she went to heaven to receive her reward. The estate was entailed.

Dinner was announced. The old man looked at Luke. Luke returned the gaze calmly. The old man was disappointed. It was the duty of the chaplain to wheel him in to dinner. Luke had failed to understand, and the nephew dutifully took his place, wheeled the old man out of the drawing-room, into the corridor, right to the head of the table, the huge mastiff walking gravely by his side. Luke was allowed to say grace. In the course of the dinner the nephew touched the decanter and looked at his uncle. He was a clergyman, and in his fiftieth year.

"Might I have one, sir?"

"Yes, *one*," said the old man.

It was a beautiful act of reverence to old age, or was it—mamon?

When the ladies had retired, the three gentlemen sat around the fire. There was solemn silence. Luke was uneasy. His nervous temperament was not yet wholly subdued, although he had acquired the art of being silent for ten minutes; but a quarter of an hour was too great a strain. He addressed the old man:

"I daresay a good many yachts run in here in the summer and autumn months?"

The old man was asleep.

"Did you see Stanley's latest?" Luke said to the nephew.

"Stanley? Stanley?" coughed the clergyman. "Never heard of him."

"He has just returned from his tour through Egypt and the Holy Land. He accompanied the Prince of Wales."

"He must have had a jolly time. Franked all the way, I suppose?"

Luke saw the trend of his thoughts, poor fellow!

"I like Stanley," he said, "although he's as hard on celibate clergy as Kingsley—"

"The awful fool!" muttered the clergyman.

"But then he had his five or six thousand a year, and no children."

The poor man groaned.

"Now," continued Luke, "I always pray for two persons—the Pope that invented celibacy, and the Chinaman that invented tea."

"So do I! So do I!" said his neighbor. "That is, I don't know about that Chinaman; but I like that Pope. God bless him!"

Luke watched the fire.

"Look here," the other whispered, "'tis all rot!"

"I beg your pardon," said Luke.

"I say, 'tis all rot," repeated his companion. "'Tis all L. S. D."

"I can't quite catch the subject," said Luke, "though I understand the predicate."

"All this rubbish about religion. Why, any man can be religious on a thousand a year. Any man can be holy on two thousand a year. Any man can be a saint on five thousand a year. It's all this way. To be a saint you must be at peace with all the world. Very good. But with five thousand a year, where's the trouble? Why, man, you can't have an enemy. Who'd say boo to a fellow with five thousand a year, a palace, and a carriage? Phew!"

"I hope your excellent uncle has twice five thousand a year!" said Luke, consolingly.

But there came such a look of terror on the poor fellow's face that Luke changed the subject immediately.

"That's a magnificent St. Bernard!"

"A true blood! The monks gave him to my uncle!"

"That was kind."

"I suppose they thought St. Bernard would like it. He liked the English, you know!"

"I did not know. I'm deeply interested."

"I don't know much about these things; but I heard a clever fellow of ours say that St. Bernard gave the Pope of his day a rap over the knuckles, and that he detested the doctrine of the Immaculate Conception."

"Indeed! That must be a clever fellow," said Luke, sarcastically.

"Oh, yes! And, therefore, he must be one of us, you know."

"I see. Any one that protests?"

"Exactly. Any man that makes a row against things as they are—"

"Eh? eh?" said the old man opening his eyes.

The nephew was paralyzed. But the old man dropped asleep again.

"You were saying?—" said Luke.

"Sh! No, sir, I was not saying."

"Well, you implied that you gather everything clean and unclean into the capacious sheets of Anglicanism. I have noticed that. I remarked the other day to one of your canons that it was a singular fact that in the Revised Version of the New Testament, whereas every rationalist and free-thinker is quoted, there's not a single Catholic writer even mentioned."

"Of course not; of course not," said the nephew, who was watching his uncle anxiously.

"'Tis the tradition of your Church," said Luke, "and when the old men die—"

"Eh? eh? Who said I was dying?" exclaimed the old man, and dropped asleep again.

"For God's sake stop and look at the fire," said the alarmed nephew. "If he hears anything again 'tis all up."

"All right," said Luke.

So they watched the fire until the old man became restless again.

"What's his weak point?" whispered Luke.

"The view," whispered the nephew, in an alarmed whisper.

Luke got up and went to the window. It was a something to be proud of. As one looked down from the almost dizzy height, over the roofs of detached villas, each nestling in its own dark-green foliage, and out across the quiet village to where the sea slept, stretching its vast peacefulness to the horizon, the words leaped to the lips:

"Charmed magic casements, opening on the foam
Of perilous seas, in faery lands forlorn."

But it was the peace, the Sabbath peace of a Sabbath evening in England, that stole on the senses, and wrapped them out of the

bare, bald present into the music and magic of the past. And, irresistibly, Lisnalee and all its loveliness rose up before the mind of Luke. It was now an infrequent and faint picture. Luke had blotted it from his everyday memory. He had said good-by to his own land forever. After his last visit, when everything looked so old and melancholy, and every white cottage was a sepulchre, he had tacitly made up his mind that his vocation was unquestionably to remain in England, work there and die there, and he only awaited the expiration of his seven years' apprenticeship to demand an *exeat* from his own bishop and affiliation to his adopted diocese.

"Yes," he said to himself, "everything points that way. I have found my *métier*. I must not throw it aside. I have no business in Ireland. I should be lost there, and we must not bury our talents in a napkin."

But somehow, standing in this broad bay-window, this long, summer twilight, Lisnalee would project its bareness and sadness across the calm beauty and the snug prosperity of this English village. He tried to blot it out. No; there it was, floating above the real landscape, as a mist floats its transparency over a sleeping lake. And he remembered that fierce argument he had with his own conscience, as he rocked on the boat the afternoon of the great day when he said his first Mass.

"I was right," he said; "if I had remained at home, what should I be now? A poor, half-distracted professor in a seminary, or a poor, ill-dressed, ill-housed curate on the mountain, and see what I am!"

And Luke lifted his watch-chain and thought of his greatness.

"Eh? eh?" said the old man, waking up finally. "What did you say?"

"I say," said Luke, promptly, "that there is not in the world, except perhaps at Sorrento or Sebenico, a view to equal that."

"Ha! did ye hear that, George?" chuckled the old man; "did ye hear that?"

"Yes, sir," said George; "Mr. Delmege has been raving about it the whole evening."

"Mr. Delmege has excellent taste," said the old man; "here, George, the ladies await tea."

He took occasion to whisper to Luke :

“ I wish the bishop would send you here. I have endowed the mission—a hundred a year. And you should dine with me every day. Eh? ”

“ It would be delightful, ” said Luke. And as he walked slowly, step by step with the yawning mastiff after the armchair of the host, he pictured to himself a home in this delightful village, with books and pen and paper, crowds of converts, a quarterly article in the *Dublin*, select society, an occasional run to the city or to Aylesbury to preach a great sermon, correspondence with the world’s *litterati*, then ecclesiastical honors, and beautiful, dignified age. Alas! and his Master’s mind was weaving far other destinies for him; and swiftly and suddenly this vision of the priestly Sybarite vanished.

Next day the old man broached the subject again. He had set his heart on having a resident priest at Seathorpe. Luke referred him to the bishop; but he more than hinted that the project would be exceedingly agreeable to himself.

“ Dear me! ” he said, as he returned to Aylesbury by the morning train, “ how swiftly we pass to extremes. It’s a see-saw between the ‘ upper ten ’ and the ‘ lower five. ’ Which do I prefer? Hardly a fair question. But if I had not the prospect of that horrid prison before the mental landscape, and Primrose Lane, would life be the brighter? Who knows? ”

He drew the subject around deftly that evening after tea. The good Canon was anxious to enter into, and guide rightly, the strange, emotional nature that was thrown into his hands. But he confessed himself at fault. He had studied every phase of Luke’s character, watched every mood, and reluctantly had come to the conclusion that the fine spirit would never go far wrong, yet never reach any great height. The very instinct that forbade the former would debar the latter. And the Canon thought the time had come for a change. Luke had made some vigorous efforts to escape the thralldom of too intellectual society; but the toils were around him, and an evening at home or at one of the quiet Catholic houses was intolerably dull. Where would all this end? The Canon often asked himself the question; and asked the same question of the flowers he placed and replaced

around his Master's throne ; and asked it of the white flames that sprang up around the altar ; and sometimes paused in his walk, and held his Breviary open without reading it, and stumbled at certain verses :

" *Homo, cum in honore esset, non intellexit.*"

" Does that apply to my young friend ? "

" *Decidant a cogitationibus suis ; secundum multitudinem impietatum eorum, expelle eos ; quoniam irritaverunt te, Domine.*"

" Dear me ! dear me ! God forbid ! "

" How did you like Seathorpe ? " he said to Luke at supper.

" Very much, indeed ! What a quaint old place the mansion is ; and what a quaint old fellow the proprietor ! "

" Yes ! The Church is not making much headway there, " said the old Canon.

" It needs a resident priest, " said Luke, " one who would give all time and attention to the possibilities of the place. "

" Yes ! It would be a nice mission for a young man of energy who could keep his head. "

" I don't think there's much to tempt a man to insane things there, " said Luke.

" Except the worst danger—loneliness and the *taedium vitae.*"

" Yes ; but if a man has his books, and his pen, and his work cut out for him—"

" Quite so, if he is a strong man. But if he be a weak man, it is certain danger. "

" Solitude has always been the mother-country of the strong and the elect. "

" Just what I have been saying, " said the Canon. " A mother-country to the strong ; a howling and dangerous desert to the weak. "

Luke thought that there was an undercurrent of meaning in the Canon's words ; but there was nothing to catch hold of or resent.

" I shouldn't object to a mission there, " he said bluntly.

" Ah ! I see you're tired of us here. Well, who knows ? Meanwhile, you would do well to visit the prison to-morrow. Tuesday is your day, I believe. "

" Yes, " said Luke. " Nothing has turned up there ? "

“Nothing unusual,” said the Canon quietly. “There is a soldier, a countryman of yours, up for shooting his officer through the heart on the barrack-square at Dover.”

Luke studied the gas-jet for a long time when the Canon had gone to his room.

[To be continued.]

TWO RECENT WORKS ON ETHICS.

MORALPHILOSOPHIE. Eine wissenschaftliche Darlegung der sittlichen, einschliesslich der rechtlichen Ordnung, von Victor Cathrein, S.J. Dritte, verbesserte und vermehrte Auflage. B. I-II. St. Louis, Mo.: B. Herder.

INSTITUTIONES JURIS NATURALIS, seu Philosophiae Moralis Universae, secundum principia S. Thomae Aquinatis, ad usum scholarum adornavit Theodorus Meyer, S.J. Vol. I-II. St. Louis, Mo.: B. Herder.

ONE will incur no mark of exaggeration or of fulsome praise by saying that since the publication of Taparelli's classical *Saggio*, sixty years ago, there has been made no contribution to the literature of ethics so noteworthy as Cathrein's *Moralphilosophie* or Meyer's *Institutiones Juris Naturalis*. In view of this fact, it cannot be out of place to call the special attention of readers of the REVIEW to these two works.

The confidence the student will give to a writer in so complex and difficult a subject as moral philosophy should be based on the evidence of depth of insight, aptness of method, comprehensiveness of matter, and lucidity of exposition, manifested in the writer's work. Taking this viewpoint, the student of ethics will make no mistake in looking to these two masters for guidance and suggestion.

A little study of both authors gives one the assurance that they have gone to the first and last principles of their subject; that they have studied, not simply the science, but the philosophy of morality. It was considered a mark of Mr. Herbert Spencer's philosophical insight when, in writing the *Data of Ethics*, he sought in types and varieties of conduct in the animal world a basis for the science of morality. If this pushing of morality to a cause

deeper than man's nature be an indication of philosophical analysis, a far larger and more striking exhibition of such power is presented by Fathers Cathrein and Meyer; for both these writers find the basis of ethics in principles far deeper and wider than those which the phenomena of mere animal activity can furnish, viz., in the constitution of the very elements of which the totality of things is made up, in the ultimate constitution of nature itself, in the activity of mineral and plant, as well as in animal and in man, on his physical and on his psychical side. No one has searched so deeply for the basis of ethics in the very heart of universal nature as the illustrious Italian professor Taparelli, unless, indeed, we except the master, the elder Italian, to whom the author of the great *Saggio di Diritto Naturale* owed so much—St. Thomas Aquinas. In Father Meyer's *Institutiones*, one finds these principles drawn out and explained in some twenty-five so-called axioms. In these propositions is summarized the analysis of natural activity in general, as it emerges from the constitution of whatsoever subject, and makes for the end and purpose prefixed to it by its Maker for the tendency of its essence. The relation of action to the various energies immediately concerned in its production; the influence of object on the end, or what is the same, the good, in eliciting the energy or faculty to put forth the action; the norm whereby the rectitude of natural activity is governed and judged—in these phases of universal activity or "conduct," Father Meyer seeks for ontological, or one might better say, cosmological principles, on which to rest the superstructure of moral philosophy. It will be seen, therefore, that his ultimate principles lie deeper than psychology or biology. In the formulation and explication of these principles, the informed student will of course recognize the author's debt to Taparelli; but they lose none of their depth or force in being transplanted from their original setting into the stately form of the Latin. Father Cathrein has not, like Father Meyer, explicitly formulated these ultimate philosophical principles at the threshold of his work; but one cannot fail to notice their all-pervading influence, and not far within the precincts of his work they are seen more in their organic form and vital relations.

What one welcomes almost at the introduction to the *Moral-*

philosophie is the author's exposition of the method of ethics. The main sources of ethical science are, as he says, "the certain principles of reason." That there are universally valid, self-evident principles which every mind spontaneously forms by abstraction from sensilè data is attested by universal experience. There is no man, except the arbitrary builder of dream systems, who does not recognize that the whole is greater than any of its parts; that no thing can be and at the same time and in the same respect not be; that an effect presupposes a cause; that two and two cannot be five, etc. These principles are not indeed innate; they are based on ideas abstracted from the data furnished by the senses. But given these ideas the mind spontaneously by comparison forms the general principles or judgments, and from these advances to their implied conclusions.

Here would have been the place, one might suppose, for Father Cathrein to have unfolded some at least of the intuitive principles underlying ethics. Instead, however, of so doing he advances to the empirical basis of the science and leaves the student to abstract and formulate the principles from their complex setting in the tissue of the science as the author develops it. This is the one lacuna, if such it be, that has come to the present writer's notice.

Besides the rational principles, *experience* and *history* are no less important sources of moral philosophy. Experience of oneself and our fellow men furnishes a fuller knowledge of human nature, its needs and conditions, its bearings on self and on the rest of creation, and its final destiny. Experience, therefore, has to put before the moral philosopher the concrete life and doings of men, both individual and collective, so as to enable the mind to determine the norms of conduct that are applicable to men in their actual concrete existence, and not simply in the abstract or ideal order. And here it is that history comes in to broaden the data of present experience, by reviving for us the thought and modes of action of past generations. Having shown the necessity of drawing ethics both from the intuitive principles of reason and the data of experience, Father Cathrein goes on to indicate how various system builders have fallen into lamentable mistakes because of their either exaggerating or attenuating one or other

of these sources. Rousseau, for instance, built up an elaborate system of social ethics on a purely arbitrary and abstract view of human nature. Every one knows that the man of the *Contrat Social* is not the man either of present-day experience or of past history. Kant's Ethics founded on an *a priori* analytic of reason is, if less fantastic, no more objective than the system of Rousseau.

On the other hand, De Laménais, in his appeal to tradition as the organ of the primeval revelation for our fund of assured moral and religious truth, sets aside the ultimate criterion whereby we can discover both God and His revelation, viz., reason and its principles, and thus implicitly places scepticism at the root of ethics. Positivism especially in its recent phase of evolutionism denies or ignores the objective validity of rational principles and regards all things, reason and its intuitions included, as caught in a continual flux and change. It thus arbitrarily annihilates the immutable and consequently scientific character of ethical principles and substitutes therefore a mere temporizing description of an ever-changing morality.

Truth as well as safety lies here, as generally, in the middle. The ethical intuitions of reason and the contributions of experience, present and past, must join hands in building a system of morals. Each must do its share; neither should do too much or too little. *In medio virtus et veritas.*

Father Cathrein puts into practice this sane teaching throughout. He starts at once from a study of human nature and conduct on their physical side. Experience furnishes the data for a study of man as a microcosm, as a person, as social, as free. Freedom of will, however, is limited in its range of objects and domain, and is variously modified in intensity by environing passions. At this stage of the author's work the empirical elements are seen to advantage. A much larger contribution, however, from this source is exhibited in the appendix to the first volume, where past history is shown as enlarging present experience. A full hundred pages are given to a description of moral notions found prevailing amongst the chief nations and races, civilized and barbarian. The ancient East and West in their various ethnic groups, as well as the savage of the South Sea Islands, of the heart of Africa, and the American aborigines are brought *seriatim*

to attest their convictions regarding the right and the wrong, and the "ought" in the conduct of life, and to illustrate in how far the thesis is true that principles of morality cannot be invincibly ignored or intrinsically changed.

Whilst the author of the *Moralphilosophie* strongly asserts theoretically and illustrates practically the place of reason and of experience in ethics, the author of the *Institutiones* is no less pronounced. The *principia rationis* he declares to be the source of ethical science. What these principles are he points out somewhat in detail, as was said above. Experience and history are necessary auxiliaries. For unless in the science of morals, and especially of social right, "*saeculorum historia et praesentis temporis auctoritas* are constantly held in view, it may easily come to pass that time and energy be spent on useless rather than useful and necessary questions, or that general principles be set up, which, however true and certain *in se*, may be falsely and wrongly applied to things in the concrete" (p. xiii). That the primary source of ethics is allowed its full flow by Father Meyer, goes without saying. Abundant instances of his drawing on the subsidiary source might be cited, especially from such portions of his work as those which deal with the various theories on the norm of morality, and the subject of socialism.

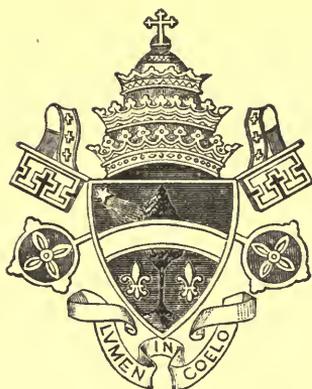
Not only are these two works happy illustrations of philosophical insight and method, but their comprehensiveness of material is no less a title of merit. The traditional structure of moral philosophy is shown up by both authors, it is needless to say, in all its strength and splendid proportions, but at the same time in its relations to the special moral problems of the present age. Subjects, for instance, like contemporary socialism, the labor question, the State and education, receive the careful handling which their timeliness demands. Many of our readers who perchance are not familiar with German are doubtless acquainted in its English dress with Father Cathrein's little work on socialism, which is simply a chapter from the *Moralphilosophie* that has found its way into the principal modern languages.

A word on the last claim for recognition on the part of these works—the general form of presentation. The author of the *Moralphilosophie* has had in mind the needs and tastes both of

professional students of ethics and the general reader. Whilst therefore he exhibits the solidity and exactness characteristic of scholastic ethics, he has rounded off its roughness and given it a more attractive form. The bone and sinew of syllogisms are there, but the glove is softer than that which one expects to meet with at the hand of those representing didactic science. Somewhat the same, though in a lesser degree, may be said of the *Institutiones*. The work is essentially didactic, and appears therefore in rigid form. It is defensive and aggressive, and stands out in linked mail. At the same time the author has smoothed away the rougher phrasing of the school, and adopted the more melodious strain of a purer Latinity. Whether or not this forsaking of the easy, simple style of the schoolmen be to the advantage of clearness may be questioned; but as the *Cursus Lacensis*, of which the work is a section, may reach a somewhat different grade of readers from those for whom such works are generally intended, it may well be that a more polished Latinity is desirable. A few further details of these and some kindred works will be found in the *Book Review* of the present number.

F. P. SIEGFRIED.

Overbrook, Pa.



Analecta.

E S. CONGREGATIONE CONCILII.

DECRETUM QUO SUSPENSIO STATUITUR, ILLICO INCURRENDA A
QUOLIBET DE CLERO, QUI INTESTINIS BELLIS ET POLITICIS
CONTENTIONIBUS OPEM UTCUMQUE FERAT.

In perturbationibus et intestinis bellis, quibus aliquoties civiles status exagitantur, ultimis hisce annis interdum accidit, ut ecclesiastici viri, partium studio abrepti, uni vel alteri politicae factioni ultro se manciparent, et pro ea contra canonicas leges plura agere et moliri non vererentur, fidentes absolutionem in posterum se facile consequuturos.

Tam gravi malo occurrere cupiens SSmus Dominus Noster Leo PP. XIII, inhaerendo dispositionibus SS. Concilii Tridentini *sess. xiv in prooem. et cap iv*, nec non *sess. xxii cap i de reform.*, et prae oculis habita doctrina Benedicti XIV in *Instit. 101*, per praesentes S. C. Concilii litteras statuit atque decernit, ut in posterum quisquis ex clero, ut intestinis bellis et politicis contentionibus opem utcumque ferat, proprium residentiae locum absque iusta causa, quae a legitima ecclesiastica auctoritate recongita sit,

desuerit, vel clericales vestes exuerit, quamvis arma non sumpserit, et humanum sanguinem minime fuderit; et eo magis qui in civili bello sponte sua nomen militiae dederit, aut bellicas actiones quomodocumque dirigere praesumpserit, etsi ecclesiasticum habitum retinere pergat; ab ordinum et graduum exercitio, et a quolibet ecclesiastico officio et beneficio suspensus illico et ipso facto maneat; et inhabilis praeterea fiat ad quaelibet officia aut beneficia ecclesiastica in posterum assequenda, donec ab Apostolica Sede restitutus non fuerit, sublata ad hunc effectum respectivis Dioecesium Ordinariis qualibet dispensandi potestate, etiamsi amplissimis, sive solitis (ut vocant) sive extraordinariis facultatibus rehabilitandi clericos gaudeant: contrariis quibuscumque minime obstantibus.

Datum Romae e S. C. Concilii die 12 Julii 1900.

A. *Card.* DI PIETRO, *Praef.*

B. *Archiep.* NAZIANZENUS, *Pro-Secr.*

E S. CONGREGATIONE DE PROPAGANDA FIDE.

ROMAE, d. 16 Aug. 1900.

Illne et Revme Domine:

A Revmo Archiepiscopo Neo-Eboracensi, dum nuper Romae versaretur, variae petitiones amplitudinis Tuae huic S. Congregationi de Propaganda Fide exhibitae sunt, quibus nunc per has meas litteras respondere aggredior.

In primis quoad petitionem facultatis cantandi Missam solemnem votivam de SS. Eucharistia etiam occurrenti officio duplici 2dae classis transmittam amplitudini Tuae Rescriptum Sacrae Rituum Congregationis cui supradicta petitio, prout de jure, remissa fuit. Huic eidem S. Congregationi remissae sunt duae aliae petitiones circa Beatificationem Ven. Servi Dei Joannis Nepomuceni Neumann Episcopi Philadelphiensis et P. Juliani Eymard Fundatoris Congregationis SS. Sacramenti et Associationis Presbyterorum Adoratorum.

Quoad vero alias petitiones quibus Indulgentiae postulantur pro adoratoribus SS. Sacramenti sive clericis sive laicis, cum Sanctitati Suae non placeat decurrente hoc anno Jubilaei indulgentias

concedere, de illis petitionibus elapso jubilaei anno ratio habebitur. Id vero non impedit quominus Eucharisticae Sodalitates, sive inter clericos sive inter laicos, sicut jam in aliquibus Americae dioecesis factum est, erigantur.

S. Congregatio valde gavisus est de notitia ei exhibita alterius Eucharistici Congressus anno proxime futuro habendi in urbe Sti. Ludovici et maxime laetabitur de opportunis mediis, quae in eadem adoptabuntur sive ad SS. Eucharistiae cultum augendum tum inter clericos tum inter fideles, sive ad majorem S. Communionis frequentiam promovendam.

Interea vero Sanctitas Sua, quae de his omnibus certior facta est, Apostolicam Benedictionem impertitur tum iis qui Sodalitatibus Eucharisticis in iis Foederatis Statibus nomen dederunt, tum iis omnibus qui in futuro Congressu Eucharistico partem habebunt.

Post haec omnia fausta ac felicia Tibi a Domino precor.

Amplitudinis Tuae, Addictissimus Servus

pro Emo. Card. Praefecto,

ALOISIUS VECCIA, *Secrius*,

Pro R. P. D. Seco. C. Laurenti.

Illmo et Revmo Dno Camillo Maes, Epo Covington.

RESCRIPTUM.

Moderator Generalis Sodalitatis Presbyterorum pro adoratione Smae. Eucharistiae in Foederatis Statibus Americae, communibus eorundem votis obsecundans, Sanctissimum Dominum Nostrum Leonem Papam XIII humilibus precibus rogavit, ut occasione Coetuum eucharisticorum ad quos ex omnibus Americae Septentrionalis regionibus sacri Antistites sacerdotesque convenire solent, unam missam solemnem, votivam de sanctissima Eucharistia fas sit cantare, etiamsi officium duplex secundae classis occurrerit. Sacra porro Rituum Congregatio, utendo facultatibus sibi specialiter ab eodem SSmo. Dno. Nostra tributis, attento praesertim commendationis officio Rmi. Dni. Episcopi Covingtonensis, memoratis coetibus Praefecti, benigne precibus annuit; dummodo non occurrat duplex primae classis aut aliquod festum Domini: Servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 27 Junii, 1900.

L. + S.

CAJ. Card. ALOISI MASELLA, *Pro-Praef.*

D. PANICI *Archiep.* LAODICEN., *Secr.*

E S. RITUUM CONGREGATIONE.

SPECIALE PRIVILEGIUM ANTICIPANDI MATUTINUM ET LAUDES.

Beatissime Pater :

Moderator Generalis pro tempore Confraternitatis Sacerdotum Adoratorum ad pedes S. V. provolutus, humillime implorat prorationem facultatis ut Sacerdotes sodales Matutinum et Laudes ab hora prima pomeridiana recitare queant.

Et Deus, etc.

Congregationis Sanctissimi Sacramenti.

Sacra Rituum Congregatio, utendo facultatibus sibi specialiter a Sanctissimo Domino Nostro Leone Papa XIII tributis, benigne indulsit ut singuli suprascriptae Confraternitatis Alumni, ad proximum triennium, privatam Matutini cum Laudibus recitationem ab hora prima post meridiem pridie anticipare valeant.

Contrariis non obstantibus quibuscumque. Die 27 Maii 1900.

L. † S.

CAJ. Card. ALOISI MASELLA, *Pro-Praef.*D. PANICI *Archiep.* LAODICEN., *Secret.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are :

I.—S. CONGREGATION OF THE COUNCIL issues decree of suspension, *ipso facto* incurred by priests who take part in political and military conflicts, and who for that purpose leave their clerical charge, even though they retain their priestly habit.

II.—S. CONGREGATION OF THE PROPAGANDA addresses a letter and rescript of the S. Congregation of Rites to the Right Rev. Bishop of Covington authorizing the celebration of one solemn votive Mass *de SS. Sacramento* on occasion of the Eucharistic Congress of the Clergy in the United States, provided it do not occur on a double of the first class or on any feast of our Lord.

III.—S. CONGREGATION OF RITES grants to priests who are members of the Eucharistic League the privilege (for three years) of anticipating Matins and Lauds for the following day at one o'clock P.M.

A NEW VERSION OF THE "IMITATIO" OF THOMAS À KEMPIS.

The Oxford University Press announces an early republication of the original Latin text of the "Imitation of Christ," in which special care will be taken to adhere closely to the terms and phraseology used by the saintly Canon Regular of Agnetenberg. Presumably the editors of the work will follow the reading of the earlier manuscripts, the first of which bearing a definite date is that of Wolfenbüttel, A. D. 1424, although there are indications that some of the existing codices from the hand of the monk Thomas Hemerken go back a few years further.

In the meantime an interesting departure has been made in the line of republishing the *Imitatio*. This comes to us in the form of a newly Latinized version, doing away with the quaint Germanisms (and Hebraisms) which bear witness to the country, character, and aim of the author of the *Imitatio*. Mr. Ferdinand Philips, a Catholic gentleman whose energetic efforts in behalf of the culture and propagation of the Latin language as a superior medium of universal thought have made themselves felt in non-professional circles, has just completed the publication (for private circulation, we understand) of a translation in which, without detriment to the sense intended by the author, the beautiful sentiments and teachings of the *Imitatio* are reproduced in elegant Latin. The work is the result of the combined efforts of three competent persons, who had due regard to the meaning and form of the original. This, as it stands, with the final corrections of the first edition published tentatively in the *Praeco Latinus*, must command recognition from the scholarly as well as the spiritual point of view.

That it would be easy to cavil about details of expression, when we come to sound what might be called the psychological accuracy of such a version, is plain. But this is true of any similar work, not excepting the approved versions of the Sacred Scripture, which make no pretence to modelling their language upon the classical standard recognized in other departments, albeit they are intended to be good reproductions of truest thought.

Setting aside such pedantry, however, there is likely to be a decided diversity of opinion as to the merits of a version made upon classical models of Latinity when such books as the *Imitation* or the Sacred Scripture are in question. This need not surprise us, since those who, during four centuries, have been in the habit of reading Thomas à Kempis, were, as a rule, persons who, despite superior culture which made them capable of relishing the classics of the Augustan age, could nevertheless equally appreciate the simplicity of the devout monk, and rather liked his unpolished language, just as we like the talk of children when they tell us things which in the mouth of a rhetorician might be expressed in more elegant phrase.

This simplicity, which is the artless directness of truth, constitutes one of the charms of the old Bible, and makes a "revision" of the Book of Books, despite the scholarship which vouches for its superiority, unacceptable to many persons who require correct form and grammar in any other book of standard value. The "Imitation" comes next to the Bible in the common estimate as a help to devout living, and hence it has been of all books the most frequently printed since the days of Guttenberg. But we know of no attempt to reform its somewhat barbarous Latinity; and hence the first impulse when we consider such an attempt is one of protest. We feel like a parent who is told that the plump little face of her child might be vastly improved by massage, which can shape the pretty but unæsthetic snub nose of her darling into classical Greek or Roman curves. Most mothers would prefer nature's style, without offence to the recognized models of the sculptor's art.

Yet, though this preference, which is really based on an appreciation of a subtle element of truthfulness and simplicity, must be recognized as a healthy attribute of intelligence, it is by no means clear that a beautiful thought may not be vastly improved by being beautifully expressed; for whilst it is a generally accepted axiom that the true and the good and the beautiful are identical, it does not follow that one expression of truth may not imply more goodness or beauty than another. And many sayings of the devout Thomas à Kempis, if expressed in more elegant language than he himself used, might find favor with persons who are not particularly attracted by the language which commends truth in the quaint simplicity of the mediæval forms of speech. In fact there are many expressions in the writings of Thomas à Kempis which, like the literal translations from the sacred writers, have no meaning or convey a wrong meaning to those not particularly versed in the religious and popular thought of the writer's time. It is quite true that the exact understanding of each word or phrase may not be essential to the intelligence of the main lesson to be conveyed; but as the book was written for the purpose of expressing definite or helpful thoughts, we can only welcome their proper interpretation.

Judged in this light, the work which the *Præco Latinus* has

fostered with commendable zeal and intelligence deserves attention and support, not as if it were intended to supplant the reading of the time-honored text whose defects most of us are willing to ignore, but because it supplies a splendid medium of sound moral reading in Latin. Our young students need not be supposed to derive less knowledge of classical Latin by reading and memorizing from a faultless version of the *Imitatio* than by translating Cæsar or Sallust, and they would vastly improve their minds in other ways by the study of Thomas à Kempis.

SUPPLYING A NUPTIAL MASS.

Qu. 1. Mr. and Mrs. H— were a short time since received into the Church. Both were previously unbaptized. Their marriage had been witnessed ten years ago by a Methodist minister. Would it not be proper for me to appoint a day, with their concurrence, for them to come to the church and assist at a Mass *pro Sponso et Sponsa*, at which I would give the blessings prescribed in the Missal?

2. Mr. and Mrs. A—, Catholics both, were married two or three months since by their pastor at "high-noon." They have taken up their residence in my parish. I would like to know whether or not I might say for them also the Mass *pro Sponso et Sponsa*, and impart the nuptial blessing.

3. Finally, what ceremonies, if any, are prescribed for the silver or golden jubilees of marriages?

Resp. 1. If the parties are desirous of having the nuptial celebration, there is nothing to prevent them from doing so. But as they are validly married and presumably enjoy, since their baptism in the Catholic Church, the sacramental graces of the married state, it would be ill-advised to expose them or their friends to the danger of suspecting that their union up to the time of their baptism was not a legitimate and valid marriage in the eyes of God and therefore of the Church. When the Ritual insists on having the ceremonies of the sacramental rites supplied, it contemplates cases in which it is perfectly obvious that the omission of the proper ceremonial at the time was the result either of expediency or of conscious neglect. In the present case neither condition seems to exist. But of course the married parties have

the right to judge for themselves, and if they wish to have the nuptial Mass, ten years after their marriage, they are still likely to benefit by it.

2. To have a nuptial Mass by way of supplying the nuptial blessing in the case of Catholics who neglected to procure that blessing at the time of their marriage at "high-noon," is a public confession of their neglect; and it may incidentally be a public censure of the methods of the neighboring pastor who married them. Hence, a priest, however laudably zealous, could hardly urge such a course without seeming to be influenced by the mere desire for stipend. But if the married couple ask for such a Mass of their own accord, there is nothing to hinder its being said for them.

3. Local rituals, sanctioned by the Holy See, and liturgists like Wapelhorst, give the following form for the celebration of silver and golden nuptial jubilees, though such form is nowhere prescribed.

The priest, vested in surplice and white stole, or, if a Mass is to be celebrated, with chasuble (leaving the maniple on the altar until Mass begins), receives the happy pair at the foot of the altar or at the communion-rail. There he makes a brief address, exhorting them to gratitude for the blessings of their state and to the renewal of their mutual compact of fidelity to the end of life. Then, bidding them join hands, he blesses them, saying:

"*Benedictio Dei omnipotentis, Patris †, et Filii, et Spiritus Sancti, descendat super vos et maneat semper. Amen.*

Ant. Ecce sic benedicetur homo, qui timet Dominum.

Psalmus CXXVII. Beati omnes, qui timent Dominum, qui ambulat in viis ejus.

Labores manuum tuarum quia manducabis, beatus es, et bene tibi erit.

Uxor tua, sicut vitis abundans, in lateribus domus tuae.

Filii tui sicut novellae olivarum, in circuitu mensae tuae.

Ecce, sic benedicetur homo, qui timet Dominum.

Benedicat tibi Dominus ex Sion; et videas bona Jerusalem, omnibus diebus vitae tuae, et videas filios filiorum tuorum, pacem super Israel. Gloria Patri, etc.

Ant. Ecce sic benedicetur homo, qui timet Dominum.

V. Domine exaudi, etc. *R.* Et clamor meus, etc.

V. Dominus vobiscum. *R.* Et cum spiritu tuo.

OREMUS.

Onnipotens sempiternae Deus, respice propitius super hos famulos tuos, ad templum sanctum tuum pro gratiarum actione laetos accedentes, et praesta, ut post hanc vitam ad aeternae beatitudinis gaudia (cum prole sua) pervenire mereantur. Per Christum, etc."

After this oration the priest sprinkles them with holy water. Here follows the Mass of the day, or, if the rubrics permit a votive Mass, *de Beata Virgine*. The celebration may end with the *Te Deum* and the versicle and oration *pro gratiarum actione*.

VOTIVE MASSES OF THE HOLY GHOST.

Qu. In many colleges and seminaries it is customary to open the scholastic year with a solemn votive Mass in honor of the Holy Ghost. Is it permitted to sing the *Gloria* and *Credo* in such a votive Mass? May such a votive High Mass be celebrated within an octave?

Resp. If the celebration of the said Mass has the authorization of the Ordinary, it is chanted with *Gloria* and *Credo*, with *one* oration (as on double feasts), and on any day except dupl. fest. I cl., dominic. I cl., Ash Wednesday and Holy Week, Vigils of Christmas and Pentecost. Hence it may be celebrated within any octave.

But if it has not the special sanction of the Ordinary (as a *missa solemnis pro re gravi ex Ordinarii indictione*), it enjoys no privilege over any other private votive Mass, and is said or chanted without *Gloria* and *Credo*.

THE BRIDAL COUPLE IN THE SANCTUARY.

Qu. Are the bridal couple, on occasion of their marriage ceremony, permitted to remain in the sanctuary? Do they receive Communion at the altar?

Resp. The rubrics of the *Missa pro Sponso et Sponsa* speak of the bridal couple as kneeling *ante altare*, that is within the sanctuary; hence there can be nothing repugnant in the idea of having priedieus in the sanctuary for them, as is the practice in many churches. The Ritual, moreover, expressly sanctions honorable

usage of any kind in the celebration of matrimony. We have repeatedly discussed the subject in previous numbers of the REVIEW to show the lawfulness of the custom.

THE CONDITION "CORDE SALTEM CONTRITO" FOR GAINING INDULGENCES.

Qu. In the REVIEW of last month, I noticed (p. 296) a grant of indulgences to the Confraternity of St. Gabriel. For the gaining of certain partial indulgences, the condition "corde saltem contrito" was expressed. This is interpreted by theologians to mean simply "in a state of grace," and is not, indeed, a *condition* so much as a *prerequisite* for the gaining of *any* indulgence "for the living." For the gaining of certain plenary indulgences specified in the Brief, on the other hand, "corde saltem contrito" was omitted; neither was Confession or Communion specified as a "condition." This fact leads me to ask whether or not either or both of these acts (Confession, Communion) be requisite? Or may the Brief be accepted to mean just what it says, without any *subintellectum*? Some friends have said to me that Confession and Communion are to be *understood* as "conditions." But some ten or eleven authorities consulted imply unanimately that the exact wording of such a Brief is to be followed. As, nevertheless, the grant of a plenary indulgence usually specifies such "conditions," I am led to wonder if, by some accident, they were not omitted in the copy of the Brief, or, mayhap, similarly by an accident in the original draft thereof? Will the REVIEW kindly help me to a decision?

Resp. A prerequisite for gaining indulgences is the state of sanctifying grace. That state implies freedom from actual mortal sin. God remits the temporal penalty due to past sin in proportion to our aversion from sin, and as it is expressed by the terms of indulgence granted in His name and power.

Since a plenary indulgence literally means a full remission of the temporal penalty due to sin, it requires necessarily a complete turning away of the affections from all sin, venial as well as mortal. Such a disposition implies much more than is expressed by the phrase *corde saltem contrito*; it supposes a heart *eminently* contrite, and in a state of complete detachment even from a clinging to venial sin. It is plain, therefore, why the phrase *corde*

saltem contrito would be omitted in the form granting a plenary indulgence. Nor is Confession and the reception of Holy Communion always made a condition for the gaining of a plenary indulgence; although we find it generally prescribed, because Communion itself, according to the teaching of theologians, effects in the soul *ex opere operato* that charity which destroys venial sin, and thus places the recipient in a proper condition of obtaining the entire virtue of the indulgence. (Cf. S. Alphons. *Praxis Confessarii*, n. 154.)

Accordingly, the Brief as it reads appears to us to require no special modification to interpret the terms of its concession. The omission simply facilitates the gaining of a plenary indulgence, no doubt intentionally, out of consideration for the nature of the association and its charitable work toward the sick.

PIOUS HUMBUGS.

The following, from *Catholic Book Notes*, an English publication, seems timely for our country also:

Attention has been drawn in the *Tablet* and elsewhere to certain clerical advertisements, especially those connected with the "miraculous brief" of St. Anthony, which, to the scandal of many, have for some time been appearing in English and Irish Catholic newspapers. We are glad to learn from the *Tablet* what that paper styles "the welcome news that the Holy See has definitely refused to sanction" the class of advertisement in question, and that the answer to the appeal to Rome is "wholly unfavorable to the grovelling ecclesiastical advertisements which have caused so much pain and shame."

The "making merchandise" of the Mass has been frequently reprobated by the Holy See.¹ The Second and Third Plenary Councils of Baltimore followed the Pope in this question,² condemning such practice in the strongest terms.

The same principles on which that condemnation was based apply to all sacred things; for instance, to exploiting St. Anthony's Bread, even when the "bread" is given to the poor; to traffic in alleged St. Anthony's Water, "good for rheumatism, 10 cents a bottle;" *blessed* medals, whether of St. Benedict, or St. Joseph, or whosoever, the medal costing one-tenth of a cent, and the balance of the 25 cents being asked for the blessing. All these practices are simoniacal and

¹ *Acta S. Sedis*, apud Sabetti, *Comp. Theol. Mor.*, ed. 1897.

² II. Plen. Council, § 370; II. Plen. Council, § 296.

condemned, no matter what pious projects are to be aided by the money so raised. The means are not justified by the end. Abuses of this nature had much to do with the Reformation; and if it reformed only them and others akin to them, it were indeed a blessing to the Church.

This letter is called forth by a circular enclosing a medal said to have been blessed by a Redemptorist Father at Ste Anne de Beauprè, for which we are asked to send the names of "three good charitable persons," and also 25 cents. We are convinced that it is far better for the spiritual and temporal weal of the pastor seeking aid, and of his people, that we refuse the money.

EDWARD MCSWEENY.

Mount St. Mary's, Maryland.

MASS STIPENDS FOR ALL SOULS' DAY.

Qu. May a priest solicit offerings for Masses for the dead on All Souls' Day, and accept an indefinite number of stipends with the understanding that he discharges his obligation in conscience by saying one Mass on All Souls' Day for the intentions of all those who make the offering? There is some misunderstanding on the subject. Some priests say one Mass and retain all the offerings of All Souls' Day as the stipend belonging to that Mass. Other priests hold themselves bound to say as many Masses during the course of the year as are represented by the amount of the offerings according to the ordinary stipend.

Resp. The above question has been repeatedly answered, and discussed in past volumes of the REVIEW.

In a letter of the S. Congregation addressed to the American Bishops¹ the Holy See, after mature deliberation and inquiry into the actual practice in the United States, laid down the following principles:

I. A priest cannot, under any circumstances, satisfy his promise to celebrate Mass in return for several stipends by saying only one Mass, unless the persons who offer the stipend are made clearly to understand that there will be no separate Mass for each intention. In such a case their offering is considered in the nature of a voluntary alms made to the priest.

¹ January 27, 1877; cf. AMERICAN ECCLESIASTICAL REVIEW, Vol. VIII, pp. 63, 64.

2. In order that there may be no doubt about the interpretation of this regulation, which is in conformity with the ecclesiastical canons forbidding simony and abuse of the sacred mysteries for the purpose of traffic, the S. Congregation ordered at the same time that an announcement should be posted in the church instructing the people that the alms (stipends) on that day will be offered for a high Mass commemorating the souls of all the faithful departed. "Apponatur tabella in ecclesia quo fideles doceantur quod illis ipsis elemosynis una canitur missa in die Commemorationis omnium Fidelium defunctorum."

SEVEN OR EIGHT SACRAMENTS?

Qu. It is certain that deaconship is a Sacrament. Priesthood is also a Sacrament, because the three essentials are present: *signum sensibile, institutum a Christo Domino, et collativum gratiae*. Therefore there are eight Sacraments, or the Sacrament of Holy Orders can be received more than once. Neither of these conclusions can be held. Please show me the way out of the dilemma.

Resp. Perhaps we can make it plain by a simile. It is certain that a gas-flame is a light; a Welsbach-flame is also a light; for in both the essentials of radiation are represented. But a Welsbach-flame is a gas-flame intensified by the addition of a metallic mantle. Thus each of the two lights constitutes a flame, and yet the two may be so combined as to make a single flame, the one being the complement or perfection of the other.

Deaconship lights the sacramental flame; the priesthood and the pontificate heighten the efficient grace of the clerical state by intensifying, so to speak, the light and heat which proceed from the same sacramental fire. Add a spark of fire to another spark, and the two become one with increased power.

CORRECTION IN FATHER DYER'S ARTICLE.

In the paper by the Rector of Dunwoodie Seminary on the Organization of Classes and Studies in our Theological Schools, a regrettable misprint (October number, page 340, seventh line) occurred by the substitution of "desirable" for *undesirable*, as the word should read.

Recent Bible Study.

FATHER DELATTRE published in the July number of the *Questions Scientifiques* a paper on our present knowledge of the Assyro-Babylonian civilization,¹ in which he practically summarized all the results of our modern excavations and discoveries. But, however surprising may be the accuracy of our present acquaintance with the life of those remote days, it appears that the near future will perfect it considerably. The London *Daily News*, in a report about the remarkable discovery of the great temple library at Nippur this year, expresses the following hope: "It is, in fact, hardly too much to say that if the unexplored parts should prove as rich in results as that already found, there will be no example in the world's history, not even in Egypt, of so complete a recovery of the records of an ancient civilization." We spoke about the work done at Nippur by the Americans under Professor Hilprecht, of Philadelphia, in our September issue.² Our readers will be glad to learn that Messrs. Luzac & Co., of London, have recently published the letters and inscriptions of Hammurabi, King of Babylon about 2300 B. C. A series of letters written by other kings of the first dynasty of Babylon have been added, and the edition gives an English translation, besides the original Babylonian text. Hammurabi is generally identified with Amraphel of Genesis 14, so that, even at the time of Abraham, there existed a regular system of correspondence between rulers and their subordinates, and writing was employed not only to record events in the royal annals, but for ordinary purposes. If we keep in mind that the present series of letters antedates the famous Tel-el-Amarna tablets by a period of about 1000 years, we may feel prepared to agree with a writer in *Biblia* for August, who pronounces them the "most important series of inscriptions which has ever been rescued from Oriental ruins." Among the discoveries that shed light on Biblical questions, we must not omit the finds made

¹ La Civilization Assyrio-Babylonienne.

² Page 322.

on the site of ancient Ephesus by the authorities of the British Museum, since they graphically illustrate the narrative, in the Book of Acts, of the disturbances in the theatre of Ephesus, and of the significance of the worship of Diana to the life and trade of the city. Similarly, the magistrates of Thessalonica are called in the Book of Acts "politarchs," a name which does not occur in any other place in Greek literature, excepting an inscription on an arch in the city, demolished some years ago. Again, several of the Fayum documents use the word "meris" to designate certain divisions in that region; this shows that the author of Acts had sufficient authority for employing the same Greek word in the meaning of "district" in Act. 16.

The translation of the New Testament into the broad Scottish dialect of Burns may be regarded as a Biblical curiosity rather than any real advance in Bible study. The *Atlanta Constitution*³ gives a few specimens that may be regarded as fair illustrations of the translation. The Our Father, *e. g.*, reads: "Faither o' us a', bidin aboon. Thy name be holle. Lat thy reign begin. Lat thy wuil be done, baith in yirth and heevin. Gie us ilka day oor needfu' feudin. And forgie us a' oor ill deeds, as we een fargae thae wha did us ill. And lat us na be siftit, but save us frae the Ill-Ane." The Very Rev. Canon McIntyre, D.D., Professor of Scripture at Oscott College, publishes the Gospel of St. Matthew in a very cheap and handy edition.⁴ The print is large and clear; the chapters are arranged in paragraphs, with the verses numbered in the margin, and the editor's notes are given at the bottom of the pages. In spite of these many excellencies, the book sells for a penny a copy; we hope the Society may be able to issue without much delay the Biblical series of penny-booklets which it intends to publish. Such tracts may not deepen Biblical study, but they promote it indirectly by extending its sphere of interest.

According to the *Neue-Kirchen Zeitung*⁵ the defenders of Higher Criticism have partially succeeded in popularizing their tenets by introducing them into the examination papers of a Berlin gymnasium. The editor prints a number of questions and

³ July 17.

⁴ London: Catholic Truth Society.

⁵ Cottbus, n. 12.

answers from this latter source, and assures us that they are an almost verbatim reproduction. The history of the people of Israel is said to begin with Moses, all the patriarchs down to Josue being represented as legendary characters. St. Paul's use of the history of the patriarchs is ascribed to his sharing in the prejudices of his times. The composition of the books contained in the Hexateuch is placed between 1400 and 400 B. C., the book of Daniel is assigned to 165 A. D., and the whole religious life of the people is represented as the product of historical evolution. The synoptic Gospels are supposed to be founded on the "sayings of the Lord" and the original Mark, while the fourth Gospel is said to have been written in Alexandria by a Jewish Christian, about 100 A. D. This Gospel is full of allegories, being the product of philosophical speculation rather than of historical inquiry. The Lord's Supper is a mere historical reminiscence, and all the mystical ideas connected with it by the Christians are said to be contrary to the spirit of the gospel. The Christians were persecuted in Rome, not on account of their religion, but because they were regarded as incendiaries. These views, which in Berlin are placed in the examination papers, are supported by prominent High-Churchmen in England. According to Canon Gore, it would not be "materially untruthful," but it would be uncritical to attribute the whole legislation to Moses. Mr. Illingworth is of opinion that "the very form of the account in Genesis is too obviously Oriental and mythical to be pressed into history in the Western sense of the word." The late head of the Pusey House discovers in the writers of the New Testament differences in point of view regarding the person of Christ, and distinct stages of doctrinal development. Our Lord's discourses on the end of the world, *e. g.*, "cannot be described as history written before by the hand of Omniscience."

Dr. J. Nikel, of Breslau, has contributed to *Biblische Studien* a monograph on the restoration of the Jewish commonwealth after the Babylonian exile.⁶ He first gives a sketch of Israel in exile, then considers the fall of Babylon and the decree of Cyrus; after this the restoration proper begins; the exiles return, the temple is

⁶ Die Wiederherstellung des Jüdischen Gemeinwesens nach dem Babylonischen Exil. Freiburg: Herder. 1900.

restored under Cyrus and Darius I, the work of Esdras begins and is followed by that of Nehemias; both in common restore the religious life of the nation, and finally the second governorship of Nehemias completes the period. The writer may not always agree with his predecessors in the same field of study, but he can hardly be said to advance any position without solid proof. It is a real pleasure to meet with such a soberly written historical study on the history of Israel after all the wild theories on the same subject that fill our current literature. There is even a great difference to be noticed between the work of Dr. J. Nikel and that of F. Giesebrecht.⁷

W. M. Arnolt published in the July number of the *American Journal of Semitic Languages and Literatures* a study on the Urim and Thummim,⁸ described in Ex. 28: 13-30, and referred to in Lev. 8: 7 f; Dt. 33: 8; 1 Ki. 14: 41; 28: 3-6; Esdr. 2: 63. In general, the Urim and Thummim were a means of communicating with God; the Lord was directly consulted by means of them. When prophecy gained the ascendancy, the Urim and Thummim fell into desuetude, so that there is no instance on record that they were consulted after the time of David. The opinions as to what the Urim and Thummim were are faithfully recorded; they were stones in the high-priest's breastplate, or a kind of sacred dice, or again, little images of "truth" and "justice." We believe, however, that W. Smith has more probability on his side when he traces the institution to an Egyptian source than has W. M. Arnolt in his theory of their Babylonian origin. In the July number of the *Expository Times*,⁹ Professor Hommel, of Munich, published a study on a Rhetorical Figure in the Old Testament, Jer. 7: 22, and Dt. 5: 3. The former passage contains the well-known words: "For I spoke not to your fathers, and I commanded them not in the day that I brought them out of the land of Egypt, concerning the manner of burnt-offerings and sacrifices." The professor draws attention to an Arabic figure of speech, bearing the name of "a denying the original sense

⁷ Die Geschichtlichkeit des Sinaibundes untersucht. Königsberg, 1900.

⁸ The Urim and Thummim: a Suggestion as to Their Original Nature and Significance.

⁹ Pages 439-441.

of the word,"¹⁰ which he illustrates by several passages taken from Arabic writers. In the light of this figure of speech, the prophetic passage means that God demanded not only burnt-offerings and sacrifices, but also obedience,¹¹ or not so much the former as the latter. The August number of *The Expository Times* gives the views of Professor Nestle, of James Moffat, and of Professor König on Hommel's suggestion. Professor Nestle wishes to explain the foregoing passage of Jeremiah by "the idiom of exaggerated contrast," which, according to this writer, is common in the Bible. James Moffat tells us that a similar construction has been found by Professor Blass¹² in New Testament Greek; he believes that even the New Testament idioms may have found their way into the Gospels on account of the Arabic figure of speech. Professor König appears to be the only writer who rejects the relative negation of Jeremiah 7: 22. He maintains that the absolute sense of the negation must not be exchanged for the relative, unless it be inexorably demanded; Professor Hommel's illustrations, we are told, do not inexorably demand this change. We are sure that Professor König would not deign to answer such a difficulty, if it were proposed by one of his pupils. Professor Hommel, in "a Last Word on a Rhetorical Figure in the Old Testament,"¹³ does, therefore, well in inviting his friends to re-read his first article in order to avoid König's sophistry. We have stated repeatedly that Professor Margoliouth identifies the lately discovered Hebrew text of Ecclesiastes with a retranslation of the book into Hebrew, and not with the original text. It may suffice for the present to add that the professor's continued discussion has only served to lay bare the weakness of his arguments.

Father L. Méchineau writes on the symbolism found in the fourth Gospel;¹⁴ he analyzes first the view of the Abbé Loisy,¹⁵ and then reviews the opinion of Isidore Desprès.¹⁶ We need not

¹⁰ Cf. A. F. Mehren, *Rhetorik der Araber*, Copenhagen and Vienna, 1853.

¹¹ Verse 23.

¹² *Grammatik des N. T.-lichen Griechisch*, p. 261 n.

¹³ *The Expository Times*, September, p. 564.

¹⁴ Le Symbolisme dans l'Évangile de S. Jean; *Études*, September 5, 1900, pp. 632 ff.

¹⁵ Cf. Le Prologue du quatrième évangile; *Revue d'histoire et de littérature religieuses*, 1897, p. 266.

¹⁶ L'évangile selon S. Jean: *Revue du clergé français*.

say that the strict historicity of the Gospel is defended by the writer against its allegorist enemies; moreover, it is maintained that on this point of exegesis there is no opposition between traditional theology and theologians on the one side, and Sacred Scripture, the apostolic tradition, and the body of the patristic writers on the other. It is with sincere pleasure that we welcome Dr. Karl Joseph Müller's new commentary on the Epistle to the Philippians;¹⁷ for at present the study of the Bible is progressing so rapidly that our books on Biblical subjects become very soon antiquated. Dr. Müller is right in either omitting or treating only briefly the tenets of the Tübingen school; this gives him more space for refuting the more recent erroneous systems concerning the Epistle. The dogmatic passages, 2: 5-11 and 3: 1-11, have received the special attention of the author. During the year there has been quite a discussion on the precise meaning of the term "Son of man." Professor Baldensperger,¹⁸ reviewing the controversy, gives three possible sources of the expression: the book of Daniel, Jewish theological thought, and the Aramaic idiom "barnash." According to this last derivation, the phrase means merely "I;" according to the first derivation, it has a Messianic meaning, which is not necessarily connected with its second derivation. Owing to the arguments of Eerdmons and Lietzman, Wellhausen has been somewhat shaken in his anti-Messianic explanation, and Professor Harnack writes:¹⁹ "I am convinced that it would be gross violation of all principles of interpretation to find in this term anything else than a name for Jesus as the promised Messiah."

¹⁷ Des Apostels Paulus Brief an die Philipper. Freiburg: Herder. 1899.

¹⁸ Theologische Rundschau, Nos. 6, 7.

¹⁹ Das Wesen des Christentums, p. 82.

Book Review.

THE HEXATEUCH according to the Revised Version. Arranged in its Constituent Documents by Members of the Society of Historical Theology, Oxford. Edited with Introduction, Notes, Marginal References, and Synoptical Tables by J. Estlin Carpenter, M.A., Lond., and G. Harford-Battersby, M.A., Oxon. In two vols. London, New York, and Bombay: Longmans, Green & Company. 1900. Pp. 279—359.

The work before us presents essentially an elaborate inquiry into the authentic literature of ancient Israel. By the application of critical methods to the oldest group of Biblical documents the editors endeavor to show that the Book of Joshua is the literary sequel to the Mosaic books known as the Pentateuch, and accordingly they place the collection under one category, giving it the name Hexateuch.

The first volume opens with a survey and comparison of the different systems which literary criticism formerly employed, covering not only the sacred writings of Israel, but also other historical records, such as Asser's Life of Alfred, the *Saxon Chronicle*, the early English Laws, the Buddhist and Brahmanical sacred literature. Thence the degrees of probability in critical results are deduced. An examination of the literary construction of the Pentateuch leads to the inference of its composite character. That there is post-Mosaic material in the Pentateuch had been pointed out by Jewish rabbis as early as the tenth century and was admitted by Catholic scholars as well as by the Protestant translators of the sixteenth century. The critics of the seventeenth century, Hobbes, Spinoza, Simon, Le Clerc, made this more clear; and the search for a clew to the documents which, as became evident, had been used in the composition of the Pentateuch, led to a number of theories which are in turn examined by the writers of the Introduction in the work before us. Here we have, indeed, all the learned results of the higher criticism, not only as the internal evidence suggests and calls for it, but also in its relation to the study of archæological facts apart from the sacred text. This part of the work of Messrs. Carpenter and Harford-Battersby, whom Professor Cheyne aided by furnishing pertinent evidence from Assyrian and Babylonian monuments, is worthy of the amplest recognition. The authors fully carry out the original purpose of their investigation, by setting before the student of the Hebrew books the material for an

intelligent survey of the intricate questions of Biblical criticism. The tabular appendices, with their lists of words and phrases, their different analytical and synoptical programmes of the Hexateuchal writings, are marvels of industry and proportionate helpfulness. The Introduction to Joshua, in the second volume, contains some views which might have been usefully anticipated in the general introduction to the Hexateuch; but their omission may be due to the difficulty of getting out such a work within a limited period, allowing a proper revision of the whole.

The text employed is, as the title indicates, that of the English Revised Version. Here and there, however, we find marginal renderings introduced into the text; and the fact that a careful note has been taken throughout of the renderings of the Hebrew text as interpreted by recognized modern Biblical scholars renders the work useful to the student of the Bible irrespective of his particular religious convictions.

THEOLOGIA FUNDAMENTALIS, quam Romae in Collegio Internationali S. Antonii tradit et docet P. Gabriel Casanova, O.F.M., Lector Jubil. S. Theol. Provinciaeque S. Gregorii M. Philippinarum Alumnus et Filius. Romae: Typogr. Sallustiana. 1899. Pp. 608.

A new text-book of theology by a Spaniard, and by a disciple of the Seraphic Doctor, two titles which at one time served as a goodly passport through the domains in which the theological disciplines were highly honored. The volume, one only!—be it punctuated with a blessing of the eager student—is issued in Rome, where the work of its publication ripened into maturity during a recent course taught by the author at the College of San Antonio; in all other respects it is the result of many years' labor and teaching in the Spanish province of the Philippine Islands.

The work is in no way a disappointment. Like his confrère of the same school, Albert à Bulsano, better known as P. Knoll, our author consults an actual need; and if he is just a little more ornate and poetical, as evidenced by his choice of phrase, than the plain and sensible Capuchin of the Tyrol, he is to the point and practical.

As a rule our students in theology build up their knowledge of the various doctrines in separate sections from base to roof-tree. We take a tract, such as *De Deo Creatore*, or *De Gratia*, and furnish the mind with all that can be said upon it (much of which might be left unsaid without loss of clear notions on the particular subject treated); then we go to the next tract. A better mode of acquiring knowledge

seems to be that which completes first the foundations of all the parts and then proceeds to their gradual development on the synthetical plan. This is the purpose of the work before us. P. Casanova steadily keeps the path of St. Thomas; but he does not neglect to remind us that there are two great doctors besides the Angelic, who shed light upon difficult questions: one, the Doctor Seraphic, especially in the region of mystic theology, and the other, he who, by his keen critique, won the name of the Subtle Doctor.

We have here, therefore, a complete vindication of the Catholic Church, representing the doctrine of Christ, first as demonstrated to the infidel, the rationalist, and the Jew; next as demonstrated to the heretic and the schismatic. At the end we have proofs calculated to meet the arguments and difficulties of Protestants and what are called moderate rationalists. They deal with the authority and interpretation of Sacred Scripture, with the value of tradition as a source of revelation, with the interrelations of science, philosophy, and faith. The author shirks no difficulties, and shows himself familiar with the vagaries of modern error and its literature, especially as rampant in Germany.

The typography is, as in most Italian publications, just a trifle behind the works of English or American printers, but clean and distinct. The essential and important parts of the text, which all students are expected to master, are in larger type, and distinct from those portions which the more advanced scholars would appreciate.

A DAY IN THE CLOISTER. Adapted from the German of Dom Sebastian von Oer, O.S.B., of St. Martin's Abbey, Beuron. By Dom Bede Camm, O.S.B. St. Louis, Mo.: B. Herder. 1900. Pp. 291.

Here is a book for the curious non-Catholic who feels the inclination to pry into the secrets of convent life. A day in the cloister means a lifetime in the cloister; for the echoes of eternity, which the founders of monastic institutes intended to concentrate in the conventual life, ring such harmonies into the soul of the true religious that the variety of all sounds blends into a single, sweet, unending melody. Such unity makes beauty, and the soul never wearies of it unless by way of trial, which refines the spiritual sense, realizing the charms of life solely in God only the more in the end.

But Catholics will learn much more from the story of the Benedictine monk who tells with the native simplicity of truth what he has observed and known and lived in his own convent home. "There is a mysterious charm about the cloister which attracts even the world-

ling ;" and his desire to know something of it is for the most part satisfied "by novelists and poets who have sought to raise the veil by sketching imaginary pictures of the life of the cloister, pictures that are as a rule as far from the truth as *Gulliver's Travels* or the *Arabian Nights*." Although the present sketch does not describe any particular abbey in the world, it describes them all by portraying the ideal as outlined in the constitution of the great patriarch of monastic homes, St. Benedict. Hence, as we follow the writer who leads us to and through the convent, lighting up our path with bright bits of edifying information and incident, we are growing familiar with the spirit that rules in the various foundations of the evangelical counsels.

Dom von Oer takes the reader into a mountain district, with rich green slopes and thick forests, on a pathway that leads to a stately abbey crowning the near-by hill. Upon the way they observe the lay-brothers of the monastery at their daily work in the field, and learn the lesson of uniting prayer with labor. Entering the gate they scan each object and each person as they pass. The pictures on the wall speak to them of the founder and his noble work, of many a sacrifice and many a victory for truth. The corridors, the chapel, the library, the workshops—all are replete with lessons of virtue told in storied legend and in living example. The monks in the refectory, at recreation, and in the garden, teach the precepts of sobriety, of holy joy, and such rest and peace as the world cannot afford. The whole is so simply and chastely told as to retain a silent longing for the vocation of the hidden life in Christ. One of the most instructive as well as the most attractive features of this quiet monastic activity is found in the description of the religious at prayer, at the divine offices in the well-appointed and beautiful church of the abbey.

We lay down the volume with a sense of gratitude to the good monk of the Beuron community who has opened the gateway and allowed us a glimpse into this abode of peace where the *ora et labora* are perpetually weaving a living chain that leads men to paradise; and many a reader will bless the translator, the nun of St. Scholastica's Priory, whose work Father Camm found ready at hand for his useful adaptation. The book is beautifully illustrated and a model of typography, one of such as have rarely come from our Catholic press.

OUR MOTHER. By Frances I. Kershaw, author of "Mrs. Markham's Nieces," "Cup of the Tregarvans," etc. London: Burns & Oates; New York: Benziger Brothers. 1900. Pp. 440.

Sister Frances Kershaw writes the history of the foundress of the English Apostolines, Mother Ismay Oliver. The daughter of an

English parson, she developed at an early age the spirit of independence in religious matters, which by the time she had reached her nineteenth year left her a decided sceptic. Clever, yet serious, with a turn for investigation, and averse, as she declares, to shams and marriage, she soon found herself confronted with the practical dilemma which meets the sober mind when brought into contact with genuine Catholicism. A young friend whom she happened to visit, herself a convert, was the unsuspecting instrument which induced Miss Oliver to inquire into the claims of the Church to be the divinely commissioned teacher of truth. Against all opposition of parents and friends she followed the trend of her convictions and was received into the Church. To the trials from without came trials from within—doubts, not about the truth of the Catholic religion, but about her own vocation. Like most fervent converts of her age, she felt a keen attraction for the self-denying spirit of the religious orders. After repeated attempts—rather many—to adapt her life to the austere rule of St. Teresa and the mediæval contemplatives, she felt an impulse to inaugurate an altogether new work for the glory of God. As a result we find her instituting a religious community under the auspices of the Bishop of Nottingham, which devotes itself mainly to the education of the young and of converts, but in a spirit somewhat different from that of other religious institutes in England. One feature of the Apostoline rule, which strikes us as notably distinct, and as perhaps indicative of the peculiar spirit of the institute, is that the religious ordinarily attend the parish church for Mass and devotions instead of making use of their own separate oratories. They are obliged, furthermore, always to use their influence to develop in others the parochial spirit by fostering devotion to parish work in preference to pious undertakings in other churches.

The writer herself indicates the good which this biography is designed to effect. She gives the reasons that prompted her to write it. It will furnish lights to those who have a religious vocation. It may prove useful to souls outside the Church who are sincerely seeking the truth. "It may become the means of leading a few more lovers of an apostolic and poor life to devote themselves to God in our humble institute" (Chap. I). The book is written in such a pleasant, chatty style that one is attracted and disposed to read it a second time, and in this respect it offers an agreeable contrast to the stereotyped biographies of holy people, such as one naturally assumes the founders of religious orders to be.

There is only one thing which throws a sort of distrust upon the

whole otherwise edifying story, and which causes an occasional suspicion. The writer repeats thoughts and words of the supposed Mother Foundress which she could hardly have had access to even if the lady Ismay kept and left behind her a very minute journal of her foolish as well as her sober moods. Besides this, there is a lack of dates and places which one can scarcely account for in a record of religious activity such as the writer pretends to give in her book. We might be disposed to look upon the whole as a piece of pious fiction if there were not in it some mention of facts and persons that would forbid fictitious trifling with. Such liberty the author might perhaps take with her own person—just as Mark Twain does—but not with another. Or can it be that “Our Mother” is Sister Kershaw herself, impersonating Santa Ismay for the edification of the children? “‘When I am gone, you will take my place, dear child.’ I reminded her of her promise to pray that we might die together.” Perhaps that is it; but in that case the book as a record of religious activity is misleading without any warning apart from intrinsic evidence.

INSTITUTIONES JURIS NATURALIS, seu Philosophiæ Moralis Universæ, secundum Principia S. Thomæ Aquinatis, ad usum scholarum, adnotavit Theodorus Meyer, S.J. PARS II—JUS NATURÆ SPECIALE. St. Louis, Mo.; Freiburg: B. Herder. 1900. Pp. xxvi—852.

Although the present volume on moral philosophy may have been impatiently expected by those who for fifteen years have been acquainted with its elder brother, still whatever disappointment its long coming may have occasioned will doubtless be compensated for by the generally excellent character of the new section of the work. The recent volume, it will be noticed, has almost doubled the proportions of the former. This is of itself no uncertain sign of merit, as it indicates that the author has allowed himself ample room for handling the large and difficult problems of special ethics.

The ground covered in the preceding volume is that which falls under the caption General Ethics. In it the universal principles and rules of morality are set forth and explained. The volume at hand has to do with the theoretico-practical application of these principles and laws, or, as the author expresses it, with the subsuming of minor propositions under the general majors previously laid down, and deducing the conclusions which sum up the special duties of man, both as a private individual and as a social being, in the family and in the State. The lines here and their main content are of course familiar to everyone who has any knowledge of scholastic ethics. The special value,

therefore, of the work lies on the one hand in the fuller and perhaps deeper insight it affords beyond what can be expected from the more restricted text-book, and on the other hand in the larger acquaintance it manifests with alien forms and systems of speculation. In these respects the work will be both welcome and satisfying to those interested in its subject-matter. Perhaps a fuller reference to the literature of ethics, especially in English, might be expected from so scholarly a work; but doubtless the author was unwilling to load his pages with names answering to opinions whose measure of truth he had otherwise presented and whose errors he had at least implicitly refuted.

With this volume the *Cursus Lacensis*, begun twenty years ago with Father Pesch's Institutes of Natural Philosophy, is completed, at least so far as its conspectus indicates. It seems a pity its authors did not provide for a section on the history of philosophy. Works by Catholic writers on this important subject are unfortunately too few. Its omission from the *Cursus Lacensis* is greatly to be regretted, as it leaves the most worthy modern structure of Catholic philosophy without roof or crown.

MORALPHILOSOPHIE. Eine wissenschaftliche Darlegung der sittlichen, einschliesslich der rechtlichen Ordnung von Victor Cathrein, S.J. Dritte, verbesserte und vermehrte Auflage. Erster Band—Allgemeine Moralphilosophie. Zweiter Band—Besondere Moralphilosophie.

PHILOSOPHIA MORALIS. In usum scholarum. Auctore Victore Cathrein, S.J. 1900.

RELIGION UND MORAL, oder, Gibt es eine Moral ohne Gott? Eine Untersuchung des Verhältnisses der Moral zur Religion. Von Victor Cathrein, S.J. 1900.

DURCH ATHEISMUS ZUM ANARCHISMUS. Ein lehrreiches Bild aus dem Universitätsleben der Gegenwart. Allen, denen ihr Christentum lieb ist, besonders aber den angehenden Akademikern gewidmet von Victor Cathrein, S.J. Zweite erweiterte Auflage. 1900. St. Louis, Mo.; Freiburg: B. Herder. 1899.

That a third edition of so large a work as Father Cathrein's *Moralphilosophie* should be demanded within the comparatively short space of eight years is an indication both of the growing interest recently taken in ethical science and of the merit of this particular contribution to its literature. As the previous editions have been noticed in these pages, it will suffice to point out here, for the benefit of those who possess an earlier edition, the particular alterations made in the new form.

The first volume has been increased by seventy-five and the second by sixty-six pages. The section on the relation of the moral good to man's ultimate end (pp. 252-257) is new; so, too, are the sections on some false views as to conscience (390-393); on the meaning of the concept of right in the science of jurisprudence and the method of its determination (412 ff.); on modern empiricism and the doctrine of right (443 ff.); on the notions of morality prevailing amongst the ancient Romans (541 ff.) the Chinese Taoists (531 ff.); the Futina Islanders (565 ff.); the Key Islanders, and other African tribes. The portions of the volume dealing with Kant's and Wundt's ethical teachings have been recast, as have been, also, those treating of the difference between objective good and evil, the question of probabilism, and various recent views of right.

In the second volume revision and development have been given to various subjects, such as the basis of socialism (143 ff.); the State and the social question (583 ff.); the origin of civil power (453 ff.); taxation (625); suffrage (677); civil punishment (633); international tribunals, and some other more or less important points.

Besides these alterations in the contents, the present edition appears in a dress which is quite in keeping with the excellent character of the work itself.

Almost simultaneously with the appearance of the third edition of the foregoing work, a third impression of the same author's *Philosophia Moralit in usum scholarum* is published. This class-manual is so well known as one of the most important works of its kind that the mere mention of its recent revision will suffice to satisfy its claims on these pages. The present edition has been enlarged by about thirty pages. The additions and alterations in the text count some thirty-four in all. Although not of vital moment the emendations are such as add to the clarity and efficiency of the work as a text-book.

Another work by the same author dealing with the basis of ethics in a way most called for at the present time is *Religion and Morality*. The subtitle, "Is there an Ethic without God?" gives at a glance the field and purpose of the book. The treatment runs in three channels: one historical, the other expository, and the third critical. A sketch of the efforts made by materialism and positivism to construct an "independent" theory of morality is followed by an outline of the propaganda set up to popularize such theories in France, Germany, and the United States (1-35). The Christian doctrine, philosophical and

theological, on the relationship between morality and religion, is briefly explained (36-48). The third and larger part of the work proves the impossibility of "independent" ethics. The conclusions established are: first, that without belief in the personal God, Creator of the universe and Lord and Master of all things, the *unity, universality, and immutability* of moral concepts and principles are inexplicable; secondly, human life loses its purpose and end; thirdly, and consequently its value and meaning; fourthly, the longings and strivings of the human heart are objectless and aimless; fifthly, the freedom of the will unexplainable and impossible; sixthly, conscience and duty are empty words; seventhly, the moral order is sanctionless; eighthly, right and justice and true authority are left without a firm foundation. These positions are clearly and solidly established, and with that constant recognition of the views and speculations of adversaries, which reflects in miniature the method and temper and literary form of the *Moralphilosophie*.

The little book, *From Atheism to Anarchism*, though not designedly connected with the preceding, may be called a practical embodiment of the effects of an "independent ethic" when taken from the lecture-hall into actual life. In the form of a story the development of an atheistic education is followed into its logical and practical result, anarchism. Alfred, the hero of the tale, is a bright young lad, pure and manly, well educated, the pride of his devoutly Catholic parents, who send him to a German university to prepare himself for the legal profession. Coming under the influence of infidel theorizing disguised under the specious terminology of pseudo-science, he loses his faith and becomes eventually an anarchist. Wounded in a duel, he is taken to a hospital, where the prayers of the good religious and the instruction of a learned priest become the instruments of grace in effecting his conversion. The plot is simple and of course familiar. The merit of the story lies in the fact that it is a true tale of real life. Alfred is not a fictitious character, but stands for a prominent jurist in Germany, who, after passing through the sea of doubt and unbelief, has regained his faith and done good service for the Catholic cause in the Fatherland. The theories which led the young man to his ruin are not fanciful, but the explicit teaching of the leading professors in the German law academies; and the author imputes to them no tenet for which he does not cite chapter and verse from their printed works. The book has done much good in Germany, and it were greatly to be desired that its influence were widened through an English translation.

THE GOLDEN LEGEND; or, Lives of the Saints, as Englished by William Caxton. Edited by F. S. Ellis. Vols. III and IV, "Temple Classics," New York: The Macmillan Company; London: J. M. Dent & Co. 1900.

If there were nothing in these pretty little books but William Caxton's quaint introduction (Vol. I), in which he reveals the motives of his translating the *Legenda Aurea*, one would feel one's self enriched in the spiritual edification it alone affords. But it is the legends themselves in which, on the one hand, we seem to hear the majestic roll of the solemn chants of Advent and the rejoicings of Christmas, the penitential pleadings of the Lenten season and the triumphal songs of Easter, and on the other hand the wonderful simply told tales of the saints and the intermingling of the curious traditional folklore—that bring us almost into actual contact with the people of those days. Two of the little volumes in which these precious reminiscences of the past are fittingly treasured up have been noted in a preceding number of the REVIEW. Two more are here presented, which are equally attractive, and other two are yet to come.

LE GRAND SCHISME D'OCCIDENT. Par L. Salembier. Paris: Librairie Victor Lecoffre. 1900.

This is the fourth volume printed in the elaborate series of the *Bibliothèque de l'enseignement de l'Histoire ecclésiastique*. It is an admirable precaution taken by the publishers to issue the volumes, not in the order indicated by the Prospectus, or at any regularly recurring intervals, but simply when quite ready for the printer. The authors are thus given *carte blanche* to expend as much time and labor on their several tasks as the varying nature of the required studies may demand. Perplexing as are the conditions surrounding the Great Schism of the West, and diametrically opposed as are the judgments arrived at by its deepest students, it has nevertheless such a vast literature—contemporary, modern, and present-day—that a writer may not urge a deficiency of authorities. There is, indeed, an embarrassment confronting the historian who would narrate the details of that most disturbed epoch of Church History; but it is an embarrassment of *wealth* in the matter of authorities and sources. Much fruitful energy has been expended on the discovery, collation, and editing of these latter. The wealth of authorities and even of sources is, however, unfortunately in the inverse ratio of its clarifying power. In 1889 the abbé Gayet issued his large work on the Schism, basing his conclusions on contemporary documents deposited in the secret archives of the Vatican.

But that conclusion runs counter to the view—so rapidly becoming a traditional one with Catholic historians—that Robert of Geneva and his successors were false popes. In the same year appeared some half a dozen studies of the epoch concerned, and since then have appeared, in French, German, and English, some thirty-odd volumes—not to speak of a profuse periodical literature—either professedly dealing with, or indirectly illustrating, various phases of the same epoch. One is apt to be bewildered in the midst of such a large and constantly expanding mass of sources, authorities, and appreciations, rather than to be comforted by the hope of a speedy solution of the old, old difficulty. What has been wanted is a volume of not too undue proportions, that should give the reader first of all a vivid view of the age that saw the birth of the schism; its characteristics; its points of view and its practices; its theological, moral, and political features; and which should then give a consecutive narrative (unencumbered by a prolix contentiousness of private opinion) of the birth, growth, and death of that saddest of all occurrences in ecclesiastical history. Our author, who is Professor of Ecclesiastical History in the Catholic University of Lille, does this in his very readable and vivid narrative, which he manages to confine within the limits of 416 pages—limits not so unduly generous when the labyrinthine character of the subject is well considered. The studies rendered necessary by his previous work on Peter d'Ailly—of whom it has been said that his biography almost represents the story of the Great Schism itself—qualify him for his present task. He presents a splendid plea for the legitimacy of the Roman claimants. We should like to see the whole series, of which this is one issue, put into an English dress. The volumes are not meant to be exhaustive presentations of their several subjects, but are rather designed to fill that vast intermediate space which separates a jejune text-book from a profound dissertation meant only for specialists. Such a design is worthy of all encouragement, and we felicitate the publishers on the enterprising spirit which has urged them on to the conception of such an elaborate program.

H. T. H.

Recent Popular Books.¹

AT THE SIGN OF THE SEVEN SINS: Arthur Le Queux. \$1.50.

After suspecting all the innocent persons within her reach, and unearthing some pretty secrets, the heroine discovers that a perfect stranger killed the acquaintance whose murder transformed her into a detective. She is an unpleasant person, not because the author intends that she shall be, but because he is unskilled in portraying ladies.

BENNETT TWINS: Grace Marguerite Hurd. \$1.50.

The twins, a girl and a boy, are permitted to go alone to New York to pursue their studies, and what with exploring extraordinary dining places, attending art classes, and having a studio in a building favored by students whose ideas of the Seventh Commandment and the code of etiquette are elastic, they learn more of human nature than of art or of literature. The author makes no attempt to imitate Murger or even Du Maurier, but is content to show the average American student and artist as he is, as a man refusing to acknowledge that he needs to forget his soul and his heart while training and using his eyes and hands. The story shows the faults of inexperience, but its author has humor, judgment, and can describe single scenes extremely well.

BLACK HOMES OF JIMTOWN: Ed. Mott. \$1.25.

Rational beings may read a page of these stories in negro-minstrel dialect without falling asleep; but they are duller than is lawful, and should have been left in the comparative privacy of the space between Mr. Bones and Mr. Johnsing.

BREAKER OF LAWS: W. Pett Ridge. \$1.50.

The hero, plain thief or burglar, as occasion serves, is the prey of a greedy receiver of stolen goods, who regards one-tenth of one per cent. as a high price to pay for his wares. The inevitable capture comes at last; but, after fulfilling his sentence, he finds that his wife is occupying a place of trust, and, supposing him to be dead, is teaching his son to respect his memory, and he shows his one redeeming trait of character by deciding to allow her to continue in happy error.

CENTURY OF AMERICAN DIPLOMACY: John W. Foster.

The title sufficiently describes the book, which terminates its formal narrative with

General Grant's second administration, although it contains an added chapter on the Monroe doctrine, Mr. Cleveland's application of it, and its present value in international affairs. It is very cleverly written, and the author by no means holds himself obliged to praise any man or any official because of his American birth. Its impartiality is really extraordinary. A minute index and full table of contents, and a list of Secretaries of State add to its usefulness.

CHARMING RENEE: Arabella Kenecaly. \$1.50.

The beautiful but impecunious heroine marries a crippled peer, whose vicious sister-in-law desires to be enabled to visit him without scandal. The contest between the two women for the possession of the man's soul gives the book so strong a likeness to "The Second Lady Delcombe," as to create a suspicion that the two may be founded on one actual series of events. The author does not seem to intend impropriety; but some of the scenes are too intimate to be commended as art, or recommended for general reading.

CORNISH SMUGGLER; OR, CAPTAIN HARRY CARTER OF PRUSIA COVE: Notes by John B. Cornish. \$1.00.

The editor vouches for the genuineness of this autobiography of a smuggler, who, after being "converted," became a Methodist exhorter, and had some interesting experience as a French prisoner of war. His perfect calmness when relating his illegal acts is amazing, and his unregenerate spelling is exquisite beyond all imagination. His piety is not so entertaining as his wickedness; but his self-complacency never fails him, and his memoirs are of the kind that live.

COUNSEL UPON THE READING OF BOOKS: H. Morse Stephens, Agnes Repplier, Arthur T. Hadley, Brander Matthews, Bliss Perry, Hamilton Wright Mabie. Introduction by Henry Van Dyke. \$1.00.

Highly condensed and carefully written essays on works of history, fiction, poetry, sociology, criticism, and biography are here grouped together, following a pleasant and rightly appreciative introduction. The writers make a remarkable group, each occupying a very conspicuous place in his profession, and all speaking with grave authority. Mr. Stephens's views of Carlyle and Froude, and Mr. Hadley's warning against certain much lauded writers are especially valuable.

¹ This department is designed to furnish the Reverend Clergy with brief critical notices of the publications of the month likely to gain considerable circulation. Each book is judged from the moral and Catholic point of view, so far as that is necessary to warn the reader of any noxious tendency or of the usefulness of any newly published book.

The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

DR. NORTH AND HIS FRIENDS:
S. Weir Mitchell. \$1.50.

Discussions of important topics carried on by a small group of friends, a love story quietly proceeding the while. The introduction of a financier whose standard of honor is unlike that of any honorable man, is the device by which current business methods are arraigned; but art, poetry, literature, and moral problems are the matters upon which the discourse chiefly turns. The volume belongs to a small but increasing class of books, all written within a few years, best described like the *Pall Mall Gazette*, in "Pendennis," as written by gentlemen for gentlemen.

FOURTH GENERATION: Sir Walter Besant. \$1.50.

The marriage of a pair of young lovers ends a long chain of misfortunes in the man's family, the consequences of a murder committed by his great-grandfather, self-punished by seventy years of isolation and perfect silence. The author's intention of showing that the sufferings of the third and fourth generations in descent from a sinner are not to be regarded as the results of separate movements of the Divine will, but as effects having their cause in the sin, is worked out very elaborately and patiently. The vast fortune coveted by a hungry, greedy clan, a favorite theme with this author of late years, figures in this book, but acts in a new way, and two of the minor characters, who profess to be intensely respectable but are really engaged in dishonorable crafts, are enough in themselves to make a good comedy.

FRIENDS IN EXILE: Lloyd Bryce. \$1.25.

There is a love story in this book, but it is entirely dull, and the salient character is an American minister who might be a lineal descendant of the Young Columbian. He solemnly assures a benighted foreigner that there are no women in the United States, all the female human creatures being ladies, and he countenances an adventuress, to the scandal of the whole diplomatic corps, because she is his countrywoman. The story might be mistaken for a satire, were it not for its leisurely solemnity. It seems written to please Birdofredum Sawin and Josiah Allen's wife.

FROM THE LAND OF THE SHAM-ROCK: Jane Barlow. \$1.50.

Fourteen good stories, written with beautiful sympathy and also with the keenest appreciation of fun. Miss Barlow's work has been so clumsily imitated from purely mercenary motives that those who would naturally read it have become disgusted with all Irish stories, and she is by no means so well known as she should be in this country. She is the Mrs. Gaskell, the Miss Jewett of Ireland.

HEAVEN'S DISTANT LAMPS:
Anna E. Mack. \$1.50.

Although designed for a gift book, and bound and printed in accordance with that

idea, this volume will be found useful for reference, for its editor has brought together nearly all the good poems of consolation and encouragement in grief in the English language. Many of these verses have never appeared before except in the author's editions, and even without them this would be the largest collection of its species. Catholic poets are well represented, but not by verses expressing any doctrine distinctively Catholic. On the other hand, as neither Calvinist nor Universalist is prone to express his cardinal doctrines in consolatory poetry, the Protestant verse has little sectarian color.

IN THE DESERT: Georg Ebers. \$1.50.

The heroine, a romantic, hysterical simpleton, throws her family into a state of horrified alarm by announcing that she intends to marry a Bedouin chief, regardless of the wives whom he already possesses. Unfortunately for the prosecution of this scheme, the chief is unconscious of it, and, at the termination of his engagement as a guide, he takes his departure, and when sent for replies that he is now in another lady's service and that it is not meet that he should leave her. The heroine's self-deception is very funny.

ISLE OF UNREST: Henry Seton Merriman. \$1.50.

The island is Corsica, whither go the hero and heroine, she to claim an inheritance, he to return to his ancestral home, which lies next to her estate. They find themselves instantly dragged into the island feuds, each, by virtue of being a landholder, theoretically heading a faction. Both refuse to live up to the island ideal of supreme virtue, and, after a time, the Franco-Prussian war takes both of them away. Most of the incidents of the story, including the revival of the feuds, comes from the action of a French soldier, apparently a quiet gentleman, but really a deep plotter. The other French characters are described sympathetically, the Corsicans rather coldly.

JAMES MARTINEAU: A BIOGRAPHY AND STUDY: A. W. Jackson. \$3.00.

More "study" than "biography" occupies this volume, but it contains a reasonably full account of the author's life, and an enumeration of the Dissenters who illuminated Norwich and England in his youth, but have long been utterly forgotten. The author glorifies Dr. Martineau at the expense of his sister, the gifted but eccentric Harriet, whose autobiography accuses him of great cruelty. The closing two-thirds of the book will interest only clergymen and metaphysicians, although Dr. Martineau was for more than half a century the chief man of his sect. The statements regarding Miss Martineau will be hotly discussed among the female suffragists and kindred groups of discontented folk.

KING STORK OF THE NETHERLANDS: Albert Lee. \$1.00.

An Elizabethan historical romance, the hero being a devoted follower of the Prince

of Orange, and suffering much at the hands of Anjou's adherents. The historical personages are wondrously wooden, those invented by the author being much more lifelike, but the book lacks ease of style, skill in arrangement, and probability in sequence of events not historical. As for the priests in the tale, they seem like lay figures from the studio of an artist of A. P. A. proclivities.

LIFE OF FRANCIS PARKMAN: Charles Haight Farnham. \$2.50.

This biography criticises both the life and the works of its subject, and sometimes judges both by expediency, a lower standard than ever troubled Parkman himself, but it is not gossiping. It reveals an intensely conscientious, almost furiously industrious, man of noble ideals, fighting daily and hourly with a body so weak that even the citadel of the mind was ill-defended, and yet successfully accomplishing a self-imposed task heavy enough to overweight perfect health and perfect vision. His personal misfortune of agnosticism is not made attractive, and any reader of decent discernment can see that his discontent with Catholicism arose from the ignorance so common among Protestants, even when educated. As painstaking historian and intrepid political writer, he should be here studied.

LOST CONTINENT: Cutcliffe Hyne. \$1.50.

The hero, viceroy of Yucatan, is hastily summoned to return to Atlantis, a usurping empress having need of him both as an honest administrator and as a soldier. Obeying, he is at once drawn into the contest between the audacious and unbelieving empress and his own clan of priests by whom the whole continent is at last destroyed as a course to be preferred to allowing the sacred mysteries of religion to be profaned by the imperial tyrant. The cave-tiger and the mammoth play the parts which the lion and the elephant would take in a Roman story, and the sea-lizard, pleasantly compounded of the actual cutfish and the fabulous sea-serpent, rules the waves.

OLD GENTLEMAN IN THE BLACK STOCK: Thomas Nelson Page. \$1.50.

This holiday edition of a favorite love story has been enlarged by the addition of some details and has six illustrations in color, an illuminated title-page, and harmonious beauty of paper and typography. It is a charming story of true man and true maid, their kindly goodness making the title character a link between them.

ON THE WINGS OF OCCASION: Joel Chandler Harris. \$1.50.

Five short stories of scouting, spies, and plots in the time of the civil war. They are cleverly planned, excellently written, and completely deceptive.

OUR JOAN: S. Baring Gould. \$1.50.

The sudden death of their father leaves two sisters, Joan and Sibyl, penniless the

family estate being entailed on their distant cousin. The elder sister obtains humble employment in a pottery and becomes a powerful influence for good among the girls, her fellow-workers, teaching them, succoring the sick, and opening her little house to them. She is incredibly beneficent, considering her wages and the number of hours in a day, but the exposure of the general dangers surrounding factory girls and the deadly mischief lying in wait for those in the potteries is not exaggerated, and the author's intention of enlisting sympathy is doubtless aided by his making the heir fall in love with the good elder sister, in spite of the efforts of the butterfly junior.

PAGEANTRY OF LIFE: Charles Whibley. \$1.50.

Intentionally or otherwise, the author has produced a book that will almost inevitably arouse a young reader's curiosity in regard to memoirs, diaries, biographies, and kindred literature and divert him from fiction. Pepys, Chesterfield, Saint Simon, Bassompierre, De Ligne, Brummell, and many other striking real personages are artistically presented, and the reader is plainly told that what is laid before him is only the beginning. It is true that more than one of the figures in the pageant are not edifying in themselves, but the wicked are not praised, and the proportion of the moral to the immoral is at least as great as in common fiction.

PARIS: AS SEEN AND DESCRIBED BY FAMOUS WRITERS: Esther Singleton. \$1.50.

Some sixty extracts from essays and novels describing churches and other public buildings, illustrated with good pictures. The absence of any note of Catholicity in the descriptions is striking; for instance, the Pantheon is the Pantheon without a hint of its melancholy history. Protestant bigotry may make this necessary in a book intended for American popular reading, but it deprives the volume of all of its possible beauty, and poetry, and romance.

PETERSBURG TALES: Olive Garnett. \$1.50.

Five Russian stories, four giving a melancholy impression of life so permeated with intrigue, as minutely surveyed and investigated by the police, and so undermined by secret plotters that spontaneous action and speech are impossible. The fifth is a bit of pleasant comedy.

QUISANTE: Anthony H. Hawkins. (Anthony Hope.) \$1.50.

A fascinating, ambitious man, dishonest in deed and thought, marries an upright woman whom fate compels to refrain from betraying his falsehoods. He is heartlessly treacherous to his family and to his party, but his crimes are shielded by his betters, who love him in spite of themselves. The letter in which his widow explains to a man really worthy of her and beloved by her, that she cannot marry him because she

feels degraded by her connivance at her husband's sins, is a masterpiece.

REAL DAVID HARUM: Arthur T. Vance. 75 cents.

A biography and many anecdotes of one David Hannum, in whom certain persons profess to find the model from which the fictitious David Harum was fashioned. The family and friends of the novelist have ineffectively denied the charge.

ROBERT ORANGE: "John Oliver Hobbes." \$1.50.

The hero, having married a supposed widow, whose husband is in a few hours found to be alive, almost immediately enters the priesthood. The woman might possibly be declared the heiress of a small realm, and the persons who encourage the marriage act in the hope of compromising her and disqualifying her for the throne. She becomes an actress, and the worldling of the book, a Carmelite nun. Parts of the story are very clever, but it needs condensation, and some little knowledge as to the possibility of slipping into Holy Orders in a casual way.

ROYAL NAVY: William Laird Clowes. Vol. V. \$6.50 (net).

This volume includes the history of the years 1803-1815, and has five photogravure portraits, a score of full-page pictures, and profuse text illustrations, like the preceding volumes, and also the carefully arranged tables, in themselves a history of the operations. The preface, together with an estimate of Nelson's unique services to his country, and his place among naval commanders, contains a frank and manly admission of the bravery of European and American foemen, and also of their seamanship.

SALT-BOX-HOUSE: Jane De Forest Shelton. \$1.25.

The author relates the history of a Connecticut town and its people in the century immediately preceding the Revolution, making a "salt-box-house" the centre of events. Details of domestic and village life are described with considerable fullness, and some curious local customs are recorded. The title is the name given to a house including one or two stories in its roof, with intent to avoid a tax.

SHADOWINGS: Lafcadio Hearn (Koizumi Yakumo). \$2.00.

Tales of fairy and ghoulish; studies of the small, delicate pleasures of sound and prettiness in which the Japanese mind delights itself, and explorations of dreamland and the ghost country compose this volume, which is illustrated by exquisite pictures taken from a Japanese book, the work of a lifetime. The imaginative power shown in the last group is of the same wonderful quality as that displayed in former works, and one paper, "From a Dream-Book," although it does not pretend to be Christian, preaches a savagely earnest sermon against sin, and in praise of lofty

thought and lofty deed. The style gives pleasure so keen as to elude definition or analysis.

SHORT STORY WRITING: Charles Raymond Barrett. \$1.00.

Nominally, the author expounds the principles governing the production of the short story; actually, he enlivens his exposition by citing examples in which those principles are violated, and by characterizing them in the biting fashion by which some teachers and editors contrive to give their pupils and subordinates more instruction in a phrase than one of the "If-you-please-I-should-be-gratified-if-you-would-attempt-to-do-this" pedagogues and journalists can impart in a column. The little book would dispel drowsiness in the English literature classes of a young ladies' college, exaggerated although the assertion may seem.

SEGURD ECKDUL'S BRIDE: Richard Voss. \$1.50.

The heroine is wooed and won by an Arctic explorer, although tacitly betrothed to the man who is the sole companion of his voyage. The latter returns alone, and after a time she marries him; but, discovering after his death that he is the murderer of Segurd, she reveals his secret to the world in order to prevent the erection of a monument to him. Both of the men are intensely selfish, with an absorption deepened by the climatic environment compelling constant thought of self, and it is difficult to decide which sins the more deeply against the other; but the heroine, suffering at the hands of both, is a touching and pathetic figure.

SOFT SIDE: Henry James. \$1.50.

Twelve stories, nearly all relating an experience tragic to an individual or to a few persons, although simple and commonplace in appearance to those not immediately concerned. Some of the stories deal with tender self-deceptions maintained for years, or with affectionate devices for turning aside pain from beloved persons, and the uglier phases of Protestant and absolutely irreligious English life, conspicuous in the author's later books, appear in but two of the narratives.

SOUL OF THE STREET: Norman Duncan. \$1.25.

The Oriental in New York, uncomprehended and uncomprehending, his shrewdness in judging men of his own blood, quite useless when applied to the West, his own simplicity mistaken for guile, and his guile for simplicity, is Mr. Duncan's subject. The turns of thought and expression, constantly suggesting Biblical scenes and personages, give the tales curious dignity, although their actual themes are simple.

SQUIRRELS AND OTHER FUR BEARERS: John Burroughs. \$1.00.

The fifteen papers in this book are so clearly written that a child could under-

stand them and delight in them; but they deserve more than passing attention from adults, being quite devoid of the stupid sentimentality only too common in "animal books," and yet teaching avoidance of cruelty. The colored illustrations follow Audubon and are both spirited and faithful. It is well to bear the exact wording of the title in mind, for an inferior imitation of the book is sure to appear before the holidays, with a nearly similar name.

SYBARIS AND OTHER HOMES: Edward Everett Hale. \$1.50.

This, the ninth volume of the author's "Works," had its origin in a half serious paper in the *Atlantic Monthly*, in which Sybaris was reconstructed from such fragments of its polity as the ancients have handed down to modern times. Like all such articles, it called forth endless criticism, both of itself and of cities neither comfortable nor beautiful, and created a standard by which young readers judged reality and real abuses. The result has been the inception of some reforms, the assistance of others, and a decided improvement in the condition of the poor. The volume will be found useful by all engaged in philanthropical work, but in one or two places they will come upon a phrase showing that the author does not like what he fancies Catholicity to be.

TALES OF THE EX-TANKS: A Book of Hard Luck Stories: Clarence Louis Cullen. \$1.00.

A tank is an inebriate; an ex-tank is a reformed inebriate. The ex-tanks who relate the twenty-five stories in this book have merely transferred their intemperance from alcoholic liquors to the production of entirely vulgar narration unredeemed by the smallest elevation of thought or of a single passage of pure English.

TOMMY AND GRIZEL: James M. Barrie. \$1.50.

This story, the sequel of "Sentimental Tommy," describes the gradual chastening and softening of an introspective and selfish temperament and the formation of a correct self-estimate. This austere intention is cloaked by a love story, and by much humorous by-play. The humor is charming, the pathos occasionally forced, and the climax of the book, a scene exhibiting the tedious ugliness of deliberate, sinful flirtation, has few peers in English fiction. Grizel's character is the counterpart of Tommy's, and she is a fine creature, although not to be classed among noble heroines. Hers are the small sweet virtues fit for the sequestered vale of life.

TOM'S BOY: Author of "Miss Torsey's Mission." \$1.00.

This story will certainly be classified as a child's book because that is the fate of everything which its author writes. Really it is a love story, beginning a few years

after Tom's marriage to a music-hall singer of good character but low birth. After some years of discomfort and privation she leaves him and goes to New York, and he takes his boy and himself back to his ancestral acres, and there hears of his wife's death. When Boy is fourteen years of age, the wife, supposed to be dead, returns to the English stage, and in the end she and Tom are reunited for a few happy weeks. The story is fit for a girl's reading, but children will not care for it.

TRANSITION PERIOD: G. Gregory Smith. \$1.50.

This is the fourth volume of the "Periods of European Literature Series," now publishing in irregular order. The period covered is the fifteenth century, and the ballads, and miracle and mystery plays, and the growth of prose crowd the pages to such an extent that a second reading is almost necessary for the understanding of the author's views as to the slowness of transition from old fashions to new, from dead to living tongues. The criticism of individual authors is necessarily brief, but each is carefully brought into relation with his time.

TWELVE GREAT ARTISTS: William Howe Downes. \$1.00.

After reading these papers on Hale, Rembrandt, Rubens, Fortury, Daubigny, Rops, Boutet de Monnoel, Homer, the Shaw monument of St. Gaudens, Inves, La Farge and Sargent, and noting their pleasant adherence to the old-fashioned theory that art criticism should be literary and not flippantly illiterate, as the latest canons demand, the preface should be examined. With uncommon frankness, the author explains himself and his book, revealing the true journalist's character in an aspect seldom perceived or even suspected by newspaper readers. The criticisms are good, but the preface ought to neutralize reams of shallow disquisition from unworthy pens, and sensational stories about newspaper offices.

UNCANONIZED: Margaret Horton Potter. \$1.50.

The hero, illegitimate son of a Catholic Archbishop of Canterbury in the reign of King John, becomes a monk to please his father, who pretends to be dying, and persuades the boy that it is his duty to expiate his father's sin. To this theological revelation the book adds another, viz.: that a soul goes downward from purgatory, and two of the personages undergo much tribulation because a baby "must" die without baptism, no monk or priest being accessible. The hero commits suicide to avoid being stoned by his fellow-monks for a flagrant breach of discipline, and this is treated as rather laudable than otherwise. The author is at some pains to refute Calvinist teachings which she represents as Catholic, but the book seems based on flawless ignorance rather than on malice. The stupendous absurdity of the title is consistent with the plot.

WITH BOTH ARMIES IN SOUTH AFRICA: Richard Harding Davis. \$1.50.

In the former half of this book, the author writes with a British pen, almost from a British mind; in the latter, he speaks and seems to think as a Boer. Considered as a journalistic feat, the transformation is extraordinary, and the book probably gives a better view of the feelings of both parties than any one unskilled in estimating evidence could obtain by consulting scores of representatives on both sides. The illustrations are from photographs, and the author is not likely to have accepted any of those notoriously known to have been prepared to deceive.

WOMAN OF YESTERDAY: Caroline A. Mason. \$1.50.

The heroine, desiring to be a missionary to the heathen, becomes affianced to a

young man having similar intentions, for no other reason than for the wish to be protected while prosecuting her work. Later, when it is evident that he can never be a missionary, she abandons her own project and marries him to save his life, and becomes a devoted wife. The theology freely sprinkled everywhere is purely Calvinistic, the book being written for Protestant Sunday-school libraries.

WOUNDS IN THE RAIN: Stephen Crane. \$1.50.

This is not a posthumous work, for two or three more volumes will be compiled from the author's manuscripts and published articles, but it has been issued since his death and without revision. The eleven stories describe episodes of war, and are as grim and unlovely as any member of the Peace Society could desire; but in spite of occasional sins against good taste, and some carefully committed misapplication of words they are very good.

Juvenile.

AGUINALDO'S HOSTAGE: H. Irving Hancock. \$1.25.

Life in the Filipino and American camps and the general feeling among the Tagals are set forth in this story, in which Aguinaldo appears as a demagogue. [For children from ten to twelve years of age.]

ALMOST AS GOOD AS A BOY: Amanda M. Douglas. \$1.50.

One of five sisters left in poverty by the premature death of their father, enters her uncle's factory, and becomes of great assistance to him. She weans him from various eccentricities, and is a great aid to her mother. [Ten to fourteen.]

BETWEEN BOER AND BRITON: Edward Stratemeyer. \$1.25.

Two cousins, one the son of an English-American, the other the son of an Englishman settled in South Africa, are more or less involved in the events of the South-African war up to General Cronje's surrender. The author is without prejudice, but the villain happens to be Dutch. Ostrich-farming and lion- and antelope-hunting are the peaceful interests of the story. [Ten to fourteen.]

BOY DONALD: "Penn Shirley." 75 cents.

Eight young Californians, counting a dog, a monkey, and a parrot among their pets, and a polite Spanish boy among their friends, are shown to the reader, and taught a few lessons in conduct for his benefit. They are kindly folk and good associates. [Five to ten.]

CHILD OF GLEE, AND HOW SHE SAVED THE QUEEN: A. G. Plympton. \$1.50.

The substitution of a small Yankee from Biddeford, Me., for a child-queen, whom conspirators seek to kidnap, is the chief

incident of the book, which abounds in innocent fun and puzzling complications. [Eight to fourteen.]

GOLD-SEEKING ON THE DALTON TRAIL: Arthur P. Thompson. \$1.50.

No slang, no villain, no comic character, no wondrous boy, and no stupid father appear in this book, which is written in good English. Information in regard to the Indians, plants, animals, and customs of the region, is blended with stories of hunting, fishing, and mining. [Ten to fifteen.]

HOUSE-BOAT ON THE ST. LAWRENCE: Everett T. Tomlinson. \$1.50.

The summer adventures of a group of boys who rehearse and discuss the deeds of Frontenac. Unfortunately, they assume that whenever the great pioneer disagreed with the Jesuits, the fault was theirs, and that they were dishonest schemers.

IN THE DAYS OF ALFRED THE GREAT: Eva March Tappan. \$1.00.

A biography related with as much fulness of detail as is consistent with adherence to history in everything of importance. The style is attractive and not "adapted." [Ten and upward.]

IN THE HANDS OF THE RED-COATS: Everett T. Tomlinson. \$1.50.

Life on the prison hulk Jersey, and among the patriots and loyalists of Monmouth, is the subject. The chief incidents are historical, and Fox's well-known description of the Jersey is quoted at length. The story is written with dignity, but the Irish speech of one personage is absurd. [Ten to twelve.]

JIMMY, LUCY, AND ALL: "Sophie May." 75 cents.

The diversions and mishaps of a little group of children making holiday at a California mountain hotel. Some of their sayings and doings are funny, but they are

well bred. The oldest tries to teach school and learns more than she teaches. [Four to fourteen.]

LITTLE DREAMER'S ADVENTURE: Frank Samuel Child. \$1.25.

A book of fantasy, in which inanimate things are endowed with speech and with the power of making puns. Loving service is the lesson taught. [Twelve to fifteen.]

NAN'S CHICOPEE CHILDREN: Myra Sawyer Hamlin. \$1.25.

Young girls addicted to easy philanthropy, comic small children, and hard-working young folk of both sexes are brought together in a pleasant summer home, carried on by "Nan." The book is a romance rather than a chronicle, but it is perfectly wholesome. [Ten to fifteen.]

PHEBE: HER PROFESSION: Anna Chapin Ray. \$1.50.

The profession is medicine, but it is abandoned for matrimony, after a summer of amusing adventure. The spirit in which a profession should be adopted is one lesson of the book; another is a girl's obligation to be her best and noblest and most helpful self for the sake of her boy friends. [Ten to sixteen.]

RANDY'S SUMMER: Amy Brooks. \$1.00.

Two sisters, each convinced of the other's superiority to all other girls; a city visitor anxious to brighten the quiet lives of the farmers and their families; and fathers, mothers, and neighbors, who lose their slight faults in the course of the story, make up a tale much too good to be true, but very good for the selfish and wilful to read. The pictures and text are from the same hand. [Eight to twelve.]

RIVAL BOY SPORTSMEN: W. Gordon Parker. \$1.25.

Two clubs, encamped near one another, compete in many lines of sport, thereby developing some unsuspected merits and defects. Villains, addicted to variegated slang, beset the youngsters, but they are victors in the end. [Ten to twelve.]

SCOUTING FOR WASHINGTON: John P. True. \$1.50.

The young hero outwits Tarleton, and captures his horse, after serving under him and in the British mounted infantry. The book is written with more vivaciousness than commonly appears in its species, and its presentation of life in British camp and transport is spirited. [Ten and upward.]

TRUE TO HIMSELF: Edward Stratemeyer. \$1.00.

The hero's endeavor to clear his father's name from the imputation of crime brings him into contact with scoundrels of many sorts, from the convict to the apparently respectable merchant. His troubles are too severe to be credible.

TWO LITTLE STREET SINGERS: N. A. M. Roe. \$1.00.

Two children, one stolen, the other an orphan, wander about with an Italian organ-grinder, making friends by the girl's beauty and the boy's manliness, and after many adventures enter into a state of prosperity. The style is diffuse, but this plot always interests children. [Six to ten.]

WILD ANIMAL PLAY: Ernest Seton Thomson. \$1.00.

Verses and pictures for the use of children who wish to represent the animals in Mr. Thomson's books. The introduction of an angel to reprove a hunter who actually thinks of killing some of the animals is not in good taste, but this scene may easily be omitted.

Books Received.¹

- DER FAMILIENFREUND.** Katholischer Wegweiser für das Jahr 1901. St. Louis, Mo. : "Herold des Glaubens," B. Herder. Pp. 112, quarto. An excellent almanac for clergy and laity.
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- THE BEAUTY OF CHRISTIAN DOGMA.** Religious Meditations. By the Rev. Jules Souben. London : R. & T. Washbourne ; New York : Benziger Bros. 1900. Pp. 246. Price, \$1.35.
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¹ Books sent for review should be addressed to the Editor, AMERICAN ECCLESIASTICAL REVIEW, Overbrook, Pa.

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AMERICAN ECCLESIASTICAL REVIEW.

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CONCUPIVI DESIDERARE.

A Homily and an Excursion on Psalm 118: 20.

THE 118th Psalm is known to everyone as the longest of all the Psalms. Psalm 77 is the second longest, and even it is so long that its length forms the point, or rather the kernel, of a venerable ecclesiastical chestnut about an old priest who had made his studies in prosody-despising France, and who on a certain occasion imposed as a penance on a brother priest to say the psalm *Attendite* once. The penitent rashly interposed with: "*Attendite*—it's short." "Oh, it's short, is it? Then you can say it twice." This psalm, with its 72 verses, would be a very respectable penance when doubled; but even thus it would fall far short of Psalm 118, with its hundred and seventy-six verses.

This great psalm, *Beati immaculati in via*, which is great in other things besides its length, does duty (as we priests have a good right to know) for eleven separate psalms in the daily Office of the Church, and is relieved with an additional tenfold supply of doxologies. Each of these eleven divisions is made up of two of the twenty-two portions into which the psalm is broken up in the Bible, corresponding with the twenty-two letters of the Hebrew alphabet. Each of these twenty-two portions consists, of course, of eight verses, and all the eight begin with the same letter, according to the order of the alphabet. Fourth of the third batch, the Gimel eight, comes the twentieth verse of the psalm, in which the Royal Prophet says to God: "My soul hath coveted to long for Thy justifications at all times. *Concupivit anima mea desiderare*

justificationes tuas omni tempore." This divinely inspired Psalmist, this consummate master of spiritual language, whose words have given and will give expression to the praise, adoration, contrition, thanksgiving, fears, hopes, and longings of so many of the purest and highest hearts through all the thousands of years that the world has since lasted and may yet last—he thinks it worth while to say to his Lord and his God that he has always longed to desire His justifications. He does not even dare to claim for himself the merit of having always desired to *fulfil* God's law, but only of having desired to desire it.

The desire of a desire! As we speak of the delusive pleasures of this sinful and fleeting world as being false as the dream of a dream, meaning this to denote the very extreme of deceitfulness, the maximum of unreality, so the minimum of earnestness in our good desires, the least possible amount of determination in a holy purpose, might seem to be conveyed by the phrase, "the desire of a desire." Yet it is this that the penitent king puts forward as one of his claims on the mercy and bounty of his Creator, that at all times, in his very worst time, he had at least always coveted to desire the justifications of God.

After having repeated this sacred text some eleven thousand times (some thousands more since I performed the little sum in simple multiplication which gave me that result), after having repeated it so often with this special force and signification, and certainly with more frequent advertence to its meaning than in the case of any other word of the Divine Office—for I remember distinctly emphasizing it in the first weeks of subdeaconship—I was shocked to find one of the latest authorities, Father Schoupe, S.J., in his *Explanatio Psalmorum*, rudely, without one word of apology, upsetting this traditional interpretation by giving as his paraphrase of the text, "*Ardenti desiderio concupivit anima mea tuas justificationes*: My soul has coveted Thy justifications with an ardent desire," as if this were a Hebraism for a strong and perfect desire, instead of indicating that feeble and incipient desire which I fondly, with considerable sympathy and fellow-feeling, imagined I had discovered in these words of the Psalmist.

Nor does Father Schoupe stand alone. Another Belgian, Father Van Steenkiste, gives this gloss of our text: "Non optat

ut desideret, sed optat adeo ut desideret, i. e., concupiscens desiderat, valde et vehementer desiderat." Nay, Maldonatus, whom we are wont to associate with the Gospels only, but who has devoted more than one big folio to the Old Testament, anticipates these moderns by giving as the literal translation of the Hebrew: "Anima mea consternata est;" and this he further interprets by the paraphrase, "defecit anima mea propter amorem quem habet ad mandata tua, Domine."

An American authority may be cited to the same effect, although in the end he permits the interpretation for which we are contending. Dr. Francis Patrick Kenrick, Archbishop of Baltimore, translates Psalm 118: 20: "My soul hath ardently longed for Thy justifications at all times;" and he quotes in a note the Protestant version issued in the reign of James I: "My soul breaketh for the longing that it hath." But the Archbishop adds: "Olshausen regards this meaning as uncertain. The Syrian and Chaldean versions agree with the Septuagint and Vulgate."

In my perplexity between these commentators on the one hand and our authorized Latin text and Douay version on the other, I consulted a Hebrew scholar, Father James McSwiney, S.J., who was kind enough to transliterate and translate each word of the Hebrew original. From his minute examination of the text it appears that the verb which comes first in the sentence is found only two or three times in any form, and once only in the Old Testament in an intransitive sense, namely in the present instance, where modern scholars translate it thus: "Crushed is my soul for longing after Thy judgments always." Aben Ezra, of Toledo, a famous Jewish grammarian and commentator, who died A. D. 1168, explains it: "My soul burns with longing to execute Thy judgments," understanding by "judgments" criminal statutes.¹ But St. Jerome, who knew Hebrew better than our modern Hebraists, translated the text *juxta Hebraicam veritatem*: "Desideravit anima mea desiderare judicia

¹ Why so here more than anywhere else? A note in the Douay Bible remarks that "in almost every verse of this psalm (which in number are 176) the word and law of God and the love and observance of it are perpetually inculcated, and a variety of denominations, all signifying the same thing."

tua in omni tempore." The Chaldee Targum (translation and running commentary combined), ascribed to Jonathan ben Uzziel, also renders *Gâr'sah* by "desired." So does the Alexandrian version: Ἐποθήσεν ἡ ψυχὴ μου τοῦ ἐπιθυμήσαι τα κρίματα σου ἐν παντὶ καιρῷ.

But whatever may be said of the original Hebrew, surely the Latin text admits of no such meaning as these writers thrust upon it. "Adopting (says Father McSwiney) the rendering of the Breviary Psalter, as we are more than justified in doing, we can scarcely make the phrase a parallel for the *desiderio desideravi* of Luke 22: 15; but rather with SS. Augustine and Ambrose, 'I wish to desire.' The rendering patronized by Schouppe and Van Steenkiste requires the infinitive absolute before the *finite* verb: 'gârosh gârsah—asking he asked' (I Kings 20: 6); that is, 'he urgently asked.' The infinitive absolute in this idiom, when *following* the verb, implies continuance or lasting action; so Schouppe and Co. would need to interpret it, not of intensity of desire, but 'I continue to desire.'"

Father Schouppe indeed contradicts himself by saying in the same breath that this grand psalm forms an ascending climax of spiritual progress. The portion assigned to Prime belongs of course to the earliest stage of conversion; Tierce and Sext to the time of struggle and temptation; None to the more perfect state approaching the final triumph. I understand that the geological strata of the earth's surface do not always come in the precise order that they ought to come, but crop up occasionally in the wrong places; and certainly it would not be easy to distribute the sentiments expressed in the 118th Psalm into regular successive layers pertaining to the purgative, illuminative, and unitive ways respectively. But at any rate, in such a classification as Father Schouppe advocates, our *concupivi desiderare*, occurring at the beginning, would more naturally denote a timorous and anxious longing rather than the bold and ardent desire into which he would transform it—the wish to be on fire, rather than the actually inflamed desires to which, as I am arguing, it only leads on.

It remains, therefore, pretty clear that, commenting or meditating on this twentieth verse of this 118th Psalm as it occurs in

our Breviary, we are at the very least justified in taking the words as they stand in Latin, and we must not make the text say something which it does not say; just as in Psalm 41 "Sitivit anima mea ad Deum fortem vivum" is translated: "My soul has thirsted for the strong, the living God," although *fortem* is no doubt a misprint for *fontem*, the Greek being probably *πήγην*, a fountain, and not *πήγουν* strong, and "to thirst after the living fountain" is a more natural expression.

At any rate, the constant use of our text by saints and holy writers for sixteen or seventeen hundred years in the peculiar sense I am insisting on is sufficient sanction for the spiritual lesson that may be deduced from it. That lesson is drawn from it by hundreds of saints and ascetic writers from St. Augustine down to our own time. St. Augustine must be quoted at considerable length hereafter. Our first witness in favor of the efficacy not only of good desires, but even of the mere desire of a desire, shall be a modern saint, namely, St. Ignatius of Loyola. But we shall let him be introduced by Father Roothaan, the third latest General of the Society which St. Ignatius founded, separated from the present General, Father Martin, by Father Beck only.

In his note on the offering of ourselves to the service of God, which St. Ignatius proposes in full as the colloquy of the Contemplation on the Kingdom of Christ, Father Roothaan refers to that passage of the *Examen Generale*² which corresponds with the famous Eleventh of the Summary, where the saint, after saying that "they who seriously follow Christ love and ardently desire" everything that will make them more like to Christ, adds that, if any one, through human feebleness and misery, does not feel such inflamed desires of this sort (*hujusmodi tam inflammata desideria*) he ought at least "to desire to conceive them (*optare ea animo concipere*)." And Father Roothaan winds up by saying expressly, not as a new notion of his own, but as a mere ascetic commonplace: "Et huc referri solet illud Davidicum—To this point that saying of King David is usually referred: 'My soul hath coveted to desire Thy justifications, O God.'"

This was the meaning also that another more famous Jesuit, Cardinal Bellarmine, gave to this saying of King David. "He

² Chapter iv, § 44.

was not able to say *Concupivit implere*, but, confessing his imperfection, he says *Concupivit desiderare*; and this very confession of imperfection is a petition for perfection, which God grants when He makes a man desire the keeping of His Commandments."

Like St. Ignatius and his learned and holy son, Thomas à Kempis bids the poor soul fall back on this desire of good desires. In the thirty-second chapter of the Third Book of *The Imitation*, our Lord addresses the Disciple: "Son, thou must not be cast down when thou hearest what the way of the perfect is, but rather be incited thereby to undertake great things or at least to sigh after them with an earnest desire." And in the fourteenth chapter of the almost inspired Book IV the soul says in turn to her Divine Spouse: "Though I burn not at present with so great a desire as those who are so singularly devoted to Thee, yet by Thy grace I desire to have this same great inflamed desire." The Latin brings out our own special point more emphatically: "*Illius magni inflammati desiderii desiderium habeo.*" *Desiderii desiderium*—the desire of a desire. *Concupivi desiderare*.

A thousand years before Thomas à Kempis St. Augustine had discussed our text with his usual thoroughness and subtlety. He asks, how can a desire be coveted without that desire being itself actually in our hearts at once? "For it is not (he says) some beautiful substance, as gold, which a man may long for without having, because that is situate without, not in the man. This coveting and this desire are both within the soul. Why, then, is the possession of this desire coveted after, as though it were brought in from without? Or how can the coveting of the desire be felt without the desire itself being felt also?" And then the great Penitent Saint, who had himself exemplified this mere desire of a desire—"Release me from my sin, O Lord; but, O Lord, not yet, not yet!"—he proceeds to draw a distinction between the longing for some desire when that desire lies within the range of the person's will, and again when it lies outside it. For instance, a sick man who has lost all appetite desires to recover the desire for food; but this latter desire depends on the condition of the palate and other bodily organs, and does not lie within the jurisdiction of the rational will, which, therefore, cannot influence it directly; whereas the desire of observing God's law,

and the desire to feel such a desire, both belong to the will, and the latter less perfect desire, if sincere, must needs lead on to the former.

For it all comes in the end to be a mere question of the degree of our sincerity, a test of the earnestness of our good will, a diluted form of St. Ignatius's Three Classes of Men,—a spiritual application of the blunt Yankee's measure of sympathy, when certain persons were expressing keen sympathy with a poor widow and her orphans: "Friend, how much do *you* sympathize? I sympathize ten dollars."

However, there can be real sympathy that is never transmitted into dollars; and there can be generous desires that never take to themselves wings, but remain always in their chrysalis or caterpillar state of mere desires. And if we go a little beyond that text which we have repeated so often from the 118th Psalm and speak, not of the desire of a desire, but of good desires themselves, we shall find great things said in their favor in God's inspired word and by His saints. But, before going back to more ancient and sacred authorities, let me cite abruptly, out of place, two modern testimonies, from men so different as Newman and Thomas Carlyle. In an out-of-the-way corner of his writings, in his preface to Palmer's *Visit to the Russian Church*, Cardinal Newman says: "After all, *pia desideria* are not bad things, though nothing comes of them—at least, though nothing comes of them at once." And Carlyle, whom you would expect to hear growling at mere desires, quotes from some one, "Our wishes are the presentiments of our capabilities." "That is a noble saying, of deep encouragement to all true men. True desire, the monition of nature, is much to be attended to. But (he adds) we must distinguish between true and false desire, as doctors between true and false appetite."

If we dared to mount so high, we might seek a proof of the efficaciousness of good desires by asking how far the coming of our Divine Redeemer, the Desired of nations, was hastened by the desires of the saints of the Old Law, and especially by the desires of the Immaculate Virgin Mary. The Archangel who announced the coming of our Lord to His Blessed Mother, announced it afar off to the prophet Daniel. Why was Daniel so honored? God Himself tells us by the lips of Gabriel: "O Daniel, I am come to

show it to thee because thou art a man of desires.”³ And twice afterwards the Archangel addresses him thus: “Daniel, thou man of desires, understand the words that I speak to thee” (10:11). And again: “Fear not, O man of desires, peace be to thee. Take courage and be strong.”

We know indeed that Daniel did not confine himself to desires. We know that he fasted and prayed and kept himself pure in the midst of a heathen court. His days were as full of good deeds as his heart was full of good desires. But I am justified in laying such emphasis on the thrice-repeated title, which, in the usage of spiritual writers, has become identified with the holy prophet's name—“*vir desideriorum*—the man of desires.”

If, however, there were any doubt as to whether the encomiums bestowed on good desires can be earned by the desires which remain to the end mere desires, the next testimony I shall adduce is clear and express on this point. Refraining from citing many words of Holy Writ that bear strongly on the subject, let us pass over some two thousand years and bring forward a great Christian saint as a witness to the efficacy of even such good desires as never blossom into deeds. It is no young saint like Stanislaus Kostka, with his eighteen years, or Agnes, with her thirteen years, who might seem to require to supplement the little they had time to do for God by the great things that they longed to do for Him. It is none of these youthful saints who have earned a day's wages by merely a morning's work without having to “bear the burden of the day and the heats,” as the loiterers in the parable were allowed to make up for lost time at the other end of the day by working hard in the cool of the evening. It is none of these, but a saint of full years, hard work, and great achievements, the wonderful saint who did so much for God, that when a clever Frenchman, M. Villemarqué, wished to pay the highest compliment to the Patroness of Ireland, he could think of no grander title to give to St. Brigid than to call her the St. Teresa of the Celts.

St. Teresa had an enthusiastic client in England soon after Shakespeare's time. Even as a Protestant, Richard Crashaw paid eloquent homage to the Virgin of Carmel; and after his conversion he wrote an apology for this “Hymn to the name and honor of

³ Daniel 9:23.

the admirable St. Teresa," in which he apostrophizes the saint thus :

"O thou undaunted daughter of desires !"

We might consider this a mere random epithet of the poet, and not a happy one to apply to a saint of deeds rather than of desires. Yet the title is curiously justified by the words with which St. Teresa began and these others by which she ended her career as a grand religious foundress, reformer, and legislator. When she was appointed Prioress of the Convent of the Incarnation at Avila under the most difficult circumstances possible, these were among the words by which she introduced herself to her not very docile subjects : "I know our weakness, it is great. But if we do not in our deeds come up to all that our Lord asks of us, we will try to do so in our desires." And at the end of her life, after many laborious years, when she was on her death-bed at Alva—the two extremities of her life were Avila and Alva—these were again among the words that her daughters took down carefully from her dying lips : "Always cherish great desires, for from these you will derive immense profit, even though you should never have an opportunity of carrying them into execution."

Here we have the saint speaking distinctly of desires that are to remain forever desires. One would have thought that such a saint as Teresa, so practical, so hard-working, so energetic, achieving such wonders—we might expect her rather to inveigh against the silliness and feebleness of such desires ; yet we have just heard her commending them so earnestly with her last breath. It is but honest, however, to confess that on the same solemn occasion she exhorted her spiritual children "never to fall short by one hair's breadth of what belongs to religious perfection." And a similar corrective is always either expressed or understood by spiritual writers when they inculcate the efficacy of good desires.

For instance, Cornelius à Lapidè—and he is holy enough to be classed among spiritual writers—commenting on the 23d verse of the eleventh chapter of Proverbs, "the desire of the just is all good," compares it with what he calls a well-known saying : "*Tota vita justi est boni desiderium*—the entire life of the just man is the desire of what is good"—which again seems a recol-

lection of St. Augustine, *De Civitate Dei*, Book XX, Chapter 17: "Tota vita Christiani desiderium est—a Christian's whole life is desire." Where St. Augustine goes on to say: "Quanto quisque est sanctior et desiderii sancti plenior, tanto est ejus in orando fletus uberior"—implying that *sanctior* and *desiderii sancti plenior* are synonymous terms, and that to be holy is to be full of holy desires.

In this place Cornelius à Lapide says that an easy practice for increasing in every virtue and merit is to conceive frequent and ardent desires of them. For by these desires (he adds) we strengthen and increase in the soul every sort of virtue, even if through poverty, sickness, or other deficiency we are unable to exercise them exteriorly. For instance, a poor man having an efficacious and ardent desire of giving an alms if he had means to do so may gain more of the merit of almsgiving than a rich man who actually gives a large alms with less perfect dispositions. So with a sick person who cannot fast or work. A religious—I am still using the words of Cornelius à Lapide—a religious who is bound by obedience to one sort of work may, by prayer and holy interest and desire, acquire more merit from some other work of zeal than the very person who is actually applied to that work.

This is a doctrine often urged by St. Bernard, and the point is very well brought out in the old story about the preacher and the lay-brother, which has been told often before, but latest by two kindred souls. Rose Mulholland gives it in prose in her *Spiritual Counsels for the Young*:

"A great preacher held the multitude spellbound by his eloquence, as money poured in for the charity in aid of which the sermon was preached. Afterwards, in the silence of the night, the preacher's heart swelled with deep satisfaction at the result of his earnest effort; but an angel of God appeared to him, and told him that his success was due, not to his own gifts, or even his sincerity of purpose, but rather to the prayers of the poor old lay-brother who had sat unseen on the lowest step of the pulpit and prayed while he preached."

Adelaide Proctor turns the story into simple verse:

The monk was preaching: strong his earnest word,
 From the abundance of his earnest heart he spoke,
 And the flame spread; in every soul that heard,
 Sorrow, and love, and good resolve awoke:

The poor lay-brother, ignorant and old,
Thanked God that he had heard such words of gold.

“Still let the glory, Lord, be thine alone,”
So prayed the Monk, his heart absorbed in praise :
“Thine be the glory : if my hands have sown,
The harvest ripened in Thy mercy’s rays.
It was Thy blessing, Lord, that made my word
Bring light and love to every soul that heard.

“O Lord, I thank Thee that my feeble strength
Has been so blest ; that sinful hearts and cold
Were melted at my pleading—knew at length
How sweet Thy service and how safe Thy fold ;
While souls that loved Thee saw before them rise
Still holier heights of loving sacrifice.”

So prayed the Monk : when suddenly he heard
An angel speaking thus : “ Know, O my son,
Thy words had all been vain, but hearts were stirred,
And saints were edified and sinners won
By his, the poor lay-brother’s humble aid
Who sat upon the pulpit stair and prayed.”

There is no need to guard ourselves against any self-delusion about being generous or heroic or full of zeal simply on the strength of pretended desires that cost us nothing and are never brought to the test. It is pretty plain that the saints whom we have cited speak of no dreamy sentimentality, no spiritual castle-building, but of real, honest desires, eager to turn themselves into deeds whenever the opportunity presents itself or can be caught hold of, if it is shy of coming forward. Our good desires, therefore, must be sincere and earnest, not like those of the coward and the sluggard, of whom it is written in the Book of Proverbs, “He willeth and he willeth not,—*vult et non vult piger* ;” and again : “Desires kill the slothful, for his hands have refused to work at all” (Prov. 21 : 25). Whereas as for us, on the contrary, we shall strive to obey the injunction of Ecclesiastes 9 : 10 : “Whatever thy hand findeth to do, do it earnestly,” proving, by our readiness in doing the possible easy things near us, the sincerity of our desire for higher and harder things which God may never ask from us.

For St. Paul says (II Cor. 8 : 12) : “The will is accepted according to that which it hath, not according to that which it

hath not." And St. Augustine says: "God crowns the good will when He finds not in His creature the power of doing." And St. Thomas Aquinas says: "All the formal goodness of an act depends on the goodness of the interior act which is elicited by the will." The same saint, when his sister asked him how one could become holy, answered, "by wishing it." And one higher than St. Thomas said: "*Si vis perfectus esse.*" All, then, may be said to rest with the human will; for God's grace, which is always wanted, is never wanting.

May that divine grace strengthen us "never to fall short by one hair's breadth of what belongs to religious perfection;" but may it also prompt us to obey the other admonition which we have already quoted from the same dying saint: "Always cherish great desires." May we cherish them so humbly, so earnestly, so perseveringly, as to enable our good, merciful, and generous Lord to do what His Heart is yearning to do—to take the will for the deed, and to reward us not only for what we have done for His sake, but also for what we have desired to do, nay, even for what we have desired to desire. *Concupivit anima mea desiderare.*

MATTHEW RUSSELL, S.J.

Dublin, Ireland.

CATHOLIC GRIEVANCES—THEIR REMEDY.

THE editor of the ECCLESIASTICAL REVIEW has requested me to initiate a discussion on the best manner of redressing the religious grievances suffered by Catholics in the United States. It will not be necessary to enter again upon the ground already passed over in my addresses and articles relating to the existence of the grievances themselves. The light of public opinion has been strongly focused upon them, and whatever ignorance existed regarding them has now been dispelled.

Fortunately the press has given great assistance. Newspapers and periodicals, Catholic and non-Catholic, religious and secular, have eagerly participated in the discussion. Criticism, whether favorable or unfavorable, has been very conducive to the dissemination of the truth—the main object proposed from the outset of

the agitation. A campaign of education was begun and continued with such earnestness and unanimity on the part of Catholics, that there are now very few, even among non-Catholics, who do not realize that our grievances are many and weighty—such as demand serious consideration, and the adaptation of effective means towards their redress. Briefly, they are: Freedom of conscience in public institutions, the public school question, the treatment of Catholic Indians and the like, along with other numerous evils already in existence or certain to arise in our new possessions.

Up to the present the public attention has been occupied with the exposition of grievances. Their remedy has been referred to, but not presented in any definite plan.

It is surely not necessary to accentuate the need of organization for the purpose of executing any plan selected. Nevertheless, it may not be out of place to touch upon the subject. While bigotry is not by any means dead in this country, most of us will agree with Mr. James E. Wright, who, in the August number of *Donahoe's Magazine*, expresses the opinion that the "careful exclusion of Catholics from any of the Commissions" (to our new possessions) "has not been instigated by bigotry, but . . . is a carefully considered move in the political game . . . under the instruction of astute advisers." Rélection was of the first importance; everything else must be subservient to it. "Had there been appointed," continues Mr. Wright, "even one prominent representative American Catholic on each of the Commissions to the Catholic peoples of the new possessions, the reports submitted . . . would quite likely have been different, and probably would have led to considerable public discussion upon the subjects of education, of marriage, and of the various complex questions arising from the abrupt severance of Church and State. All danger of this was avoided by the selection of exclusively non-Catholic Commissioners. For a similar reason . . . Protestant superintendents of schools have also been appointed for each of the new territories. If American Catholics were chagrined at their ostracism, anti-Catholic sentiment . . . was profoundly elated. . . . In a word, taking all the circumstances of the situation into account, the course followed . . . was doubtless considered carefully, and it seems to have been a

shrewd one from the viewpoint of the mere politician whose chief object is an election."

In other words, during a presidential or other campaign it is quite safe to ignore Catholics. And whom have we to blame but ourselves? It has, then, come to this, that politicians looking over the field and weighing the factors on which success will necessarily depend, do not find that the interests of Catholics, as American citizens, must be taken into consideration. What a sad commentary upon the policy of silence to which we have been so long and so tenaciously devoted!

In my opinion organization should be substituted for this policy of silence. For years we have been trifled with and deprived of our rights, often for no other reason than that we are Catholics, and it is high time to devise and to apply a remedy. A sad experience has convinced us that individual effort is useless, except in very rare instances. Even when those eminent in religious or secular affairs have sought redress they have secured very little, if any—precisely because they were supported by no tangible, organized body which commanded attention and urged just concessions.

As regards freedom of conscience in public institutions, Catholics are better off, perhaps, in New Jersey than in many other States of the Union; yet I have been placed in a similar humiliating position when seeking due representation on the boards of management of public institutions, so that the full religious rights of the Catholic inmates might be obtained, exercised, and protected. "Thrice is he armed that hath his quarrel just," I found had but a very remote application. The authorities greeted me with exuberant courtesy, but my requests for the enjoyment of undoubted rights were often futile, and probably were not conceded serious attention. The rights of citizenship do not so strongly appeal to the reigning politician as his own interests, and they are dependent upon the political party which he has espoused. At the present time there are not a few in political life who are concerned solely with whatever will either advance or prove an obstacle to their political ambitions.

It was not thought wise, when giving publicity to our grievances, to anticipate public opinion among Catholics by offering, at

the same time, a definite plan or remedy. Therefore, in my letters and addresses to societies composed of Catholics, even organization was referred to only in a tentative way. It was suggested that if societies composed of Catholics retaining their identity and pursuing their own aims, independently of one another, touched at certain points, the resulting bond of union would enable them to exert concerted influence, possessing value whenever and wherever bigots attempted the invasion of our rights. Care was taken to state clearly that no movement, purposing to advance Catholics, as Catholics, to political office would be serviceable. In the United States, political office cannot be claimed by the adherents, as such, of any form of religion. Nevertheless, an American citizen should not be discriminated against simply because he is a Catholic, or because he has aided Catholics when there was question of their constitutional rights. Moreover, it was emphatically announced that no organization directed against any political party, merely as a party, could be regarded with favor; that it was not contemplated to interfere with party affiliations. Catholics, in their political and civil relations, must be guided and controlled, of course, by the laws of morality; they cannot admit that there is one code of ethics, one interpretation of the Ten Commandments for the individual and another for the nation. The words of the Saviour are as true to-day as when He uttered them nineteen centuries ago: "Render, therefore, to Cæsar the things that are Cæsar's, and to God the things that are God's." The ballot must be cast in the light of moral principles and conscientiously. Adherence to these principles, however, will not forbid us to oppose ignorant, presumptuous bigotry, or to prevent its followers from entering political life in America.

The object desired is evident enough, although we may not so clearly perceive the means leading up to its attainment. We may learn a lesson from our Protestant fellow-citizens. They stand up courageously in defence of their rights. If the National Administration, the State Legislatures, or local boards, attempt to interfere with the smallest claim of the sects, their protests are heard in clarion tones throughout the length and breadth of the land, and delegation after delegation of their representative laymen besiege the halls of legislation. As a rule they have been

victorious. Very few politicians care to withstand determined public opposition. In fact, public sentiment, properly manifested, is often necessary to enable them to obtain justice for their constituents. The advice given by General Grant, when President, may serve as an illustration: "These people get together, call meetings, get up petitions, and send deputies down here, and thus they often secure their object. Now, that is what you Catholics should do. Get together, make out a statement of your case, and back it with as much force as you can muster." This is good advice; it is brief and right to the point. It is likewise in perfect harmony with our form of government. The citizen is acting strictly within the rights of citizenship when he resorts to such measures to obtain or to defend his rights. Indeed, he may be justly accused of neglect if he does not exercise this prerogative when the occasion demands.

This is the goal to be reached; in what manner can we best advance towards it? The federation of all societies composed of Catholics has been debated for several years, and certain leaders among the laity, belonging to the principal organizations, have even taken steps towards its consummation by calling meetings and by outlining constitutions. This movement has not been primarily inaugurated for the redress of grievances; there are many other reasons given why such a union is desirable. Through federation we would have at hand a body of men trained by experience in the management of organizations, many of whom are anxious and ready to employ their knowledge for the purpose suggested. Shall the movement which they have begun be assisted and directed, or shall it be allowed to run its course and probably expire, mainly because it has not received that counsel and encouragement which would have brought success?

It is alleged that the difficulties and dangers connected with societies would be multiplied in a general organization. If we are to be discouraged by obstacles which, after all, are not insurmountable, then we have departed far from the spirit of our heroic ancestors, who sacrificed life itself rather than surrender either religious or civil rights. But why should we fear? American Catholics are worthy of their forefathers. Point the way; let legitimate, constitutional, prudent means be selected, and they will

give most cheerful support. No one can deny that the American Catholic possesses the courage of his convictions.

It is well to remark that any organization taking up the redress of religious grievances must be under wise control, else many mistakes may be made, and it cannot hope to enjoy, what is very necessary, the confidence of conservative, prudent leaders among the clergy and laity.

In some places diocesan unions already exist. Shall federation be accomplished by the formation of other unions, and their aggregation, all leading up to archdiocesan unions, all under spiritual direction, and culminating in a national union? Such a union having been accomplished, religious grievances existing only in a State, after all ordinary means had been exhausted, could be brought to the attention of the diocesan unions within the same, for the benefit of their combined action. The influence of all the societies constituting the national union would be exerted in a question possessing national importance.

Should this plan not meet with favor, might the end be attained by a national board elected by the societies of the United States, this board being under a spiritual director? Again, if the latter plan is not suitable, would the following prove satisfactory? The International Truth Society, of Brooklyn, N. Y., is already organized. The society has selected several boards for special duties. One board, composed of prominent archbishops, bishops, priests, and laymen, is kept informed of the work of the society, and consulted in all important matters.

The work in which the society is engaged may be briefly summed up as follows:

1. The refutation of all misrepresentations, calumnies, etc., against the Catholic Church;
2. The creation of a demand for Catholic literature;
3. The distribution of Catholic literature in sparsely settled districts, among Catholics and non-Catholics, by requesting Catholics to re-mail their Catholic papers and magazines.

This society is willing also to assist in remedying injustice when called upon, and its executive committee will gather together all data relating to a case presented, obtain legal advice, and, when satisfied that action is necessary, quietly bring the ques-

tion before the proper authorities. Should this prove futile, the matter will be brought before the directors of the society. When their approval has been obtained, a formal protest, previously submitted to them, shall be sent to the chief officers of every Catholic organization in the United States. These having been made aware of the justice and urgency of the case, and the authoritative source whence the protest arises, could sign it. Such a protest, representing the sentiments of the thousands of members belonging to Catholic organizations would, beyond doubt, have very great weight, and effect that which individual effort had been unable to obtain.

It will be seen that this plan is substantially the same as the others. It possesses, however, an advantage which should not be overlooked, viz., an organization already formed, and capable of immediately entering upon the work. It may be well to observe that, while this society is independent of the federation of Catholic societies, it could employ that organization in the accomplishment of this special work.

Again, it has been suggested that a Truth Society might be established in every archdiocese, and diocesan branches added as might be found feasible, all tending to a national organization formed for the same ends, and employing methods similar to those of the International Truth Society.

It will be noticed that the plans here outlined are merely suggestive, and that they require development. This would naturally come after the adoption of a specific plan. In the object to be obtained they agree and their methods are alike. They differ only in the formation of the organization.

It is possible that none of these plans may meet with universal favor. Let, therefore, others be proposed. Every Catholic, ecclesiastic and layman, recognizes the need of a remedy. Let us have an earnest discussion of the subject, give it our best thought, and, having found a legitimate, honorable, and wise solution of the problem, reduce it to practice and prosecute it to a successful consummation.

J. A. McFAUL.

Bishop's House, Trenton, N. J.

LUKE DELMEGE: IDIOTA.¹

XXII.—EUTHANASIA.

SIR ATHELSTAN WILSON had got all he coveted in this life, and all he desired in eternity, which he regarded as a vague, ill-defined, and unscientific quantity. He had snatched out of the melée of life and from under the teeth of Orange mastiffs a dainty morsel. They gnashed their teeth in rage; and he—well, he was not satisfied. Who is? Well, where's the use in tearing a moral to tatters? But there were two things that spoiled his pleasure. That agile and most modest microbe still declined his solicitations, and there was a blank in his life besides. For he missed, in the morning and the evening, the face and figure of his child; the little caresses that smoothed out, at least in fancy, the furrows and fissures of Time and Care. And then he did not understand why she should be sacrificed. He always thought Antigone a fool to trouble so much about a corpse.

"Why don't these clergymen mind their own business?" he said to his good wife. "They are forever intermeddling in family matters. Barbara would be here at home but for that excellent brother of yours."

"I'm sure the Canon is not to blame," she whispered; "Louis could not be left alone, and you know this house would be no asylum for him."

"I never intended it should," said the doctor. "That young gentleman must reap his wild oats where he sowed them. But if your charitable brother is so devoted to Louis, has he not a room at his presbytery to give him?"

"He has already offered his hospitality to Louis and Barbara," said the mother, with a little of the old spirit. "When they return from this brief trip they will stay with their uncle until Louis' health is completely restored."

"Twill be a protracted visit," said the doctor.

"It will be a pleasant one," retorted Lady Wilson. "Thank God, *my* children have found in their priests their best and kindest friends."

Which shows that Lady Wilson had a little both of mother love and mother wit.

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Luke Delmege did not visit the prison on Tuesday. He came up to town to make definite and final arrangements with the bishop to affiliate to his adopted diocese. He had already written home to demand his *exeat* from his native diocese; and, as Seathorpe had blotted out Lisnalee from the map of his future, he thought he might as well make assurance doubly sure by taking out his affiliation at once. The bishop was from home, and Luke asked Father Sheldon for a walk, in which he might unbosom himself to his friend. The latter did persuade him to call on the Wilsons; but they were out for a short visit, said the old house-keeper.

So the two good friends, Celt and Saxon as they were, once more found themselves amongst soldiers and babies on the well-trodden banks of the Serpentine, where Father Sheldon some years back had tried to extract that ailing tooth, and had failed egregiously.

"I need hardly tell you, Sheldon," said Luke, bluntly, "that I have come to town with a purpose. My seven years' probation is up, and I am about to affiliate, once and forever, to this diocese."

Father Sheldon walked along slowly and in silence.

"I've made up my mind," said Luke, continuing, "that my work lies here in England. Everything points to it. So far, I have been fairly successful; and I have no doubt but that a still wider and more—well, useful career lies before me."

"You have given the matter a good deal of consideration?" said Father Sheldon.

"Yes. In fact, I have made up my mind on the subject since my last visit home."

"H'm. I'd advise you to return to Ireland!"

"What?" said Luke, stopping and looking angrily at his friend.

"I'd advise you to return home as soon as you are free to do so," said Father Sheldon, quietly. "You will do better there than here."

"I don't understand you, Sheldon," said Luke. "Do you mean that I've been a failure here?"

"N—no," said Father Sheldon, languidly. "But I think

that eventually you would make better strides with your feet upon your native heather."

"You speak as one not knowing," said Luke. "Why, man, if I were to return now, I should have to commence all over again."

"How is that?" asked his friend.

"You see, everything in Ireland is fixed in a cast-iron mould. They don't understand change, which is progress. Everything is judged by age. You buy a bottle of wine—the first question is: How old is it? You buy a horse: How old? Everything is old, and feeble, and decrepit; and no matter how distinguished a man may be in England or in America, you sink down to a cipher the moment you touch the Irish shore; and a Newman or a Lacordaire takes his place at the end of the queue. No one asks: What can you do? or, What have you done? But, How old are you? How long have you been on the mission? Result: After a few spasmodic efforts, which become convulsive, you sink into lethargy, from which there is no awakening. You become aged, not by years, but by despair."

"That is sad. But you have work nevertheless, have you not?"

"Of course; but uncongenial. Every round man is in a square hole, and every square man in a round hole. There's a great friend of mine (you must come over to see him)—"

"No, thank you," said Father Sheldon. "I don't value life too highly, but I don't care to throw it away in curiosity."

"You're joking. They'll pray for you in the Cathedral while you're in the proximate danger of death; but I was saying that distinguished man, a graduate of Heidelberg, a good German scholar, is banished to a strip of sand, down by the sea, which he calls a parish. I assure you he would do honor to any diocese or church in England."

"Pretty bad. Have you approached the bishop here?"

"No, not yet. But that's all right. I don't want much. I'm not ambitious. But there's a little place down there in Sussex, where a resident priest is badly wanting. I shall propose to the bishop to allow me to open a mission there. Of course, the income is miserable, but I can eke out a subsistence with my pen."

"Have you tried as yet that expeditious way of making ends meet?"

"Well, no. But I know that Dr. Drysdale manages to make a clean hundred a year with his pen."

"Oh! Well," said Father Sheldon, shrugging his shoulders, "I suppose you must only await the bishop's decision. By the way, do you know Halleck?"

"Yes, well. A clever fellow. Indeed, the only one in my congregation that I fear on Sundays."

"Indeed? You needn't fear him much longer, I think."

"How? Is he going abroad?"

"No. But he has started a religion of his own, like all good Englishmen. He calls himself an 'eclectic.'"

"By Jove! I didn't hear that. Now that I remember, Drysdale was speculating lately what he would do with certain people who were what he called latitudinarian."

"Well. And what did he decide?"

"He would not admit them to Sacraments. Rather hard, I thought. I didn't know he meant Halleck. Where did Halleck split?"

"Nowhere in particular. Slipped his anchors and went aground."

"That's horrible. I must look him up, poor fellow, and bring him back. I always told Drysdale that these frigid sermons of his would do mischief. He couldn't understand that we must keep pace with the age and read up all that it has to say. You couldn't expect a man like Halleck to sit still under first, secondly, thirdly, fourthly, fifthly, sixthly of the old-fashioned *prônes*. But it is so hard to convince old fossils of these things that seem axiomatic."

"Quite so. But Halleck went further. It was an article in the *Athenæum* that revealed him. Something about the *Book of Thoth*."

Luke turned white and crimson alternately. It was a dread shock to a soul that, if anything, was faithful beyond measure to his old principles and beliefs. The thought that he, Luke Delmege, through false notions of culture, sprung from human vanity, should actually be instrumental in wrecking the faith of

an able and distinguished convert, was too horrible. He could conceive no more dire calamity. He knew well what Father Sheldon meant; and the old text about "the lying prophets" smote on his memory. He foresaw the consequences to himself. But he was too generous to heed them. He only thought that he had been instrumental in imperilling, if not altogether ruining, the salvation of a soul. The two friends walked up and down in silence for a time. Then Luke moaned aloud; but, choking down his emotion, he said humbly:

"Let us return. I must catch the evening train to Aylesbury."

It was a very gentle, conscience-stricken man, that entered the county prison next morning. In cell 21, on the first corridor, he found his prisoner.

"Pretty bad business, sir," said the warder. It was the old, old story. The perfumed and effeminate imperialist, fresh from the voluptuousness of the capital, and the strong-thewed gladiator from Scythia, grimed from the soot of battle, and hardened from the baptisms of fire. And it was all for England, and England did not know it. How could she? And how could that scented idiot understand the awful death he was summoning from a smitten soul, when he walked around that clean, brave man, and called him "a dirty Irish pig."

"Wance more," said the pig, "and he's in hell."

"Keep quiet, ye ruffian," said his comrade, "and let the devil and his piper pass."

Too late. For the piper piped:

"One step to the rear, you, sir, till I examine your kit."

Then the cartridge was slipped quietly into its deadly cradle.

"And thin," said the prisoner, "he kem in front av me, and laughed. An' somethin' snapped in me head, and my finger tetched the thrigger; an' he was lying in a heap on the ground. That's all!"

"There's no defence possible here," thought Luke.

None. And in a few weeks the sentence went forth. Death for death.

"I've wan request to make, my Lord," said the prisoner.

"Gi' me the priest, and let me be hanged in half an hour."

Monstrous! That would be contrary to all precedent. It would be abominable cruelty. Four weeks at least should intervene. Four weeks of fiendish torture—the torture of seeing a cruel and inevitable horror creeping hour by hour and minute by minute before one's eyes, without a hope of escape or mitigation. Four weeks of slow death, to which the brutalities of the Sioux and the Comanche were mercy. For there, whilst the knives quivered in the victim's flesh, and the tomahawks sang over his head, his blood was on fire with anger and pride; and, as in the heat of battle men will not feel the sting and smart of wounds, so under physical torture men heed neither pain nor death. But lo! that awakening in the morning from dreams of childhood—from daisied meadows and laughing streams and brilliant sunshine to the whitewash of the condemned cell, and the dread spectre of the fatal morning one day nearer; and Oh! the long hours of consciousness, unbroken by one single moment's distraction from the tense horror that haunts him; and Oh! the presence of these silent warders, watching, watching, lest the wretched victim should escape the vengeance of the law; and the very luxury of the food that is proffered and sent away uneaten, as if food could quench the burning wheels of a brain on fire with dread foreboding; and the cold, calculated sympathy, whilst the meshes are tightening around the doomed one; and finally, the hideous drama on the fatal morning, to which the horrors of the Roman arena were but stage representations, so cold, and callous, and inexorable does the hand of man choke out the immortal soul; and then the unspeakable mockery of calling this hideous and hidden tragedy a "painless death;" Oh! 'tis all too dreadful even for this polished and cultured generation, that knows nothing and cares less for the charity of Christ.

It was a happy distraction for Luke that his sympathies were engaged in soothing the last days of this unhappy man; for his own supreme folly would otherwise have driven him half-mad. Yes! Halleck had apostatized; and the fine eclecticism of Amiel Lefevril could not mitigate the shame or the horror. The positive, divine truth of the Catholic truth never struck Luke Delmege so forcibly as when he realized that playing with the

ineffable mysteries of faith was a dangerous game. Doctrines to be proved; objections to be met; principles to be defended—all this sounded commonplace to a dialectician, and scarcely affected his sense of responsibility. But “a soul lost by your misdirection!” The thought was too dreadful. The sad work of preparing a criminal for death came as a relief. But how Luke was tortured during that month of gloom his diary testifies.

“August 18.—Said Mass for Halleck. Poor fellow gone abroad. No trace. Visited Donnelly. Bearing up well, he says, but in the morning when he wakes and the dread horror strikes him! Is very repentant, poor fellow. Discussion with Canon about capital punishment, on theological principles. Where and when was society invested with the supreme attribute of taking human life? He could only say, in the wretched formula, ‘Commencez, Messieurs les assassins!’

“August 20.—Letter from Sheldon. Wilsons going abroad. Letter from Father Martin. Great annoyance at home at the thought of my leaving my native diocese. Saw poor Donnelly. The good nuns spent two hours with him to-day. Very much consoled. ‘Father, if I could get my blood up, ’twould be all right. Would it be any harm to pick a quarrel with these poor fellows and have a friendly fight? If they’d take me out wanst a day and scourge me, ’twould make me mad, an’ I’d have somethin’ to think about besides the drop.’ Paid a short visit to the Lefevrils. Rarely go there now. They cannot understand my awful trouble about Halleck. ‘He’s made no change,’ they say; ‘he’s as he always was.’ The devil himself cannot knock this notion of private judgment out of the minds of these English. Why should he, indeed? ’Tis his trump card.

“August 21.—Sunday. Mass at convent. Preached at *Missa Cantata*. The Canon very kind about Halleck’s affair. He actually, for the first time, said a kind word about my sermon, which I considered commonplace. Why are the old so economical about kind words to the young? They are cheap; and God only knows what a splendid tonic is a kind word. I cannot get poor Donnelly out of my head. His face haunts me. The drawn look on the cheeks, the staring eyes, the cold, clammy perspiration on his forehead and in his hands. What a mercy if they had hanged him a fortnight ago! Yet another fortnight—twenty thousand minutes of anguish, and each minute a hell! I cannot sleep these nights. Donnelly and Halleck haunt me. Which is worse—the dead soul or the strangled body?

“August 22.—The Canon and I have a bad falling-out about this poor fellow. I put it bluntly to him last night after tea: what right has society, if it has the right to destroy human life at all, which I emphatically deny, to heap up torture of this kind on a condemned man, and then plunge him into a fearful and appalling death? Why does not she,—I suppose it is *she*,—use the more merciful form, the Socratic hemlock or chloroform? Who gave society the right to torture as well as to kill?

“Letter from bishop. Rather ambiguous. A great many if’s and but’s. Who knows? Perhaps, after all, I shall return to Ireland. *Infandum!*

“August 24.—Reading up St. Thomas to-day. Ugh! It’s like eating sawdust after Mill and Stewart. Why—well, there I am again, always questioning, always puzzled. A letter from the old gentleman at Seathorpe, asking whether I had con-

sidered his proposal. Certainly, my dear old friend, but others have to consider too. Wrote to-day to Donnelly's P.P. in Ireland. 'Av I had took his advice I wouldn't be here the day. Throw aff that red rag, he used say, and come home, an' be a dacent man.' *Sic damnatus!*

"August 25.—Letter from Olivette Lefevril, enclosing one from Halleck and detailing his future plans. Evidently uneasy in his horrible apostasy and flinging all the blame on me!!! 'Quite clear,' he says, 'that a good many Roman Catholic clergymen are of my way of thinking. Indeed, it was the sermons of our good friend, Mr. Delmege, that gave this fresh bias to my thoughts!' What a beastly lie! The fellow was always a freethinker and hardly concealed it. I defy any one to quote a single passage from my sermons that is not orthodox!

"August 27.—Looked up all my sermons yesterday again. There's not a word that could be construed, even by the foulest imagination, into an apology, or the faintest shadow of excuse, for heresy in any shape or form. Why, 'tis the very thing I have always hated and loathed. But these English hypocrites are forever seeking to fling over the blame of their apostasies on others. Even the good Cardinal: 'England did not abandon the faith; she was robbed of it.' Bosh! Poor Donnelly calmer, except in the morning. Yes; one gets used to everything in this world!

"August 29.—Nothing would do this old gentleman but to drag up this infernal question again. He seems to gloat over the horrible approaching death of poor Donnelly. I wonder was Christianity ever preached in this country? 'Coming near the end, sir!' said the old governor to-day, rubbing his hands, as if he were after playing a game of whist. 'Bearing up well, poor chap!' Casabianca complaining and whining that his nerves are disturbed by the sounds of the carpenters at the scaffold! Ugh! Isn't it horrible? I suppose I'll never sleep again. I was alone, after Benediction to-night in the church, trying to say a prayer for poor Donnelly. Alone with HIM! Then a sudden horror seized me, and I fled.

"August 30.—'A couple of days more, yer Reverence, and 'twill be all over. Yer Reverence, wouldn't ye say a little word to rouse me and make me forget meself? Whin the nuns come here I'm all right for hours after.' I wonder what does the poor fellow mean? The Canon opened up the matter again to-night. Society has to use the law as a deterrent and a punishment, as well as a protection. This I denied *in toto*. Society has a right to protect itself—no more. Can it be protected by locking up criminals? If so, then it has no right to murder. If it has a right to take life, then that should be done in the easiest and decenter manner. 'But this is a painless death!' No use in talking. The English have no imagination. A painless death! A death into which all the horrors of hell are concentrated; a death to which all the alleged tortures of the Middle Ages were the sweetest ecstasies. I wonder will I keep my reason the fatal morning? I have been thinking of asking Drysdale to take my place. But poor Donnelly won't have it. Oh! if I could but sleep. And Halleck attending Mass and going to Communion in Chalons, so the papers say.

"September 1.—The Canon hints broadly that I'm not wanted in the diocese. *He bien!* The world is all before me, where to choose. But have I cut the ground from under my feet at home? Let me suppose that the bishop sent over my *exeat*, as I requested, where am I? Nobody's child. Donnelly, I fear, will lose his reason, and so shall I. There's a look as of a maniac in his eye. The nuns soothe

him wonderfully with the story of the Passion of our Lord. 'Spake to me of that,' he says, 'an' I'm all right.' I try to console him with the assurance that we are all moving in the same direction as himself. 'Spake to me of *that*,' he says. Poor fellow! And he had looked into the black mouth of the cannon without fear, in the mutiny, when the Sepoys had actually touched the powder with the fuse.

"September 2.—Said Mass for poor Donnelly. Looked up all my past sermons again. I offered to submit them to the Canon last night, and let him say was there anything objectionable in them. 'No, thank you!' was his reply. Letter from my Anglican friend at Seathorpe, asking me to use my great influence with his uncle to secure an advance of a few pounds; or, if I preferred, to advance the money myself. Just imagine the pride of his daughters and their hauteur, and then this contemptible mendicancy. Donnelly in a bad state. Eyes staring; hands trembling; no food. Something will snap in his head again, I fear. He told me this morning he had had a sunstroke in India. This accounts for a good deal.

"September 3.—Visited Donnelly. Strange to say, he's cooler and quieter than he has been since his sentence. Poor fellow! He made me sole legatee. Medals, Lucknow, Oude, a cane wreathed with serpents, an idol stolen from a Burmese pagoda, and a stone—topaz, I think—which, he says, seen under a peculiar light, breaks into flames, etc. What a strange history! The history of a vagrant and ubiquitous race, that hate their country when they are in it, and yearn for it when they are absent. I wonder shall I sleep to-night. . . . Broke down in resolution this afternoon, and asked the Canon to accompany poor Donnelly to death. I can never face it. 'No, thank you!' was his reply. I wonder what strange chemical did the Lord mix with the clay from which He fashioned these good English?"

Here the diary breaks off and is not resumed for many a day. It would appear that Luke, after a sleepless night, woke, sick and weary, to the dread dawn. The excellent Canon was to say the convent Mass, and Luke was to come straight from the prison, after the execution, to celebrate the Holy Sacrifice for the poor dead soldier. That programme had to be altered. Luke did brace himself for the frightful ordeal; did go to the prison, where a strange thing took place. For the strange grace was given to the poor condemned of a moment's distraction from his awful fate; he saw the horror in Luke's face worse than his own. He noticed his trembling hands, his white, drawn face; and, with the sympathy of his race, he forgot himself in his anxiety for his poor priest. "Bear up, yer Reverence!" he said, as they pinioned his hands; "'twill be all over in a minit; don't let thim Prodestans," he whispered, "say ye broke down." In vain. With horror, shuddering through every limb, he stepped along, the poor, condemned man reciting the Litanies, and, at the same time, trying to console the priest. Stupefied and only semi-conscious, Luke

stood on the scaffold, shuddered at the cool, calculated arrangements for destruction; watched, as in a dream, the stare of the warders, and the doctor, with his watch in his hand, and the cruel machinery. The priest dare not look on the face of the doomed man, which at this supreme moment was tightened, every nerve and muscle tense with agony. Then there was a frightful crash, a stifled moan of human pain, and the swish of the body, as it plunged into the gloom of the pit. Luke felt the rope tightening, as it dragged the shrieking soul from the body; then easily vibrating, as a beast that holds its prey, it swung to and fro within a foot from where he stood. Then, like a drunken man, he staggered from the scaffold and made his way to the corridor. He heard someone say: "Not a hitch!"

The Governor followed hastily to proffer hospitality. That must never be forgotten.

"It passed off well, sir! Quite a painless death! You look pale! Have a glass—"

But Luke had fainted and fallen heavily on the tiled pavement.

XXIII.—THE RHINE FALLS.

"Your young men shall see visions, and your old men shall dream dreams." And Father Meade, successor to Father Tim in the parish of Gortnagoshel, had a dream. And although he had been teaching for forty years that it was sinful to give credit to dreams, fortune-telling, or to attach any importance to omens and accidents, it is regrettable to have to record that Father Meade believed in that dream. He thought he was down by the sea, near Father Martin's, and it was a wild, tempestuous night; dark as Erebus, but for the white flecks in the tumult of waves and the white sheets that floated to his feet. He did not know what brought him there; but as he gazed out on the midnight desolation he heard a cry afar off; and out from the swirl of waters, and conquering the screams of the storm, came clearly and distinctly to his ears the words: Allua! Allua!! Allua!!! Then he thought Luke Delmege rushed down from the cliffs and plunged into the boiling waters, and—Father Meade awoke, and when he had gathered together his scattered senses, he asked

himself angrily: What did I eat? For he prided himself on his constitutional habits, and had arranged with his stomach and the Fates that he would see a century at least. Then he decided it was "corned beef," a dish rather dangerous from its attractiveness.

"I should have taken a second tumbler," he murmured, and dropped to sleep again.

But when morning dawned, and he sat meditatively by his fire, for the frosts had come early this year, his dream recurred to him again and again; and *Allua! Allua!* rang in his ears and floated across the lines of the psalms in his Breviary. And somehow the syllables were familiar, although memory refused to unlock the secret for a long time. Then, very suddenly, as is the wont of memory, a scene flashed out upon his mind. It was a convent school, there in the heart of the city; and there was an "exhibition." That is, the children were all in their Sunday dresses, and there were great piles of currant-cake on the side tables, and very beautiful singing of grand old Irish melodies, and an address to himself. And then a dear little child stepped to the front and, with inimitable self-possession, commenced to recite Callanan's famous poem:

"There is a green island in lone Gougaune Barra."

But she tripped at the next line, for the Easter hymns were in her ears, and she blundered into—

"Where Alleluia of song rushes forth like an arrow."

Now, Father Meade, then a dashing young curate, was enthusiastic; and, in his delight and ecstasy, he made a speech, and the speech contained a promise. It was a rash one, as may be supposed.

"Wherever," he said, "you, my little children, may be scattered in after life—North, South, East, West, America, England, Australia, New Zealand—you must count upon me as your father and your friend, and appeal to me, nay, command me, to come to your assistance should you ever require it."

He often thought of that promise in after life, although he was seldom called upon to redeem it. For somehow, there, in their

humble homes and by lonely firesides, the hearts of the Irish priests are forever stretching out and yearning after their exiled children, and wondering what has become of the lads who served their Masses in the mountain cabins, or held their horses' heads during a sick call; or the little maids, who peeped from their humble snoods, and wondered at the awful might and dignity of the priest, or blushed at the faintest praise in the dingy school. But now, after a lapse of thirty years, "Allua of song" has called to him to keep his promise, and Allua is in trouble and wants him. He was puzzled, and thought of consulting his housekeeper. Then he dreaded her sarcasm. She was always trying to make him practical, to keep him from giving good shoes, "that 'ud bear to be soled agin," to a tramp whose toes were in evidence; or stealing some of her fine, home-cured bacon, that she was reserving for a grand party. Then he tried to shake off that dream and that memory. No use! There it was, and the voice of the dream in his ears. Then he thought of consulting his neighbor, Father Russell. The worst thing a parish priest could do is to consult a curate about anything. He'll tell the world about it and crow over you ever after. Father Meade finally decided to go down and see the scene of the midnight horror, and judge how far it was real and how far imaginary. It was a good, brisk walk; but Father Meade intended to be a centenarian, and that was a long way off as yet. So he took his stand on the shelf of rock, just where he had stood in his dream, and looked out over the mighty waste. All along, over to where a faint dim line of haze marked the eagle beak of Loop Head, the sea stretched in almost provoking calmness. Not a ripple, on this calm September day, fretted the polished surface, save where, right in the centre of the vast estuary, a very faint ruffling marked where the great leap of the mighty river was challenged by the insweeping tide. But there was neither wind nor wave; and yet, as the old priest looked, he found it not difficult to imagine that Allua! Allua! was borne to his ears across the waste of waters. He turned homewards, puzzled and anxious; but as his road ran down by the shrubbery that fringed the outer wall of Father Martin's garden, he thought he might give a call. The result was that a few days later, when Luke had recovered from the shock he had received and was able to open his correspondence, he read:

My dear Father Delmege.—If you should come across, in your travels through London or elsewhere, a little girl (but now, I suppose, a young woman), answering to the name of Allua, tell her I have got her message, and will befriend her, if she is in trouble, as I suspect.

Faithfully yours,

WILLIAM MEADE, P.P.

“That’s an exact counterpart to the letter addressed: ‘My son in America,’” said Luke; and he thought no more of it. Especially as the same mail had brought him a letter from his bishop, very kind and sympathetic, warning him of the seriousness of the step he was meditating, and assuring him of a mission at home if he could only make up his mind to return.

“I think,” his Lordship wrote, “as you were educated for your own diocese, you ought to serve in your own diocese. But I shall not recall you against your own wishes.”

“Then the ground is not quite cut from under my feet,” said Luke; and he wrote promptly to say that he would return for the 1st of October, after a brief trip on the Continent, whither he had been ordered by his physician.

He ran up to the city to explain his intentions. He remained for dinner. He was seated next a mighty traveller—a kind of latter-day Abbé Huc, who was infinitely polite and condescending, asked Luke many questions, and gave him valuable information as to his route to Switzerland. Luke was very happy in thinking that his own amiability promptly secured friends in all directions. There was not a word about Halleck, or the slightest allusion to Canon Drysdale or Aylesbury. His seven years’ apprenticeship was unnoticed. Nor was there a syllable of regret that he was no longer to labor and live amongst them.

Two nights after, Luke stood on the platform of the station at the frontier town of Herbesthat. His train was shunted to make way for the great continental express. Luke walked up and down, having given his valise to a porter, and he saw representatives of every nation under heaven. At twelve o’clock the great express rolled in, lighted from stem to stern; and the long corridor that ran from end to end of the train was thronged with passengers, whose very presence indicated that their lines had been cast in pleasant places in this life, and that they were determined to make the most of the opportunity. Luke was half afraid of these

elect of society ; for, although he had learned a good deal during his apprenticeship, he was fortunate enough as yet to have retained a little of his idealism. He had not yet reached that dread stage in life where everything is become mean and commonplace under the gray aspects of experience. But he ventured to look at all these grand personages, and one figure and face arrested him. The gentleman was dressed in a gray travelling suit, and had a Scotch plaid shawl rolled round his shoulders ; but it is—no—it must be the face of the Abbé Huc. The face was looking down with calm indifference at Luke, with the unmistakable expression : “ I know you well ; but I don’t want to improve the acquaintance.” But Luke’s Celtic impetuosity refused to accept the hint ; and half sure of himself, and yet afraid to commit a stupid blunder, he approached, lifted his hat, and said :

“ Pardon, Monsieur : je suis un prêtre Catholique—”

The traveller drew himself up proudly, and said stiffly :

“ Et moi, je suis aussi un prêtre Catholique.”

Luke was dumbstricken. This was the man by whose side he had sat two nights ago, and who had been as polite and solicitous as if he had known Luke for a lifetime. Luke drew back now, stung with the cold refusal of acquaintanceship ; and the train moved on. But the Abbé Huc watched him, watched him to the end. Luke was learning a little of the world, and the knowledge was creating a strange yearning for home.

There was a pretty little episode just as his own train was about to start. Like all good travellers, Luke was determined to guard against imposition, but to be generous. And so when a gorgeous official approached him and said something in German, of which Luke understood but the one word, *commissionaire*, Luke shook his head sadly. But when the porter came up with his valise, Luke was generous and even royal. He handed the porter a coin, which he thought amply rewarded him for his labor. The porter smiled, lifted his hat, bowed, and departed, but returned in a moment furious. He leaped into the carriage, and gesticulated wildly, holding the wretched coin in his hand, and muttering *pfennig ! pfennig !* It would be difficult to say by what process of reasoning Luke had persuaded himself that a pfennig was the German equivalent of a franc ; but so it was ; and this

accounted for his royal gesture. But there was a difference of opinion clearly; and it emphasized itself in sundry gestures and objurgations, the magnificent commissionaire looking on approvingly.

“Un pfennig! oui, oui! c'est un franc!” said Luke.

The porter stamped about the carriage and tore his hair.

“Cela suffit pour vous!” said Luke calmly, and determined not to be swindled.

The German appealed to the stars and angels. These failing, he appealed to the commissionaire. The latter rolled out a string of decasyllables. Luke was convinced it was a conspiracy. He talked wonderful French. They talked wonderful German. At last the train moved out slowly. The porter clung to the carriage-door to the last. Then, breathing a parting malediction, he leaped down, panting and perspiring. Luke leaned back in the carriage, as they plunged into the night, and congratulated himself on his firmness.

And then through all the wonders of Cologne and the Rhine; and up, up, through the Black Mountains of the Hartz, through the thirty-eight tunnels that gaped out of the corkscrew railway, swallowed the train, and disgorged it; up, up, through pine forests and along the crest of hills, in whose bosom nestled the loveliest valleys, each with its church and spire and cemetery, until at last they rested at Bingen. Then a plunge downwards and they were at Schaffhausen, where the mighty legendary river curvets and ricochets in childish humor before assuming the majesty of its seaward course.

Here Luke sojourned for two days—golden days that ever shone pale but resplendent from the mists of memory. That Sunday at the Schweizer-Hof was a dream for a lifetime. He went down to early Mass at the village, heard the beautiful Gregorian for the first time since he left Maynooth; heard, without understanding, the sermon in German that stretched through three-quarters of an hour; breakfasted at 11.30, and lounged through the day under golden sunshine, the great river fretting itself at his feet, and the horizon serrated with the yellow crests of the mighty Alps. In the afternoon he sauntered out for a walk and climbed Hohen Flüh. After the narrow and limited and

choking surroundings of the past seven years, the superb panorama that opened to his eyes from the high summit of the hill fairly took away his breath. "Lord," he said, lifting his hat, "it is good for us to be here." He felt free again. The clear air, the almost boundless horizon, the vast infinity of the mountain barriers, closing the vista, yet opening the imagination to understand sublimities, the long ribbon of the Rhine flowing amidst its vineyards and orchards, the villages clustering under red roofs here and there across the landscape, a hill, crested with a crumbling castle, as if Nature were trying her prentice hand before she attempted her eternal masterpieces, and moving here and there, little groups of peaceful Germans, enjoying the sweet Sabbath air—Luke thought for a moment, as he sat and listened to three German children, singing a Sunday hymn, there amongst the pines, of the squalor and fœtor, the smoke and sin of the mighty mill called England. The noise and the jar and the cold, deadly, soulless mechanism was far away. "Ugh!" said Luke. "Thank God I am done with it and the ugly dream forever." He turned round to descend the declivity and came face to face with Halleck.

Had they been two Celts they would have passed each other with a scowl. One was a Briton, and he said:

"How do you do, Mr. Delmege? This is a rare pleasure."

"How do you do?" said Luke, too surprised to say more.

"I did not know that you had come abroad," continued Halleck. "Let me hope that you intend a long sojourn in this delightful country."

"A long sojourn of twenty-four hours," replied Luke.

"I'm very sorry. I know no place that appeals so strongly to one's sense of freedom. When you plunge into those tunnels of the Alps, you feel choked, as if the air were compressed into a solid mass by the weight of snow and granite. Here you are free, with a boundless horizon and unlimited loveliness."

"Yes," said Luke, carried on by the stream; "I often heard that, to see the Alps to advantage, one must approach them from Italy."

"Quite so," said Halleck. "And you must return? I was hoping for the pleasure of your society and coöperation here. I

am reading in the library at St. Gall's for a work I expect to issue soon from the press, and you could be of much assistance."

"I regret that my assistance heretofore has been to give your thoughts a wrong bias," said Luke, seizing the opportunity.

"Indeed? A wrong bias. Pray, how?"

"I regretted to hear that it was some sermons of mine drove you from the Church."

"But I have not been driven from the Church. That is quite a mistake. Nay, more, I cannot be driven."

"But pardon me for the harsh expression, the Church has repudiated you, and you cannot approach the Sacraments."

"Cannot? Why, I do. I have been to Communion this morning, down there at Neuhausen."

"We regard such conduct as sacrilegious and dishonorable," said Luke, exasperated by Halleck's coolness.

"O! and who cares what you regard? Your opinion is of no consequence to me whatsoever."

"I have not sought this interview, Mr. Halleck," said Luke, "and with your permission I shall terminate it. But you have no right to utter a calumny; and, as a gentleman, you should promptly retract what you wrote to Miss Lefevril concerning my misdirection."

"But if it is true. Your theology may allow it; but I, as an English gentleman, cannot tell a falsehood."

"But your statement that our priests were—well—liberal, and, indeed, rather free in their opinions; and that I especially shared that liberalism, is incorrect and, pardon me—a lie. We hold firmly and unreservedly the dogmatic teachings of the Church."

"Then you must take the alternative—that your knowledge of the English language, which, indeed, like everything English, does not lend itself to the restrictions of dogma, is extremely limited. You don't seem to understand the vast responsibilities of words in solemn places."

"It may be so," said Luke humbly.

They were silent for a few minutes. The three little Swiss girls were still singing beneath them on a rustic seat, under a clump of figs. At last Halleck spoke:

"Let us not part in anger, Mr. Delmege. I am sorry I have

hurt you. But—the faithful Israelites would do well, during their captivity, not to look too curiously on the gods of Babylon.”

Halleck raised his hat as he passed down the steep steps to the road.

Had this taken place in London it would have given Luke a fit of depression for several days. Here, in the bright sunshine and crystal atmosphere, he flung the moment's chagrin instantly aside. So, too, in the afternoon, the discovery that a pfennig, instead of being equivalent to a franc, was equivalent to the hundredth part of a franc, sent the blood mounting to Luke's forehead, but only for a moment.

“That porter should have assassinated me,” he said, and thought no more of it. Only there was a craving in his heart, growing every minute, for the peace and serenity, the security and happiness of home.

“The crust of bread and the cruse of water are better than the fleshpots of the Egyptians,” he thought.

He left the vast dining-hall early that evening. The splendors of society were beginning to pall on him. He craved rest for thought from the glitter and sparkle of fashion; and long before the last dishes were brought around, he had ensconced himself in the gas-lit verandah at the farthest window. Here, with a small round table by his side, and some coffee and rusks, he hid behind a heavy curtain, and awaited the illumination of the falls.

At half-past nine the entire body of visitors had assembled in the verandah, and the lights were lowered until the place had become quite dark. Darkness, too, hung over the valley, and no one could dream that man was there. But a pearly glimmer, as of twilight, shone where the eye was drawn by hearing, as the fall fretted in the shallows, or was torn into streamlets by the granite rocks beneath. Then, as at light's first dawning, a faint pink, roseate in its heart, and fading into purple, streamed across the valley, and the falls blushed under the revelation, and seemed to answer louder to the call of light. And so the pink dawn hovered o'er the valley, until it paused, hesitated, faded, and there was darkness again, but for the voice that pierced it—the voice of many waters in the night.

Luke turned around, and saw standing quite close to his chair,

—for every seat was occupied,—a feeble old man and his daughter. He leaned heavily on her arm, and his white hair made a light in the darkened room. Instantly Luke arose and proffered his chair. The young lady thanked him, as the old man sank wearily into the armchair. She took her place near him, and Luke went back into the shadows and sat on a rough bench that ran around the wall. The falls were lighted again with green and then with blue lights, and the waiters came and raised the gas-jets. Man's little play with mighty nature was over.

As Luke rose to pass from the verandah, a voice said to him :

“I didn't know in the darkness that it was Father Delmege we had to thank for his courtesy.”

It was Barbara Wilson. Luke flushed with pleasure. After all his neglect, it was comforting to know that he had unconsciously done a small favor. And then through her lips his country and home spoke to him.

“Miss Wilson!” he said. “It is an unexpected pleasure to meet you. I didn't know you were travelling with your father.”

“It is not father,” she said, her lips trembling; “it is Louis. You will scarce recognize him.”

She led him over to where Louis was still sitting. His face was turned outward towards the night, and it was the face of death. His sad eyes saw but darkness, and his trembling hands clutched at the air, as the hands of a half-perished outcast spread for warmth before a fire. And his hair streamed down on his shoulders, and it was white in the dreary gas-light, not with the venerable silver of honored age, but with the ghastly lustre of blanched and bloodless youth. He turned at his sister's voice and tried to rise, but fell back helplessly.

“Yes, of course, Father Delmege,” he said, not looking upwards, but out into the night, and his weak memory trying to grip the slippery and evanescent shadows of the past. “Yes, of course, Father—I beg pardon—how do you do, sir? I hope you are well.”

“Don't you remember, Louis dearest, don't you remember Lis-nalee and uncle, and all our pleasant days? This is Father Delmege, who is always so kind.”

“To be sure, to be sure. How do you do, sir? I hope I see you very well,” said the poor invalid.

"Now, Louis dear, do rouse yourself. To-morrow we shall go on to Lucerne, and you must pick up strength for the journey. Were not the illuminations beautiful? It was Father Delmege who kindly gave us his place."

"To be sure, to be sure. How much do I owe you, sir? I always pay promptly. But, Barbara, why did you let them throw that horrid limelight on the stage? No artist would have done it. If Elfrida was to throw herself from that bridge it would be in the darkness. I saw her; 'twas well done, I tell you. Madame Lerida is an artist. Did you hear that scream? Oh! Oh!"

Barbara raised her head and looked pitifully at Luke.

"There," said Louis, still wandering, "there she goes adown the stream, her long hair floating behind her, and she tossed from side to side of the rapids. Hark! there 'tis again! Elfrida! Elfrida!"

This he shrieked aloud, so that the waiters paused as they arranged the breakfast tables, and one or two timid visitors hurriedly fled the verandah.

"This won't do," said Luke kindly; "we must get him away."

"Come, dearest," said Barbara, her hand around Louis' neck. "Come, 'tis bedtime."

He rose wearily, seemingly anxious to follow his dream through the night and adown the river.

"It was a clever impersonation," he continued. "That leap from the bridge was perfect. But to throw that vile calcium on such an *artiste* at such a moment was an outrage, sir, an outrage!"

"This is Father Delmege, Louis, dear," said Barbara, as Luke helped the poor invalid forward. "You remember, don't you?"

"Of course, of course. How do you do, sir? I hope I see you well."

Luke helped along the corridor, and then stood still, at the foot of the staircase, watching the two figures, the white-haired imbecile, and the tall, lithe form of the fair sister, toiling wearily step by step up to the second corridor. Then he went out into the piazza. The full moon was now rising, and just casting her beams down the valley and across the chasm to the old castle that held watch and ward over the turbulent youth of the river. How paltry and mean are the feeble attempts of men, contrasted

with the enterprises of the Almighty! The wretched illumination of an hour ago—what a sacrilege on the majesty of nature, now that nature itself was triumphant! Luke gazed down the valley; but he saw—the two weary figures toiling up the long stairs—strong, tender womanhood supporting a broken and disjointed manhood. He saw a sister's love covering a brother's shame. He saw the old Greek sacrifice again—the sister imperilling her life and honor to pay due, solemn rites to the dead. How paltry his learned and æsthetic friends seem now! How contemptible their dreary platitudes! How empty and hollow their fine theorizing about humanity and the race! "Seek the God in man!" Was there ever such blasphemy? And himself—what had been his life for seven years? Compared with the noble self-surrender of this young girl, how hollow and empty and pitiful had been his fine sermons, his dignified platitudes, his straining after effect, his misdirection. Conscience for the first time whispered "Idiota," but too faintly to be heeded.

A hand was laid on his arm, and Halleck, removing a cigar from his mouth, said:

"I would recommend you, Mr. Delmege, to get that young friend of yours home as soon as possible. It will be hardly pleasant for her to travel with a coffin."

He went to his room—a very beautiful room, with its parquetted floor, polished and spotless—but he could not sleep. He did not desire it. He coveted a few hours of the luxury of thought. He had so much to think about, and so many thoughts and memories fraught with the pain of pleasure and so many with the delight of pain. He opened his window, through which the full moon was streaming, and stood on the balcony that overhung the garden. The night view was limited, for the garden sloped upwards to a little wood, where, laced against the moonlight, the iron work of a summer-house was traced. He leaned over the balustrade and gave himself up to thought. It was a turning-point in his life. Just then the deep tones of the church-bell tolling the midnight hour floated up the valley, and Luke thought he heard voices in the garden beneath.

"Here come Lorenzo and Jessica," he said. "'How sweet the moonlight,' etc. I must go."

Ah, no! Not moonlight lovers, with all the glamor of affection and the poetry of life streaming around them, but the wrecked life and the guardian angel again. Slowly they came from the shadows into the moonlight and Luke was not ashamed to observe them. The poor gray head lay heavily against the sister's shoulder, or rather on her breast, as she twined her arm around his neck and supported his failing steps. Clearly there was no sleep for that fretted and irritated brain, or such sleep only as makes the awakening heaven. Slowly they passed under the balcony, and here Luke heard the prayers that Barbara whispered in her brother's ears—whispered, because her gentle spirit feared for the sleepers overhead. But Luke could hear the rattle of the beads as they slipped through her fingers, and could see the flashing of the silver cross in the moonlight. On, on they went slowly, as the gravel groaned beneath the heavy steps of the invalid. And as they passed, Luke saw the beautiful uplifted face and the rich, black hair caught back from the pure white forehead. And as he closed the window of his bedroom softly and brushed his eyes, he said:

"She is not mortal. She is a spirit and a symbol. It is my country's heroism and sorrow."

Next morning, without a moment's hesitation, he came over to the table where Barbara and Louis sat and said:

"Miss Wilson, *we* must return immediately. I am *en route* for Ireland and you and Louis must come."

She gave a little glad cry of surprise and said:

"Oh, thank God! We have got our orders. The landlord has demanded our rooms."

"Very good. Now, get ready."

"But, Father, we must not take you out of your way."

"Never mind," said Luke. "Our whole study now must be to get Louis back to London."

"And Ireland. Oh, how happy we shall be with dear uncle! You know he has asked us to come to him until Louis is quite restored."

"I am glad to hear it. Yes, your uncle is a good man. Cheer up, there are glad days in store for us all."

And so Luke Delmege, the optimist, argued, encouraged,

cheered the lonely girl on that weary journey to Lucerne, Geneva, Paris, London, and set them down at No. 11 Albemarle Buildings, and felt that he had never been happier under the sublime elation of a little self-sacrifice.

It was late at night when he arrived from Switzerland, and, after he had left Barbara and her brother at their lodgings, he made his way across the city and the bridge to the cathedral. He was thinking of many things—Halleck, Dr. Drysdale, Barbara, Louis, Seathorpe, Lisnalee, England, Ireland, the past, and his future. He had cut through the city by a short passage through the slums, but he had no fear. He knew the places well. The wretched pavements were silent of the noise of human traffic, for midnight had not come. He had just emerged into a square well known to him, for it had been in his district formerly, when he saw a crowd gathering around a cab a little ahead of him, and the portly English driver gesticulating violently. As he passed he heard the latter saying, in a tone of anger and impatience, to the crowd:

“A rum hold Hirish passon. Wants to get down 'ere somewhere; but I'm blessed if the hold bloke knows where. But I'll make 'im pay; I will, I tell you.”

Compassion for a countryman in distress, even though he were a heretic, made Luke pause and approach. As he did, he heard a deep voice from the dark recess:

“Did the Lord ever make such a stupid lot as these English? They don't know their own country. Come here, honest woman, and direct me. Glory be to God, and isn't that Luke Delmege? Luke! Luke! come here! There's me dream out!”

Luke came nearer, and recognized, with an effort, the Rev. Father Meade, incumbent of Gortnagoshel.

“What in the world?”—he was about to say, when Father Meade interrupted.

“You got my letter? Of course, you did. I knew ye'd be looking out for me. But, I couldn't rest easy, night or day, till I come. But, Lord, what a pack of savages! They don't know their own names. Tell that ruffian on the box to drive us to Denham Court.”

“You're in Denham Court, Father Meade,” said Luke, “but what wild-goose chase are you on now?”

"Wild-geese chase? Faith, it isn't, me boy! Now, find out No. 25 S—whatever S is!"

"I see," said Luke; "drive 25 South, my good man, just over there."

"Now, so far, so good. Allua is here," the old priest whispered to Luke, "and I'm come for her."

He showed Luke a wretched slip of paper, in a still more wretched envelope, sealed with soap, stampless, inkstained, and yellow; and surely enough—"Denham Court, 25 S., London, S. W." was marked there.

"What next?" thought Luke. But he said:

"You may not know, Father Meade, the character of this place and its neighborhood. This is a place where a person must be careful—"

"I neither know nor care," said the old priest; "all I know is that Allua is here, that she is in trouble, and has called for me; and here I am. Stay here, my good man," he said to the driver. "If you stir from that spot, I'll take the law of you."

"All right, sir," said the driver; "but you'll have to pay for it."

"Come, Luke," said Father Meade, cavalierly, as he walked coolly into the wretched hall and up the broken stairs. "Ah, if I had that bosthoon in Ireland!"

On the first landing he knocked at four doors in succession. There was some shuffling and pulling of chairs, but no answer. Up the creaking stairs again, and again he knocked, and no reply.

"They're all asleep, or dead," he said.

Higher still and higher, till they came to an attic. Here was the sound of voices. They entered a wretched room. A feeble light was burning in a tin sconce. And by the faint illumination they saw a wretched pallet, on which lay an invalid in the last stages of consumption. She was gray and old, but her eyes were young as they challenged the priest.

"You got my letter," she said faintly in an English accent.

Father Meade hesitated. No one but the Father who is in heaven could recognize in that poor wreck the child—the convent child of so many years ago. And the accent entirely bothered Father Meade.

"Are you Allua?" he said doubtfully.

"I am," she said faintly. "You're changed too, Father; but the Blessed Mother sent you. Take me from this."

Father Meade hesitated. He always boasted that he was "a man of the world;" and whenever, at a visitation dinner, he had to propose his bishop's health, he always wound up the litany of praises by declaring that his Lordship was, above all things else, "a man of the world." So he was not going to be taken in by a girl with an English accent.

"I came for you," he said, "but I want to make sure. Say the lines again."

The poor patient smiled at the absurdity. But she gathered her strength and repeated:

"There is a green island in lone Gougaune Barra,
Where Allua of song rushes forth like an arrow."

"Good," said Father Meade. "And you said?" He cocked his ear.

"I said—'Alleluia of song,' because the priests were saying Alleluia all that week."

"Good," said Father Meade. "And I said?"

"You said—'My little children, wherever you are, north, south, east, west, remember I am always your father and your friend; and whenever you are in trouble call on me and I'll come to you.'"

"Never say another word," cried Father Meade. "Come here, you whipsters, dress her at once, and be quick about it," he cried to the two girls, who sank back from the awful presence of the priests.

The two priests went downstairs, Luke bewildered, Father Meade exultant.

"No use in talking," he said, "God beats us all. Just when we think we are doing something of ourselves, He steps in and shows His hand."

"Where are you going to take that poor girl?" said the practical Luke.

"Oh, I never thought of that," said Father Meade. "I'll take her to some hotel, and off to Limerick in the morning. Of course, she thinks I don't know anything; but I know all." And he winked at Luke.

In a few minutes the two girls came downstairs, bearing the invalid between them. The hope and its realization had braced her up, and she looked almost vigorous as she stepped from the dreadful place.

"You ain't agoin' to take that there gal in the cab?" said the driver.

"Aren't I? Mind yer own business, me man, or I'll make you."

"Then you'll pay for it, I tell you," said the man in his bewilderment.

Gently and reverently they got the poor girl into the cab, Luke standing by motionless. He was wondering what Amiel Lefevril would say to such divine altruism as this. The two girls stood at the door. They had said good-by to their companion. Sorrow, hopelessness, despair were on their faces. And just as the driver flicked his horse, and they were moving off, they flung out their hands in a sudden gesture and sobbed:

"Father, Father, don't leave us!"

"Eh? Eh? What's that? What's that? Stop, you ruffian, or I'll knock you down. Come here, me poor girls. What do ye want?"

"We want to go with you, Father, anywhere, anywhere. Oh! for God's sake, Father, don't leave us!"

What could he do? It was most imprudent; but he had too much faith in God to hesitate.

"Come!" he said, whilst the cabman growled furiously, and Luke gazed in stupid amazement. "Come, and let God do the rest!"

Luke called to see the Wilsons next morning. He found Louis actually revived. There had been a reaction after the journey. Luke told them, with laughter and horror, of the Quixotic drollery of Father Meade.

"He's taking them to Limerick," he said, "to the Magdalen Asylum there. I have a sister in that convent, you know, Miss Wilson. Some day I hope to have the pleasure of making you acquainted with her. We shall call some day when we shall have leisure."

He was surprised to see her start and put her hand over her

heart with a gesture of pain. The very suggestion of fallen womanhood was such a shock and surprise to such a pure soul. Magdalen! Magdalen! the dearest of all the saints outside the charmed circle of the Incarnation—how does it happen that there is a sting of pain in all the honeyed sweetness of that dear name?

"She must have been told of Margery's unkind remarks," thought Luke.

"Now it is all settled," he said. "I shall be at Euston to meet the 8.30 down mail on this day week. And you shall both meet me there. Is that all settled?"

Of course. Quite understood. Everything now was moving smoothly.

XXIV.—THE HALL OF ELBIS.

Father Sheldon was sorry, downright sorry, for his friend and confrère, Luke Delmege. As a good Briton, he was bound not to manifest this regret in any way. But he had pleaded with the bishop, again and again, not to allow this bright young genius to leave the diocese, and be flung away on the tame and easy work of an Irish mission. The old Vicar warmly seconded his efforts, although neither knew of the other's sympathetic coöperation. But the bishop judged otherwise; and if he ever mistrusted his own judgment, the opinion of Dr. Drysdale tended to confirm his belief that the conversion of England must be accomplished without the assistance of the Rev. Luke Delmege.

"I don't agree with Drysdale," said the Vicar, when the bishop had explained the many letters of the former. "He belongs to the old school—timid, fearsome, conservative. We want the young, who despise consequences, so long as the great object is attained."

No use. It was decided to let Luke go, and Father Sheldon was very sad. It was one of the reasons why he leaned his head heavily on his hands, one of these dark September evenings, just after Luke had returned from his trip. He didn't care to light the gas. He sat in the twilight and was sad. The hour was wearing on to supper-time, when one of the housemaids knocked, and told him a lady wished to see him.

He rose promptly, and went down to find Barbara Wilson waiting for him. The gas-jet was burning; and he saw that she was crying and in terror.

"Father," she said, "I'm in great trouble. Louis is gone!"

"Dead?" said Father Sheldon, slightly shocked.

"No, not dead; but he has escaped; gone I know not where. I left him for a moment this evening to see an old school friend, who had called; and he has vanished, and Oh! Father, I fear such dreadful things."

"Have you no trace? He was of remarkable appearance."

"Not the least. I have spoken to all the police on the beat; but there's not a trace. Oh, dear! it is the river, the river, I dread."

The supper gong was ringing, but Father Sheldon did not hear it.

"I must go with you," he said. He rushed into the church and said a hasty prayer; then, taking his hat and cane, he went out on the wild chase. Whither? North, south, east, west, the wilderness of streets stretched before him; and, as he hesitated, the wild tumult of the sweeping multitude almost took him off his feet.

"Nothing but God can guide us!" he said. "Let us move on and pray. Have you the least suspicion?"

"Only that he might have gone to a theatre, or Mrs. Wenham's, or an opium-den. Oh! dear, dear, and his soul was just saved!"

"It is not lost," said Father Sheldon, hurrying along; "and you alone can save it yet."

They took a cab, down to the Criterion, the Alhambra, the Gaiety, places that Louis used frequent in his heyday. In all these the people were pouring in in a deep, wide stream. The police on guard saw no one answering their description of Louis. The officials were too busy to give more than a laconic No! Back again throughout the crowded streets on their hopeless quest for soul and body, Barbara weeping and softly praying, her companion staring under gas-lamps to catch a glimpse of a skull and a mass of whitened hair. Was there ever such a hopeless effort, ever such a weary and despairful attempt? Up and down, up and down the dreadful streets of the City of Dreadful Night.

"I fear it is hopeless," said Father Sheldon. "Miss Wilson, let me see you home, and I shall place the matter in the hands of a detective."

No, no. That will not do for a sister's love for a brother's soul. She gratefully thanked the good priest, but insisted that he should now return. The night quest and the night sorrow should be her own.

"One more attempt," he said; "and then I shall leave you to God. What is the name and address of that—woman?"

Back again through the dreary streets, in and out, until they plunged into the quietness and solitude of a fashionable square, drove past massive railings and marble flights of steps, now in the glare from some lighted drawing-room, now in the gloom of the shadow of an unoccupied mansion. Yes, here it is, brilliantly illuminated; and Barbara, seeking a lost soul, stands under the heavy gasolier in the vast hall. Servants in scarlet livery swept by her, stared at her, passed away. Doors opened and shut, and revealed the magnificence of splendidly decorated rooms. There was a buzz of conversation somewhere in the vicinity. And the pale, beautiful girl stood like a statue in the hall—stood and despaired. What could a stooped, and shattered, and broken invalid be doing in a place like this? She was asked into a small parlor behind the drawing-room, and in a few moments Mrs. Wenham entered, stared angrily, advanced, and said, in a tone of icy contempt:

"Well?"

She was dressed for a ball, dressed with all the luxury and taste and even splendor society demands from her elect. She was quite as tall as Barbara, and wished she was quite as beautiful. But no! There was a grace and sweetness in this young girl that threw all the meretricious splendors of the other woman in the shade. And the woman of the world saw it, and it did not please her.

"You remember me, Mrs. Wenham," said Barbara, faltering. "We met in Dublin some years ago, and you were so kind."

The cold face stared blankly at her. Barbara felt there is no hope here.

"I understood that my brother Louis used sometimes—sometimes—"

How could she put, poor child, in the world's language her wild thoughts?

"Your brother, Louis, used—sometimes—?" repeated Mrs. Wenham.

"Sometimes," wept Barbara, "used visit here, owing to your great kindness. And he's lost—he's lost—Oh! dear Mrs. Wenham, he's lost! He has gone out to-night, and we know not whither. But Oh! if you could tell me—he's so unwell, so near death; and Oh! his soul, his soul! He's not fit for the judgment."

The woman of the world turned pale. She had intended to dismiss this girl haughtily, angrily, contemptuously. But these words staggered her resolution. Once before, and only once, and that was just after leaving the company of this same young girl, she had heard similar words. Not since or before. These hideous things were shielded from her as carefully as midnight draughts, or reeking drains, or the chance pollution of fetid air. What had she to do with such things—this spoiled and petted child? They were for the poor and the vulgar—the housemaid and the butler—not for her. They were for the proletariat—the toilers, the laborers, as a just retribution for their misdeeds, and a proper perquisite for criminal poverty; but not for the scented and curled darlings of fortune. And here this young girl, with the clear-cut, pallid face, the round, calm forehead, and the gracious eyes, presumes to introduce the horrid spectres. She dismissed her.

"I know nothing of your brother, my good girl, and I must bid you good-night!"

And she touched the bell. Barbara vanished in the darkness, but the spectres remained. And, as the stately lady swept around the ball-room, that most detestable orchestra, particularly that deep, solemn 'cello, would keep wailing, Death! Judgment! Death! Judgment! It was a new waltz, just imported from the halls of eternity.

"No use, Father, no use! I must seek Louis alone now."

"I shall not leave you here on the London streets," said Father Sheldon, decisively.

But she persisted. The cab rolled away, and left Barbara stand-

ing transfixed on the pavement. She looked around the dreary square—all the more dreary because so brilliantly illuminated. All the splendor, and comfort, and light and beauty chilled her by the contrast. Then she looked up to the stars, and :

“ Whither now, O my God ? ”

It was horrible. It was a night-walk through Hell. Black figures leaped out of the darkness, stared at her, muttered some cabalistic words, and vanished. Rude men whistled into her face, and said some things that would be dreadful, but they were happily unintelligible. Once and again a policeman flashed a lantern in her face, and muttered something. And on, on she stumbled, for she was now growing weak, and she had to lean against a gas-lamp for help from time to time. Then on again, on through the darkness, into the circle of light thrown by a side-lamp, and into the darkness again. A few times she stopped to accost a stranger, and ask did he see Louis ; but she was rudely answered with an oath, and thenceforward desisted from asking questions. And on, on, with a vague hope that Louis was somewhere near, and that she would find him. But nature was steadily conquering, and, at last, she had to sit on the curbstone and rest. She was falling into a fitful slumber when her name was called from out the night. She listened and looked. She heard a mighty river fretting its way into the darkness beneath her, and on the lap of the river a dark form was tossed. It flung out its hands helplessly into the turbid waters, and a great nimbus of white hair floated back upon the wave. Once more she heard her name called from out the night, and she woke, chill and stiff. She stood up and stumbled forward. Her hands sought help. She clutched the iron bars that ran around some large building, and groped her way onward from bar to bar. They led her to a gate. It was open. And high against the star-lit sky, the peaked gables of a church cut upwards. She stumbled against a door and pushed it. It opened inwards, and she was in the church. A faint smell of incense half revived her. She groped along from bench to bench, until she stood beneath the red lamp. Then she sat down and rested. Oh ! but not the rest that she had known for so many years in that unspeakable Presence ; not the calm, sweet languor that steeped her innocent soul in such a bliss of

peace there in the old church in the far city, after a day amongst the leprous and the poor. No; this was a mighty crisis in her life; and the voice was pealing from out the night. She rose up and went to the Lady Altar, and prayed for her brother's soul as she had never prayed before. And as she prayed, a light struck her—an idea so terrible, so appalling, that she shrank from the dread inspiration. She was called upon by the Unseen to make a sacrifice for the beloved soul. And such a sacrifice, great God! It was too dreadful. She shrank from it in terror. But the voice was calling from out the night. A soul, the soul of the beloved, was at stake! Again she prayed. And again the Unseen spoke. And again the poor soul protested. Anything else, anything else, but *that!* But the voice was calling importunately from the night. There was no time for hesitation. She rose up and dressed for the sacrifice; then stood before the High Altar and its Tabernacle. Once, twice, she tried to speak her vow, and failed. Once, twice, weak nature protested against a divine inspiration and decree. But now every moment was precious. And on a sudden impulse of divine self-surrender, she flung out her arms, like the limbs of a cross, and uttered the mighty words that spoke her doom and the redemption of her brother. The mighty Thrones, that swung round and round the altar, stopped in their adoring flight, poised themselves on their wings, stared at each other, stared at the silent Tabernacle, and looked down on the white, tearless face of the victim. But no sound broke the stillness of the sanctuary. Yet the Heart of Christ throbbed quicker beneath the accidents of His great Sacrament—throbbed quicker as at the grave of Lazarus, and at the voice of Magdalen, for surely no such tremendous sacrificial vow had ever passed human lips before.

Then a new, strange strength possessed her. She drew on her gloves calmly, and without a tremor calmly picked up her beads and umbrella, calmly genuflected, with just a whisper of silent protest against the dread exorbitance of God, and passed into the night again. She stumbled against some person in the darkness and begged pardon humbly.

“Yerra, ye needn’t,” said an unmistakable Hibernian voice, “ye didn’t hurt me much.”

"Thanks be to God!" said Barbara; "surely you are an Irishman."

"I ought to be, for me father and mother afore me were," said the voice. "But, begor, I'm beginning to think that I'm a *mixtum-gatherum* of all the quare people in the world; and that's a big worrd."

"'Twas God and the Blessed Virgin sent you," said Barbara, realizing that this was the agent of the Most High in the fulfilment of His part.

"'Tis many a long day since I hard the worrd," said the policeman, taking off his helmet. "What may be yer throuble?"

Simply and directly Barbara told her story, there in the darkness outside the church.

It was so wonderful, so incredible, that his suspicions became aroused. He had very large ambitions in the detective line, and it would never do to be caught so easily.

"Come over here to the lamplight," he said, gently but firmly holding her by the arm. "Now, young 'uman, do you see a feather bed in me oi?" he said, lifting up his eyelids in a comical way.

But something in the gentle face smote him with sorrow, and, dropping Barbara's arm hastily, he doffed his helmet, and said humbly:

"I beg yer pardon, Miss, a thousand times. I didn't know ye were a lady."

"Never mind," said Barbara. "But come, help me. There is no time to lose. God has sent you."

He drew his whistle, and at the shrill summons another constable instantly appeared. He whispered a few words to his comrade, and then, turning to Barbara, said:

"Come!"

He led her from the main thoroughfare down a side street that led to the river, for a cold draught of wind swept up the street, and cooled gratefully the burning forehead of Barbara. Then another turn, and they passed into a police office. The inspector sat mutely at a desk, poring over a pile of papers. One gas-jet, shaded by an opal globe, flickered over his head. He looked at the constable and said nothing. The latter told his

story as circumstantially as he could, and wound up in a whisper, so that Barbara could not hear :

"Begor, 'tis like hunting for a needle in a bundle of sthraw."

"Broderick, you're a fool," said the inspector to his fellow-countryman, for he, too, was of that desperately lawless race, who are the guardians of the law in all the cities of the world. "Go into the kitchen and get the lady some tea, and be quick about it."

When Barbara came out from the day-room, refreshed and strengthened, for now she felt sure that God was doing His part faithfully, although He had demanded such a fearful price from her, the inspector was standing, gloved and hatted, and a cab was at the door. He lifted Barbara in gently and followed.

"Where are we going?" asked Barbara.

"To the third of the three places your brother haunted," said the officer. "Did you tell that fool it was an opium-den?"

"Yes, indeed," said Barbara, wondering that she had not thought of the place before.

"And Albemarle Buildings, Victoria Street, was your brother's address?"

"Yes, yes," said Barbara, eagerly.

"Then he's not far from Albemarle Buildings," said the officer. He said no more. Barbara took out her beads, and prayed softly to herself.

They sped swiftly to the Victoria-Road Station, passed down some narrow streets, and stopped. The officer alighted, and went into a large building, from which he presently emerged with another officer. They were consulting together. Barbara watched them eagerly. Then there was a hasty order to the driver, and the cab sped forward again. Then, after one or two sharp turns, they stopped before a long, low shed.

"Your brother is probably here," said the inspector; "but how shall I know him?"

"I shall go with you," said Barbara.

"No, no; this is no place for a lady," said the officer. "Let me know his appearance, and some distinguishing signs, and if he is there I shall certainly find him."

But fearing some violence from one cause or another to her

beloved one, Barbara insisted. The officer offered his arm to the door, a small, low, shabby door, that seemed to open nowhere. He pushed it, and it yielded. They groped through the darkness to a heavy curtain, that screened the light, and pushed it aside. They were in the Hall of Elbis. Readers of Beckford's wonderful vision will remember the ghastly sight that met the eyes of Vathek and Nouronihar, when their curiosity was gratified, and they entered the fortress of Aherman and the halls of Argenk. Even such was the dread spectacle that smote on the senses of Barbara and the officer in this abode of the living-dead. A heavy cloud, charged with the dread vapors of opium, hung thick and opaque on the ceiling; and its folds, too heavy for the atmosphere, curled down and curtained the floor. Bleared lamps shone through it, and lighted its thick volumes, and scarcely threw a dim shadow on the floor, where, piled against the walls, and stretched in every hateful and abominable posture on filthy mattresses, lay the stupefied victims of the deadly drug. Some lay like dead logs; some had sense enough left to lift their weary eyes and stare, like senseless images, on the intruders. Some were yet in the beginning of the dread trance and were smoking leisurely. It was a mass, a squirming yet senseless mass of degraded humanity, and Barbara clung close to the officer, as they passed down the hall, sometimes stepping over a prostrate form, and the eyes of the devoted girl almost starting in fear and curiosity and the dread hope that here at last her quest was ended.

They had come to the end of the hall and had turned back to examine the dreamers on the other side, when a figure, almost buried under the superincumbent forms of others, turned lazily and helplessly and muttered something. Barbara stopped, clutched the arm of the officer, and pointed. The inspector pulled aside one or two helpless figures; and there, curled up in a state of abject impotence, was Louis Wilson. Barbara was on her knees in a moment beside her brother, fondling him, caressing him, with one dread fear and hope—would he live?

"This is he," she said. "Now for the last mercy. How shall we get him hence?"

They raised the senseless form between them, and, by a

mighty struggle, drew it down the floor and to the curtain. Here a figure stopped them.

"Hallo, I say, what's this?"

But the officer flung the fellow aside; then followed him, and, after a few words, the fellow came over and relieved Barbara of her burden. They huddled the senseless figure into the cab, and sped homewards.

In the gray dawn of the morning, two anxious figures stood by Louis Wilson's bed, watching, watching, for a sign of returning consciousness. The doctor had administered some powerful restorative, which, if it took effect, would bring back the vacant mind once more to partial self-knowledge. But the heart was hopelessly diseased, and there was no chance of recovery. Barbara was quite easy in her mind. She knew that the Eternal should keep His contract. Not so Father Sheldon. He knew nothing of the tremendous interchange that had taken place that night between the young girl and her God. He only saw with human eyes, and judged by human reason. But he was a priest, and this was a soul in peril. And so he knelt and prayed, sat and walked, always watching, watching, for the one faint ray of light that would herald the return of reason in that helpless form. He had done all that the Church allowed to be done under such awful circumstances; but, partly for the sake of that immortal soul, partly for the consolation it would impart to this devoted girl, he prayed and wished that, at least, one act of sorrow or charity might be breathed by the conscious intelligence before it was summoned to final judgment. The dawn grew to day; sounds of renewed traffic, suspended only for a couple of hours, began to echo in the streets again; now and again a street-call was heard, as boys rushed here and there with morning merchandise; a company of soldiers swept by to catch a morning train. Barbara had left the room for a moment, when the patient woke—woke, feebly and faintly, and stared at the window and at the face bending over him.

"Barbara!" he moaned in pain.

"Barbara is here," said Father Sheldon, "and will be delighted to see you so revived."

"Why are you here?" Louis asked.

"Because you are in danger, and I am a priest."

"Oh! I remember. I had a dream. I thought I was away in Switzerland or somewhere; and there was a stage, and illuminations, and a tragedy. And we came home, and you were so kind."

"Tell me, Dr. Wilson," said Father Sheldon, "have you any objections to make your peace with God and to receive the Sacraments of the Church?"

"Not the slightest. But Barbara must be here. I should like to make my confession to Barbara. I could tell her everything."

That wasn't to be, however. He did the next best thing. He confessed and was absolved. And when Barbara returned, and saw the candles lighting, and the purple stole around the priest's neck, and the light of reason dawning in eyes that had, heretofore, stared into abysses of ghastly phantoms, she flung herself on her knees in mute thanksgiving to God for the mighty grace. And then her woman's heart sank sadly as she thought: Yes, clearly He demands the sacrifice, as He has clearly wrought His miracle of love. Yea, Lord, be it so! Who am I to contravene the purpose of the Most High?

And so the Rev. Luke Delmege was grievously disappointed on arriving, with all his heavy luggage of books, etc., at Euston Station, and quite punctually, to meet the 8.30 down mail, when he found himself alone. He paced the platform impatiently and looked eagerly at every one that alighted from cab or hansom. The last bell rang. He had to take his place alone. For, alas! one of his expected fellow-travelers was sleeping peacefully in Highgate Cemetery, and the other he was to meet only after many years.

"There's no use," said Luke, "in trying to teach our countrymen anything. Even the best fail hopelessly to appreciate the necessity of punctuality."

[Conclusion of First Part.]

ST. AUGUSTINE AND THE EUCHARISTIC SACRIFICE.

IN the roll of those who rank as Fathers of the Church there is no name more illustrious than that of St. Augustine. In loftiness of genius, subtlety and grasp of intellect, in range and accuracy of theological knowledge, it is not too much to say that he is without a peer. The greatest witness for the faith in his own day, and its stoutest defender, he still holds a place of pre-eminence among the men who have enlightened the whole Church by their learning. In every age since his own, he has been looked up to as an authority; so much so that in the religious revolt of four centuries ago, even the men who turned so completely away from the whole teaching and spirit of this great Catholic Doctor, would still fain claim him for their own, and shelter themselves beneath the ægis of his mighty name.

St. Augustine is thus singularly competent to tell us what the belief of the early Church was respecting the Eucharistic Sacrifice. Did the early Christians believe the Mass to be identically the same sacrifice with that of the Cross? Or, to put the question in a form better suited to the purpose of our inquiry, did they believe the sacrificial idea in the Mass, the formal reason why the Mass is a sacrifice, to be one and the same with the sacrificial idea in the bloody oblation of Calvary? I propose to seek an answer to this question in the pages of St. Augustine.

There are, in the voluminous works of the Bishop of Hippo, references almost without number to the Eucharistic Sacrifice. Nowhere, however, does the Saint set himself to determine the formal reason why the Mass is a sacrifice. Nor does he, so far at least as I have been able to see, define anywhere in precise words what a sacrifice is. In his *De Civit. Dei*,¹ he describes sacrifice as being "any work performed with a view of uniting us to God in holy fellowship;"² but it is obvious that he does not in these words define sacrifice in the strict sense. That he looks upon immolation as an essential element of sacrifice in the strict sense, at least when there is question of sacrificing to God that which has life

¹ *De Civit. Dei*, l. 10, c. 6.

² In all but two or three of these passages, the translation, such as it is, is made direct from the text of St. Augustine, published in Migne's *Patrology*, Paris, 1845. The references at the foot of the page are to that edition of the saint's works.

in it, is plain from a passage in his homily on the feast of SS. Peter and Paul.³ "To be immolated," he there observes, "is to die for God. The word is borrowed from the ritual of sacrifice. Whatsoever is sacrificed is slain unto God." Elsewhere⁴ he speaks of the sacrifice of the New Law as an "immolation," and in his epistle to Boniface⁵ writes: "Christ was immolated but once in Himself, and yet in the sacrament (or mystic rite) He is immolated, not only on every Paschal solemnity, but every day, for the people; nor would it be in any sense untrue, if one were asked whether He is immolated, to reply that He is." Here, then, we have the twofold immolation of the Victim, the real and the mystic, the bloody and the unbloody. Is it this latter that, in the eyes of St. Augustine, makes the Mass to be the distinctive sacrifice of the New Law, which he so often refers to as "sacrificium Christianorum," or "sacrificium Novi Testamenti?" It needs no deep study of his works to satisfy one's self that it is not; that it is, on the contrary, the real immolation of Christ upon the Cross which is, for St. Augustine, the *ratio formalis sacrificii Christianorum*. He does not say so expressly, it is true, but he clearly, and, I think, necessarily implies it (1) in passages where he uses a language in speaking of the Mass which, at first sight, would seem to imply, and has in fact been quoted by Protestant writers as implying, that it is not in itself a sacrifice, but a commemoration of the sacrifice offered up on Calvary; (2) in passages where he speaks of the Mass as being not merely a sacrifice, but the one and only sacrifice of the New Law; (3) in passages where he refers to the Mass as identically the same sacrifice with that of the Cross; (4) in passages where he insists upon the absolute oneness of the sacrifice of the New Testament. I shall examine these four sets of passages in the order named.

In the passage, already cited, of his epistle to Boniface, the Saint says that we speak of Christ as being daily immolated on the altar in the same sense that we speak of His Resurrection from the dead year after year, as being, that is, a memorial or commemoration of what once took place. And in *Contra Faustum*

³ Tom. v, Sermo ccxcix, n. 3, p. 1368.

⁴ *De Trinitate*, l. 4, c. 14.

⁵ Tom. 2, ep. 98, n. 9, p. 364.

Manichæum he says that the mystic rites of the Old Law foreshadowed, in many and divers ways, "the one Sacrifice of which we celebrate the commemoration."⁶ Later in the same work, he repeats this, saying that "Christians now celebrate the memory of that same completed sacrifice by the most holy oblation and participation of the Body and Blood of Christ;" and in the next chapter but two: "This sacrifice of the Body and Blood of Christ was promised before His coming in type and figure; in the passion of Christ it was offered in verity; after the Ascension of Christ it is celebrated in the Sacrament of commemoration." Does St. Augustine here mean to say that the Mass is only a commemoration of a sacrifice, and not itself a real sacrifice? Far from it, as we shall presently see. What, then, does he mean? In these and similar passages he is considering only one aspect of the Eucharistic Sacrifice. Viewing it precisely as distinct from the Sacrifice of the Cross, he pronounces it only a memorial or commemoration of that Sacrifice. Now, it is distinct just because in it there is a mystic and unbloody immolation of the Victim. Therefore, according to St. Augustine, the mystic immolation, or any immolation other than the real, does but make the Mass a memorial and representation of a "completed sacrifice;" it is the real immolation, and that alone, which makes it a sacrifice "in verity."

The passages are very numerous in which the Saint speaks of the Mass as being the one and only Sacrifice of the New Law. In his Confessions⁷ he says simply that "the Sacrifice of our ransom was offered" for the soul of his mother Monica. In his epistle to the catechumen Honoratus⁸ he writes: "Hence we give thanks to the Lord our God, which is a great sacrament (mystery or mystic rite) in the sacrifice of the New Testament. This latter, when you have been baptized, you will learn where and when and how it is offered." "There was formerly, as you know," he says,⁹ "the Jewish sacrifice of goats and oxen after the order of Aaron, and this in figure; there was not as yet the sacrifice of

⁶ Tom. 8, l. 6, c. 5.

⁷ l. 9, c. 12, n. 42.

⁸ Ep. 140, c. 19, n. 48.

⁹ *Enarr. in Psal.* 33, n. 5.

the Lord's Body and Blood, which the faithful know, as those also do who read the Gospel, the sacrifice that is now found over all the earth." So, also, in his commentary on the thirty-ninth Psalm.¹⁰ And, *De Civ. Dei*,¹¹ "God clearly foretold by the mouths of the Hebrew prophets that there should be an end of the sacrifices which the Jews offered to shadow forth the one that was to be, and that this one sacrifice the Gentiles should offer from the rising of the sun to its setting." In the *Tract. adv. Judaeos*¹² he declares that "the sacrifice of the Christians is offered in every place," and in the work *Contra Adver. Leg. et Prophet.*, l. 1, c. 18, that "former sacrifices of whatever kind were figures of that which the faithful know in the Church." So again, Tom. 9, pp. 154, 462; Tom. 10, pp. 211, 481; and in his homily *De Sacramento altaris ad infantes*, where he refers to the Mass as the "sacrifice so pure and so simple (easy), which is not offered in the earthly city of Jerusalem only, not in the tabernacle built by Moses, or in that temple which Solomon erected, all which were figures of the future; but in which, from the rising of the sun to its going down, is immolated and offered to God a Victim of praise according to the grace of the New Testament. No longer," he adds, "is the victim singled out from the flock, nor is sheep or he-goat led to the altar. The sacrifice of our time is the Body and Blood of the Priest Himself; for of Him it was foretold so long before in the Psalms, *Thou art a priest forever according to the order of Melchisedech.*"¹³ How could St. Augustine see in the Mass the one and only Sacrifice of the New Law, did he not regard it as being formally, that is to say, *in ratione formali sacrificii*, identical with that bloody sacrifice on Calvary in which Christ became a Victim forevermore? Certainly the bloody sacrifices of the Old Law foreshadowed first and foremost the Sacrifice of the Cross, and the Eucharistic Sacrifice only on the supposition that it is identical as a sacrifice, not materially merely, but formally, with that of Calvary.

But there are passages in which the Saint affirms, at least

¹⁰ n. 13.

¹¹ *De Civ. Dei*, l. 20, c. 23, n. 5.

¹² C. 9, n. 13.

¹³ *Ibid.*, n. 1, in Tom. 11. (Index Appendix.)

equivalently and by implication, the formal identity of the Eucharistic Sacrifice with the Sacrifice of the Cross. In his Confessions¹⁴ he tells us that his mother had never absented herself for one day from the altar of God, "whence she knew that Holy Victim to be dispensed, by which *the hand-writing that was against us is blotted out.*" Again, in his *Quaest. in Hept.*,¹⁵ he asks: "What means it that the (Jewish) people were so strictly forbidden to taste the blood of sacrifices offered for sins, if by those sacrifices was prefigured this one sacrifice, in which the remission of sins is really effected, while no one is forbidden to take the blood of this sacrifice as food, but all rather are exhorted to drink, who would have life?" And in his *Contra Cresconium Donatistam*,¹⁶ "Although our Lord Himself says of His own Body and Blood, the alone sacrifice of our redemption, *Unless ye eat of the flesh of the Son of Man and drink His blood, ye shall not have life in you,* does not the Apostle teach us that even this becomes pernicious to those who use it amiss? For he says, *Whosoever shall eat the bread and drink the chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.*" See also *De Civ. Dei*.¹⁷ Now, one who assigns as the formal reason why the Mass is a sacrifice aught else than its formal identity with the Sacrifice of the Cross, is logically compelled to agree with Suarez that the Eucharistic Sacrifice is not only distinct from, but, strictly speaking, different (*simpliciter diversum*) from the sacrifice offered on Calvary, though the same in a certain sense (*idem secundum quid*). In view of the passages quoted above, it does seem certain that such an idea was altogether foreign to the mind of St. Augustine.

Finally, there are many passages in which the Saint affirms in the most categorical and emphatic way, the oneness of the Sacrifice of the New Law. Over and over again he repeats this; he rings the changes upon it. Now it is "unum hoc sacrificium,"¹⁸ now "unico sacrificio pro salute nostra,"¹⁹ again "verum et uni-

¹⁴ l. 9, c. 12, n. 36.

¹⁵ l. 3, n. 55, *ad finem*.

¹⁶ l. 1, c. 25.

¹⁷ l. 10, c. 6, *ad fin.*, and c. 20.

¹⁸ Tom. 3, p. 704, n. 57.

¹⁹ Tom. 9, p. 462, c. 25.

cum sacrificium pro peccatis,"²⁰ at another time "verissimo et singulari sacrificio,"²¹ and once more "singulari et solo vero sacrificio."²² Immediately after the words last cited, he goes on to say: "Accordingly, in the olden time, God ordered that the animals offered to Him in sacrifice should be without blemish, to foreshadow in such types this sacrifice; so that, as those (victims) were spotless and free from bodily defect, ground should be given for the hope that there would be immolated for us One who alone was spotless from sin." And, a few sentences further on: "All of which the faithful are made to know in the sacrifice of the Church (*Ecclesiae sacrificio*), whereof all former species of sacrifice were but adumbrations."

The oneness of a thing is bound up with the being of a thing, for as much as a thing derives its unity from the same principle from which it derives its existence. Whence, then, has sacrifice its being? All are familiar with the fourfold division of cause into efficient, material, formal, and final. As for the efficient, final, and material causes, there is no question but these are identically the same in the Sacrifice of the Mass as they were in the Sacrifice of the Cross. In respect of these at least the Mass is absolutely one and the same sacrifice with that offered up on Calvary. The whole question is about the formal cause. Is this, too, one and the same in both? Sacrifice, in its first intention, denotes an action, rather than a thing; the sacrificial action, to speak precisely, is the sacrifice. This, so far at least as regards our sacrifice, is the act of immolation. Now, intrinsic unity of sacrifice depends more upon this than upon any of the other three causes, for the reason that the intrinsic essence of sacrifice depends more upon it. The efficient and final causes, though they determine the being and therefore the unity of sacrifice, are yet extrinsic to it; and the material cause, the victim *in actu primo*, is not an intrinsic cause of sacrifice until it receives its determination from the formal cause, i. e., until the victim is actually immolated. The Paschal lamb, which prefigured Christ our Pasch, was not a sacrifice until it was slain. The lamb as such was no sacrifice;

²⁰ Tom. 10, p. 600, c. 6.

²¹ *Ibid.*, p. 211, c. 11.

²² Tom. 8, p. 624, c. 18.

the lamb as victim, the lamb as offered and immolated, was the sacrifice.

Does St. Augustine, then, regard the Mass as one and the same sacrifice, in the formal sense of the word, with the Sacrifice of the Cross, or as one and the same in the material sense only? It does not seem to admit of doubt that he is speaking of oneness and sameness in the formal sense. The Sacrifice of the New Law might indeed be called "unum sacrificium," in a loose, material sense, even if the Mass differed *in ratione formali sacrificii* from the sacrifice offered on Calvary. But such unity as this would hardly warrant the language used by the Saint in speaking of it. The expression, "unicum sacrificium," for instance, would imply more than this, for "unicum" is exclusive, as when we say of our Lord that He is *unicus Filius Mariæ Virginis*. So, again, the term "singulare" implies formal oneness, expressing, as it does, the highest degree of oneness, namely, that of the individual. It is this formal oneness²³ of the sacrifice that St. Thomas, too, seems to have in view when he says that "the Victim offered by Christ, who is both God and Man, has an everlasting power of sanctifying;"²⁴ and the Council of Trent when it declares that the unbloody immolation in the Mass serves but to represent and to commemorate the Sacrifice in which Christ "by His own Blood entered once into the Holies, having obtained eternal redemption."²⁵

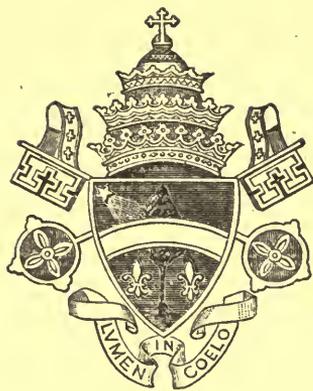
ALEX. MACDONALD, D.D.

Antigonish, Nova Scotia.

²³ The twofold immolation in the Eucharistic Sacrifice does not affect the formal unity of the sacrifice, for the reason that the mystic immolation is, of its very nature and essentially, relative to the real, and so coalesces with it *in unam rationem formalem*. The Eucharistic Sacrifice is thus the exact antitype of all the sacrifices of the Old Law, and especially of the sacrifice of the Paschal lamb, which, as St. Thomas points out (3^a quaest., 73, a. 6), was the most striking figure of it. In the Jewish Pasch, as in the Christian, there was a twofold immolation, and in it, too, the mystic immolation was founded on the real. But while in the Jewish Pasch it was the mystic immolation which gave its whole value to the sacrifice, in the Christian Pasch it is just the other way: it is the real immolation, the real presence of "the Lamb as it were slain," that gives the Mass its whole value.

²⁴ Comm. in Heb., 10: 14.

²⁵ Heb. 9: 12.



Analecta.

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PPAE XIII
EPISTOLA ENCYCLICA

AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS, ALIOSQVE
LOCORVM ORDINARIOS PACEM ET COMMUNIONEM CVM APOSTOLICA
SEDE HABENTES

DE IESV CHRISTO REDEMPTORE.

VENERABILIBVS FRATRIBVS, PATRIARCHIS, PRIMATIBVS, ARCHIEPISCOPIBVS,
EPISCOPIBVS, ALIISQVE LOCORVM ORDINARIIS PACEM ET COMMUNIO-
NEM CVM APOSTOLICA SEDE HABENTIBVS

LEO PP. XIII.

VENERABILES FRATRES

Salutem et Apostolicam Benedictionem.

Tametsi futura prospicientibus, vacuo a sollicitudine animo esse non licet, immo vero non paucae sunt nec leues extimescendae formidines, cum tot tamque inveteratae malorum caussae et privatim et publice insideant: tamen spei ac solatii aliquid videntur haec extrema saeculi divino munere peperisse. Nemo enim existimet, nihil habere ad communem salutem momenti renovatam cogitationem bonorum

animi, fideique et pietatis christianae excitata studia : quas quidem virtutes revirescere apud complures aut corroborari hoc tempore, satis expressa signa testantur. En quippe in medio illecebrarum saeculi ac tot circumiectis pietati offensionibus, tamen uno nutu Pontificis undique commeare Romam ad limina sanctorum Apostolorum multitudo frequens : cives pariter ac peregrini dare palam religioni operam : oblataque Ecclesiae indulgentiâ confisi, parandae aeternae salutis artes studiosius exquirere. Quem praeterea ista non moveat, quae omnium obversatur oculis, erga humani generis Salvatorem solito magis incensa pietas? Optimis rei christianae temporibus facile dignus iudicabitur iste ardor animi tot hominum millium una voluntate sententiaque ab ortu ad solis occasum consalutantium nomen laudesque praedicantium IESU CHRISTI. Atque utinam istas avitae religionis velut erumpentes flammam magnum incendium consequatur : exemplumque excellens multorum reliquos permoveat universos. Quid enim tam huic aetati necessarium, quam redintegrari late in civitatibus indolem christianam, virtutesque veteres ! Illud calamitosum, alios et quidem nimis multos obsurdescere, nec ea, quae ab eiusmodi pietatis renovatione monentur, audire. Qui tamen si *scirent donum Dei*, si reputarent, nihil fieri posse miserius quam descivisse a liberatore orbis terrarum, moresque et instituta christiana deseruisse, utique exsuscitarent et ipsi sese, certissimumque interitum effugere converso itinere properarent. Iamvero tueri in terris atque amplificare imperium Filii Dei, divinatorumque beneficiorum communicatione ut homines salvi sint contendere, munus est Ecclesiae ita magnum atque ita suum, ut hoc in opere maxime omnis eius auctoritas ac potestas consistat. Id Nos in administratione Pontificatus maximi, perdifficili illa quidem ac plena curarum, videmur ad hunc diem pro viribus studuisse : vobis autem, venerabiles Fratres, usitatum certe est, immo quotidianum, praecipuas cogitationes vigiliisque in eodem negotio Nobiscum consumere. Verum utrique debemus pro conditione temporum etiam maiora conari, nominatimque per sacri opportunitatem Anni disseminare latius notitiam atque amore Iesu Christi, docendo, suadendo, hortando, si forte exaudiri vox nostra queat, non tam eis, dicimus, qui effata christiana accipere pronis auribus consueverunt, quam ceteris omnibus longe miserrimis, christianum retinentibus nomen, vitam sine fide, sine amore Christi agitantibus. Horum Nos maxime miseret : hos nominatim velimus, et quid agant et quorsum evasuri sint, ni resipuerint, attendere.

Iesum Christum nullo unquam tempore nullaque ratione novisse, summa infelicitas est, vacat tamen pervicacia atque ingrati animi vitio:

repudiare aut oblivisci iam cognitum, id vero scelus est adeo tetrum atque insanum, ut in hominem cadere vix posse videatur. Principium enim atque origo ille est omnium bonorum: humanumque genus, quemadmodum sine Christi beneficio liberari nequiverat, ita nec conservari sine eius virtute potest. *Non est in alio aliquo salus. Nec enim aliud nomen est sub caelo datum hominibus, in quo oporteat nos salvos fieri.*¹ Quae vita mortalium sit, unde exsulet Iesus, *Dei virtus et Dei sapientia*, qui mores, quae extrema rerum non satis docent exemplo suo expertes christiani luminis gentes? Quarum qui parumper meminerit vel adumbratam apud Paulum² caecitatem mentis, depravationem naturae, portenta superstitionum ac libidinum, is profecto defixum misericordia simul atque horrore animum sentiat. —Comperta vulgo sunt, quae memoramus hoc loco, non tamen meditata, nec cogitata vulgo. Neque enim tam multos abalienaret superbia, aut socordia langueretur, si divinorum beneficiorum late memoria coleretur saepiusque repeteret animus, unde hominem Christus eripuit, et quo provexit. Exheres atque exsul tot iam aetates in interitum gens humana quotidie rapiebatur, formidolosis illis aliisque implicata malis, quae primorum parentum pepererat delictum, nec ea erant ulla humana ope sanabilia, quo tempore Christus Dominus, demissus e caelo liberator, apparuit. Eum quidem victorem domitoremque *serpentis* futurum, Deus ipse in primo mundi ortu sponderat: inde in adventum eius intueri acri cum expectatione desiderii saecula consequentia. In eo spem omnem repositam, sacrorum fatum perditum ac luculente cecinerant: quin etiam lecti cuiusdam populi varia fortuna, res gestae, instituta, leges, caeremoniae, sacrificia, distincte ac dilucide praesignificaverant, salutem hominum generi perfectam absolutamque in eo fore, qui sacerdos tradebatur futurus, idemque hostia piacularis, restitutor humanae libertatis, princeps pacis, doctor universarum gentium, regni conditor in aeternitate temporum permansuri. Quibus et titulis et imaginibus et vaticiniis specie variis, re concinentibus, ille designabatur unus, qui propter nimiam caritatem suam qua dilexit nos, pro salute nostra sese aliquando devoveret. Sane cum divini venisset maturitas consilii, unigenitus Filius Dei, factus homo, violato Patris numini cumulatissime pro hominibus uberrimeque satisfecit de sanguine suo, tantoque redemptum pretio vindicavit sibi genus humanum. *Non corruptibilibus auro vel argento redempti estis... sed pretioso sanguine quasi agni immaculati Christi, et incontaminati.*³ Ita omnes in universum homines potestati iam imperio-

¹ Act. 4: 12.² Ad Rom. 1.³ I. Pet. 1: 18-19.

que suo subiectos, quod cunctorum ipse et conditor est et conservator, vere proprieque redimendo, rursus fecit iuris sui. *Non estis vestri: empti enim estis pretio magno.*⁴ Hinc a Deo instaurata in Christo omnia. *Sacramentum voluntatis suae, secundum beneplacitum eius, quod proposuit in eo, in dispensatione plenitudinis temporum instaurare omnia in Christo.*⁵ Cum delesset Iesus chirographum decreti, quod erat contrarium nobis, affigens illud cruci, continuo quievere caelestes irae; conturbato errantique hominum generi antiquae servitutis liberata nexa, Dei reconciliata voluntas, reddita gratia, reclusus aeternae beatitudinis aditus, eiusque potiundae et ius restitutum et instrumenta praebita. Tum velut excitatus e veterno quodam diuturno ac mortifero dispexit homo lumen veritatis concupitum per tot saecula quaesitumque frustra: in primisque agnovit, ad bona se multo altiora multoque magnificentiora natum quam haec sint, quae sensibus percipiuntur, fragilia et fluxa, quibus cogitationes curasque suas antea finierat: atque hanc omnino esse humanae constitutionem vitae, hanc legem supremam, huc tamquam ad finem omnia referenda; ut a Deo profecti, ad Deum aliquando revertamur. Ex hoc initio et fundamento recreata revixit conscientia dignitatis humanae: sensum fraternae omnium necessitudinis exceperere pectora: tum officia et iura, id quod erat consequens, partim ad perfectionem adducta, partim ex integro constituta simulque tales excitatae passim virtutes, quales ne auspicari quidem ulla veterum philosophia potuisset. Quamobrem consilia, actio vitae, mores, in alium abiere cursum; cumque Redemptoris late fluxisset cognitio, atque in intimas civitatum venas virtus eius, expultrix ignorantiae ac vitiorum veterum, permanasset, tum ea est conversio rerum consecuta, quae, christiana gentium humanitate parta, faciem orbis terrarum funditus commutavit.

Istarum in recordatione rerum quaedam inest, venerabiles Fratres, infinita iucunditas pariterque magna vis admonitionis, scilicet ut habeamus toto animo, referendamque curemus, ut potest, divino Servatori gratiam.

Remoti ob vetustatem sumus ab originibus primordiisque restituae salutis: quid tamen istuc referat, quando redemptionis perpetua virtus est, perenniaque et immortalia manent beneficia? Qui naturam peccato perditam reparavit semel, servat idem servabitque in perpetuum: *Dedit redemptionem semetipsum pro omnibus.* . . .⁶ *In Christo omnes vivificabuntur.* . . .⁷ *Et regni eius non erit finis.*⁸ Itaque ex aeterno Dei consilio, omnis est in Christo Iesu cum singulorum,

⁴ I. Cor. 6: 19-20.⁵ Eph. 1: 9-10.⁶ I Tim. 2: 6.⁷ I Cor. 15: 22.⁸ Luc. 1: 33.

tum universorum posita salus: eum qui deserunt, hoc ipso exitium sibi privatim coeco furore consciscunt, eodemque tempore committunt, quantum est in se, ut quam malorum calamitatumque molem pro pietate sua Redemptor depulerat, ad eam ipsam convictus humanus magna iactatus tempestate relabatur.

Rapiuntur enim errore vago optata ab meta longius, quicumque in itinera se devia coniecerint. Similiter si lux veri pura et sincera respuatur, offundi caliginem mentibus, miseraque opinionum pravitate passim infatuari animos necesse est. Spes autem sanitatis quota potest esse reliqua iis, qui principium et fontem vitae deserant? Atqui via, veritas et vita Christus est unice. *Ego sum via, et veritas, et vita:*⁹ ita ut, eo posthabito, tria illa ad omnem salutem necessaria principia tollantur.

Num disserere est opus, quod ipsa res monet assidue, quodque vel in maxima mortalium bonorum affluentia in se quisque penitus sentit, nihil esse, praeter Deum, in quo voluntas humana absolute possit atque omni ex parte quiescere? Omnino finis homini, Deus: atque omnis haec, quae in terris degitur, aetas similitudinem peregrinationis cuiusdam atque imaginem verissime gerit. Iamvero *via* nobis Christus est, quia ex hoc mortali cursu, tam laborioso praesertim tamque ancipiti, ad summum et extremum bonorum, Deum, nulla ratione pervenire, nisi Christo auctore et duce, possumus. *Nemo venit ad Patrem, nisi per me.*¹⁰ Quo modo nisi per eum? Nempe in primis et maxime, nisi per gratiam eius: quae tamen *vacua* in homine foret, neglectis praeceptis eius et legibus. Quod enim fieri, parta per Iesum Christum salute, oportebat, legem ipse suam reliquit custodem et procuratricem generis humani, qua nimirum gubernante, a vitae pravitate conversi, ad Deum homines suum securi contenderent. *Euntes docete omnes gentes: . . . docentes eos servare omnia quaecumque mandavi vobis . . .*¹¹ *Mandata mea servate,*¹² Ex quo intelligi debet, illud esse in professione christiana praecipuum planeque necessarium, praebere se ad Iesu Christi praecepta docilem eique, ut domino ac regi summo, obnoxiam ac devotam penitus gerere voluntatem. Magna res, et quae multum saepe laborem vehementemque contentionem et constantiam desiderat. Quamvis enim Redemptoris beneficio humana sit reparata natura, superstes tamen in unoquoque nostrum velut quaedam aegrotatio est, infirmitas ac vitiositas. Appetitus varii huc atque illic hominem rapiunt, rerumque externarum illecebrae facile impellunt animum ut, quod lubeat, non quod a Christo imperatum sit, sequatur.

⁹ Io. 14: 6.¹⁰ Io. 14: 6.¹¹ Matt. 28: 19-20.¹² Io. 14: 15.

Atqui tamen contra nitendum, atque omnibus viribus repugnandum est cupiditatibus *in obsequium Christi*: quae, nisi parent rationi, dominantur, totumque hominem Christo ereptum, sibi faciunt servientem. *Homines corrupti mente, reprobi circa fidem, non efficiunt ut non serviant . . . serviunt enim cupiditati triplici, vel voluptatis, vel excellentiae, vel spectaculi.*¹⁸ Atque in eiusmodi certamine sic quisque affectus esse debet, ut molestias etiam et incommoda sibi suscipienda, Christi caussa, putet. Difficile, quae tanto opere alliciunt atque oblectant, repellere: durum atque asperum ea, quae putantur bona corporis et fortunae, prae Christi domini voluntate imperioque contemnere: sed omnino christianum hominem oportet patientem et fortem esse in perferendo, si vult hoc, quod datum est vitae, christiane traducere. Oblitine sumus cuius corporis et cuius capitis simus membra? Proposito sibi gaudio sustinuit crucem, qui nobis ut nosmetipsos abnegaremus praescrispsit. Ex ea vero affectione animi, quam diximus, humanae naturae dignitas pendet ipsa. Quod enim vel sapientia antiquorum saepe vidit, imperare sibi efficereque ut pars animi inferior obediat superiori, nequaquam est fractae voluntatis demissio, sed potius quaedam generosa virtus rationi mirifice congruens, in primisque homine digna. Ceterum, multa ferre et perpeti, humana conditio est. Vitam sibi dolore vacuum atque omni expletam beatitate extruere non plus homo potest, quam divini conditoris sui delere consilia, qui culpae veteris consecraria voluit manere perpetua. Consentaneum est ergo, non expectare in terris finem doloris, sed firmare animum ad ferendum dolorem, quo scilicet ad spem certam maximorum bonorum erudimur. Neque enim opibus aut vitae delicatiori, neque honoribus aut potentiae, sed patientiae et lacrimis, studio iustitiae et mundo cordi sempiternam in caelo beatitudinem Christus assignavit.

Hinc facile apparet quid sperari denique ex eorum errore superbiaque debeat, qui, spreto Redemptoris principatu, in summo rerum omnium fastigio hominem locant, atque imperare humanam naturam omni ratione atque in omnes partes statuunt oportere: quamquam id regnum non modo assequi, sed nec definire, quale sit, queunt. Iesu Christi regnum a divina caritate vim et formam sumit: diligere sancte atque ordine, eius est fundamentum et summa. Ex quo illa necessario fluunt, officia inviolate servare: nihil alteri de iure detrabere: humana caelestibus inferiora ducere: amorem Dei rebus omnibus antepone. Sed isthaec dominatio hominis, aut aperte Christum reiicientis aut non curantis agnoscere, tota nititur in amore sui, caritatis expers, devotionum nescia. Imperet quidem homo, per Iesum

¹⁸ S. Aug. De vera rel., 37.

Christum licet : sed eo, quo solo potest, pacto, ut primum omnium serviat Deo, eiusquae ab lege normam religiose petat disciplinamque vivendi.

Legem vero Christi dicimus non solum praecepta morum naturalia, aut ea quae acceperere antiqui divinitus, quae utique Iesus Christus omnia perfecit et ad summum adduxit declarando, interpretando, sciendo : verum etiam doctrinam eius reliquam, et omnes nominatim ab eo res institutas. Quarum profecto rerum caput est Ecclesia : immo ullaene res numerantur Christo auctore institutae, quas non illa cumulate complectatur et contineat ? Porro Ecclesiae ministerio, praeclearissime ab se fundatae, perennare munus assignatum sibi a Patre voluit : cumque ex una parte praesidia salutis humanae in eam omnia contulisset, ex altera gravissime sanxit, ei ut homines perinde subessent ac sibimetipsi, eandemque studiose et in omni vita sequerentur duces : *qui vos audit, me audit : et qui vos spernit, me spernit.*¹⁴ Quocirca omnino petenda ab Ecclesia lex Christi est : ideoque via homini Christus, via item Ecclesia : ille per se et natura sua ; haec, mandato munere et communicatione potestatis. Ob eam rem quicumque ad salutem contendere seorsum ab Ecclesia velint, falluntur errore viae, frustra contendunt.

Quae autem privatorum hominum, eadem fere est causa imperiorum : haec enim ipsa in exitus perniciosos incurrere necesse est, si digrediantur de *via*. Humanae procreator idemque redemptor naturae, Filius Dei, rex et dominus est orbis terrarum, potestatemque summam in homines obtinet cum singulos, tum iure sociatos. *Dedit ei potestatem, et honorem, et regnum : et omnes populi, tribus et linguae ipsi servient.*¹⁵ *Ego autem constitutus sum rex ab eo. . . . Dabo tibi gentes haereditatem tuam, et possessionem tuam terminos terrae.*¹⁶ Debet ergo in convictu humano et societate lex valere Christi, ita ut non privatae tantum ea sit, sed et publicae dux et magistra vitae. Quoniamque id ita est provisum et constitutum divinitus, nec repugnare quisquam impune potest, idcirco male consulitur rei publicae ubicumque instituta christiana non eo, quo debent, habeantur loco. Amoto Iesu, destituitur sibi humana ratio, maximo orbata praesidio et lumine : tum ipsa facile obscuratur notio causae, quae causa, Deo auctore, genuit communem societatem, quaeque in hoc consistit maxime ut, civili conjunctione adiutrice, consequantur cives naturale bonum, sed prorsus summo illi, quod supra naturam est, perfectissimoque et perpetuo bono convenienter. Occupatis rerum confusione

¹⁴ Luc. 10 : 16.¹⁵ Daniel. 7 : 14.¹⁶ Ps. 2.

mentibus, ingrediuntur itinere devio tam qui parent, quam qui imperant: abest enim quod tuto sequantur, et in quo consistent.

Quo pacto miserum et calamitosum aberrare de via, simillime deserere veritatem. Prima autem et absoluta et essentialis *veritas* Christus est, utpote Verbum Dei, consubstantiale et coaeternum Patri, unum ipse et Pater. *Ego sum via, et veritas.* Itaque, si verum quaeritur, pareat primum omnium Iesu Christo, in eiusque magisterio segura conquiescat humana ratio, propterea quod Christi voce loquitur ipsa veritas. Innumerabilia genera sunt, in quibus humani facultas ingenii, velut in uberrimo campo et quidem suo, investigando contemplandoque, libere excurrat, idque non solum concedente, sed plane postulante natura. Illud nefas et contra naturam, contineri mentem nolle finibus suis, abiectaque modestia debita, Christi docentis aspernari auctoritatem. Doctrina ea, unde nostra omnium pendet salus, fere de Deo est rebusque divinissimis: neque sapientia hominis cuiusquam peperit eam, sed Filius Dei ipso ab Patre suo totam hausit atque accepit: *Verba quae dedisti mihi, dedi eis.*¹⁷ Idcirco plura necessario complectitur, non quae rationi dissentiant, id enim fieri nullo pacto potest, sed quorum altitudinem cogitatione assequi non magis possumus, quam comprehendere, qualis est in se, Deum. At enim si tam multae res existunt occultae et a natura ipsa involutae, quas nulla queat humana explicare sollertia, de quibus tamen nemo sanus dubitare ausit, erit quidem libertate perverse utentium non ea perferre quae supra universam naturam longe sunt posita, quod percipere qualia sint non licet. Nolle dogmata huc plane recidit, christianam religionem nullam esse velle. Porro flectenda mens demisse et obnoxie *in obsequium Christi*, usque adeo, ut eius numine imperioque velut captiva teneatur: *In captivitate redigentes omnem intellectum in obsequium Christi.*¹⁸ Tale prorsus obsequium est, quod Christus sibi tributum vult; et iure vult, Deus est enim, proptereaque sicut voluntatis in homine, ita et intelligentiae unus habet summum imperium. Serviens autem intelligentia Christo domino, nequaquam facit homo serviliter, sed maxime convenienter tum rationi, tum nativae excellentiae suae. Nam voluntate in imperium concedit non hominis cuiuspiam, sed auctoris sui ac principis omnium Dei, cui subiectus est lege naturae: nec astringi se humani opinione magistri patitur, sed aeterna atque immutabili veritate. Ita et mentis naturale bonum, et libertatem simul consequitur. Veritas enim, quae a Christi magisterio proficiscitur, in conspicuo ponit, unaquaeque res qualis in se sit et quanti: qua imbutus cognitione, si perceptae veritati paruerit homo, non se rebus, sed sibi res, nec rationem libidini,

¹⁷ Io. 17: 8.

¹⁸ II. Cor. 10: 5.

sed libidinem rationi subiiciet : peccatique et errorum pessima servitute depulsa, in libertatem praestantissimam vindicabitur : *Cognoscetis veritatem, et veritas liberabit vos.*¹⁹ Apparet igitur, quorum mens imperium Christi recusat, eos pervicaci voluntate contra Deum contendere. Elapsi autem e potestate divina, non propterea solutiores futuri sunt : incident in potestatem aliquam humanam : eligent quippe, ut fit, unum aliquem, quem audiant, cui obtemperent, quem sequantur magistrum. Ad haec, mentem suam, a rerum divinarum communicatione seclusam, in angustiorem scientiae gyrum compellunt, et ad ea ipsa, quae ratione cognoscuntur, venient minus instructi ad proficiendum. Sunt enim in natura rerum non pauca, quibus vel percipiendis, vel explicandis plurimum affert divina doctrina luminis. Nec raro, poenas de superbia sumpturus, sinit illos Deus non vera cernere, ut in quo peccant, in eo plectantur. Utraque de caussa permultos saepe videre licet magnis ingeniis exquisitaque eruditione praeditos, tamen in ipsa exploratione naturae tam absurda consecutantes, ut nemo deterius erraverit.

Certum igitur sit, intelligentiam in vita christiana auctoritati divinae totam et penitus esse tradendam. Quod si in eo quod ratio cedit auctoritati, elatior ille animus, qui tantam habet in nobis vim, comprimatur et dolet aliquid, inde magis emergit, magnam esse in christiano oportere non voluntatis dumtaxat, sed etiam mentis tolerantiam. Atque id velimus meminisse, qui cogitatione sibi fingunt ac plane mallent quamdam in christiana professione et sentiendi disciplinam et agendi, cuius essent praecepta molliora, quaeque humanae multo indulgentior naturae, nullam in nobis tolerantiam requireret, aut mediocrem. Non satis vim intelligunt fidei institutorumque christianorum : non vident, undique nobis occurrere *Crucem*, exemplum vitae vexillumque perpetuum iis omnibus futurum, qui re ac factis, non tantum nomine, sequi Christum velint.

Vitam esse, solius est Dei. Ceterae naturae omnes participes vitae sunt, vita non sunt. Ex omni autem aeternitate ac suapte natura *vita* Christus est, quo modo est veritas, quia Deus de Deo. Ab ipso, ut ab ultimo augustissimoque principio, vita omnis in mundum influxit perpetuoque influet : quidquid est, per ipsum est, quidquid vivit, per ipsum vivit, quia *omnia per Verbum facta sunt, et sine ipso factum est nihil quod factum est.* Id quidem in vita naturae : sed multo meliorem vitam multoque potiore satis iam tetigimus supra, Christi ipsius beneficio partam, nempe *vitam gratiae*, cuius beatissimus est exitus *vita gloriae*, ad quam cogitatione atque actiones referendae omnes. In

¹⁹ Io. 8 : 32.

hoc est omnibus vis doctrinae legumque christianarum ut *peccatis mortui, iustitiae vivamus*,²⁰ id est virtuti et sanctitati, in quo moralis vita animorum cum explorata spe beatitudinis sempiternae consistit. Sed vere et proprie et ad salutem apte nulla re alia, nisi fide christiana, alitur iustitia. *Iustus ex fide vivit*.²¹ *Sine fide impossibile est placere Deo*.²² Itaque sator et parens et altor fidei Iesus Christus, ipse est qui vitam in nobis moralem conservat ac sustentat: idque potissimum Ecclesiae ministerio: huic enim, benigno providentissimoque consilio, administranda instrumenta tradidit, quae hanc, de qua loquimur, vitam gignerent generatam tuerentur, extinctam renovarent. Vis igitur procreatrix eademque conservatrix virtutum *salutarium* eliditur, si disciplina morum a fide divina diiungitur: ac sane despoliant hominem dignitate maxima, vitaeque deiectum supernaturali ad naturalem perniciosissime revolvunt, qui mores dirigi ad honestatem uno rationis magisterio volunt. Non quod praecepta naturae dispicere ac servare recta ratione homo plura non queat: sed omnia quamvis dispiceret et sine ulla offensione in omni vita servaret, quod nisi opitulante Redemptoris gratia non potest, tamen frustra quisquam, expers fidei, de salute sempiterna confideret. *Si quis in me non manserit, mittetur foras sicut palmes, et arescet, et colligent eum, et in ignem mittent, et ardet*.²³ *Qui non crediderit, condemnabitur*.²⁴ Ad extremum quanti sit in se ipsa, et quos pariat fructus ista divinae fidei contemptrix honestas, nimis multa habemus documenta ante oculos. Quid est quod in tanto studio stabiliendae augendaeque prosperitatis publicae, laborant tamen ac paene aegrotant civitates tam multis in rebus tamque gravibus quotidie magis? Utique civilem societatem satis aiunt fretam esse per se ipsam: posse sine praesidio institutorum christianorum commode se habere, atque eo, quo spectat, uno labore suo pervenire. Hinc quae administrantur publice, ea more profano administrari malunt: ita ut in disciplina civili vitaeque publica populorum vestigia religionis avitae pauciora quotidie videas. At non cernunt satis quid agant. Nam submoto numine recta et prava sancientis Dei, excidere auctoritate principe leges necesse est, iustitiamque collabi, quae duo firmissima sunt coniunctionis civilis maximeque necessaria vincula. Similique modo, sublata semel spe atque expectatione bonorum immortalium, pronum est mortalia sitienter appetere: de quibus trahere ad se, quanto plus poterit, conabitur quisque pro viribus. Hinc aemulari, invidere, odisse; tum consilia teterrima: de gradu deiectam velle omnem potestatem, meditari passim dementes

²⁰ I. Peter 2: 24.²¹ Galat. 3: 11.²² Hebr. 11: 6.²³ Io. 15: 6.²⁴ Marc. 16: 16.

ruinas. Non pacatae res foris, non securitas domi: deformata scele-
ribus vita communis.

In tanto cupiditatum certamine, tantoque discrimine, aut extrema metuenda perniciēs, aut idoneum quaerendum mature remedium. Coercere maleficos, vocare ad mansuetudinē mores populares atque omni ratione detertere a delictis providentiā legum, rectum idemque necessarium: nequaquam tamen in isto omnia. Altius sanatio petenda populorum: advocanda vis humanā maior, quae attingat animos, renovatosque ad conscientiam officii, efficiat meliores: ipsa illa nimirum vis, quae multo maioribus fessum malis vindicavit semel ab interitu orbem terrarum. Fac reviviscere et valere, amotis impedimentis, christianos in civitate spiritus; récreabitur civitas. Conticescere proclive erit inferiorum ordinum cum superioribus contentionem, ac sancta utrinque iura consistere verecundiā mutuā. Si Christum audiant, manebunt in officio fortunati aequae ac miseri: alteri iustitiam et caritatem sentient sibi esse servandam, si salvi esse volunt, alteri temperantiam et modum. Optime constiterit domestica societas, custode salutari metu iubentis, vetantis Dei: eademque ratione plurimum illa in populis valebunt, quae ab ipsa natura praecipuntur, vereri potestatem legitimam et obtemperare legibus ius esse: nihil seditiose facere, nec per coitiones moliri quicquam. Ita, ubi christiana lex omnibus praesit et eam nulla res impediatur, ibi sponte fit ut conservetur ordo divina providentia constitutus, unde efflorescit cum incolumitate prosperitas. Clamat ergo communis salus, referre se necesse esse, unde numquam digredi oportuerat, ad eum qui via et veritas et vita est, nec singulos dumtaxat, sed societatem humanam universe. In hanc velut in possessionem suam, restitui Christum dominum oportet, efficiendumque ut perfectam ab eo vitam hauriant atque imbibant omnia membra et partes reipublicae, iussa ac vetita legum, instituta popularia, domicilia doctrinae, ius coniugiorum convictusque domestici, tecta locupletium, officinae opificum. Nec fugiat quemquam, ex hoc pendere magnopere ipsam, quae tam vehementer expetitur, gentium humanitatem, quippe quae alitur et augetur non tam iis rebus, quae sunt corporis, commoditatibus et copiis, quam iis, quae sunt animi, laudabilibus moribus et cultu virtutum.

Alieni a Iesu Christo plerique sunt ignoratione magis, quam voluntate improba: qui enim hominem, qui mundum studeant dedita opera cognoscere, quam plurimi numerantur: qui Filium Dei, perpauca. Primum igitur sit, ignorationem scientiā depellere, ne repudietur aut spernatur ignotus. Quotquot ubique sunt, christianos obtestamur dare velint operam, quoad quisque potest, Redemptorem suum ut

noscant, qualis est : in quem ut quis intuebitur mente sincera iudicioque integro, ita perspicue cernet nec eius lege fieri quicquam posse salubrius, nec doctrinâ divinius. In quo mirum quantum allatura adiumenti est auctoritas atque opera vestra, venerabiles Fratres, tum Cleri totius studium et sedulitas. Insculpere populorum in animis germanam notionem ac prope imaginem Iesu Christi, eiusque caritatem, beneficia, instituta illustrare litteris, sermone, in scholis puerilibus, in gymnasiis, in concione, ubicumque se det occasio, partes officii vestri praecipuas putatote. De iis, quae appellantur *iura hominis*, satis audiit multitudo : audiat aliquando de iuribus Dei. Idoneum tempus esse, vel ipsa indicant excitata iam, ut diximus, multorum recta studia, atque ista nominatim in Redemptorem tot significationibus testata pietas, quam quidem saeculo insequenti, si Deo placet, in auspiciis melioris aevi tradituri sumus. Verum, cum res agatur quam non aliunde sperare nisi a gratia divina licet, communi studio summisque precibus flectere ad misericordiam insistamus omnipotentem Deum, ut interire ne patiatur, quos ipsemet profuso sanguine liberavit : respiciat hanc propitius aetatem, quae multum quidem deliquit, sed multa vicissim ad patiendum aspera in expiationem exanclavit : omniumque gentium generumque homines benigne complexus, meminerit suum illud : *Ego si exaltatus fuero a terra, omnia traham ad meipsum.*²⁵

Auspicem divinorum munerum, benevolentiaeque Nostrae paternae testem vobis, venerabiles Fratres, Clero populoque vestro Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum die 1 Novembris An. MDCCCC, Pontificatus Nostri vicesimo tertio.

LEO PP. XIII.

²⁵ Io. 12 : 32

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

We print this month the Encyclical Letter of His Holiness, Pope Leo XIII, addressed to the prelates of the universal Church, on Jesus Christ, Redeemer of the world.

The Holy Father exhorts to greater zeal, especially at this time, in the spread of the knowledge and the love of our Saviour, not only amongst the faithful, but also amongst all professing Christians.

BOËTIUS OR ST. BOËTIUS ?

Qu. Is Severinus Boëtius, the author of the well-known work *De Consolatione Philosophiae*, ever justly styled "Sanctus Boëtius," as is asserted by some Italian writers? History states, indeed, that he was put to death after having been cruelly tortured by order of Theodoric, who should have been his benefactor. That he was innocent of the crimes laid to his charge seems to be clear enough from the above-mentioned work, in which he pleads his innocence; but the accusations made against him were of a political nature, and there has been even a doubt as to whether or not he had actually made a profession of the Christian faith, because he seemed to favor certain condemned Platonic doctrines.

Resp. It may be difficult to prove from the *De Consolatione Philosophiae* that Boëtius had actually been baptized or admitted into the Christian Church, although the sentiments expressed by him in his work are those of one who practised the Christian virtues. It must, however, be remembered that there was no special occasion why Boëtius should, in making his defence, tell the world that he had been initiated in the faith of Christ. On the other hand, there exists a well-authenticated tradition that the

husband of the saintly Elpis, to whom are ascribed the two hymns of the Roman Breviary, *Beate pastor Petre* and *Decora Lux*, and who lies beside the martyred hero in the tomb erected by Emperor Otho III in Pavia, was not only a devout Christian, but likewise a saint. As such he is actually venerated; and the *ordo* of the diocese of Pavia celebrates his feast with a Mass and office "duplex de commune martyrum" on October 23, a cult which is recognized by the Holy See, although not extended to the universal Church.

Historical criticism is generally conceded to have effectually disposed of the charges that Boëtius taught the doctrine "de praeexistentia animae" as Plato conceived it; and which the censors discovered in Boëtius, who is supposed to have borrowed it from the works of Origen, where the error was found after the death of that greater teacher of the early Church.

RESTITUTION TO THE DECEASED.

The case occasionally occurs that Catholics owing money to a person who has died, consider that they may discharge their debt by having Masses said for the soul of the deceased creditor. They justify this mode of restitution by pleading that they do not know the proper person to whom the money can be paid, or that the heirs of the deceased are worthless and would only squander the money, or that the deceased certainly would sanction the use of the money for Masses and prayers if his wishes could presently be ascertained. These reasons seem plausible enough, and would perhaps be valid if the rightful claimants of the money or property left by the deceased could not be ascertained or reached. But the obligation of a debtor is not cancelled by his disposal of the money for the greater benefit of the deceased, since the law of justice assigns all the belongings of the deceased to his lawful heirs. Hence, a confessor would not allow a penitent to make restitution by offerings to the Church when there is a definite creditor. This is plain.

But it may not be so plain that a penitent who, being in good faith, has actually endeavored to discharge his debt by offering

the amount for Masses in behalf of his deceased creditor, should be obliged to pay the money a second time by returning the amount due to the heirs of the deceased. Nevertheless, the S. Congregation of the Poenitentiaria, being consulted regarding such a case in Italy, replies that the restitution must be made good by returning the amount due to the proper heirs and to no one else; and that the offerings for Masses made with the intention of benefiting the soul of the deceased count for nothing toward the elimination of the actual debt whenever the legitimate heirs can be reached. Hence the S. Congregation refused to declare the debt cancelled, and replied: "*Cum agatur de jure tertii, condonationi locum non esse, et summam de qua in precibus, restituentam esse haeredibus defuncti.*"—S. P. A., February 7, 1899.

"INTINCTION" OR COMMUNION UNDER BOTH KINDS.

Qu. In a recent issue of the *Journal of the American Medical Association* reference is made to an editorial in the London *Lancet*, advocating the "revival of the ancient custom of dipping the bread in the wine, or *intinction*," instead of the use of the chalice offered to the laity at the Protestant "communion service." The writer adds that up to the twelfth century this method was in general use in the Church—which means of course the Catholic Church—and suggests that by returning to this ancient practice modern Christians would show their sympathy with "the Church as a leader in sanitary matters," since on sanitary grounds the use of the individual communion cup must be regarded as impracticable.

What would Catholic authorities say to the suggestion of returning to the custom of ministering Holy Communion by intinction? Was the Church right in abandoning Communion under both kinds when it could be so administered?

Resp. The Catholic Church does not "return." She moves slowly, with the longanimity of her Divine Head. When she advances, she does so for good and forever. The practice of administering Communion under one kind is not equivalent to *abandoning* Communion under both kinds. In the first place, the practice of administering Communion under one kind has always been in use in the Church—as the Acts of the Martyrs and the

writings of the Christian Fathers amply testify—*whenever it was inconvenient or dangerous to administer the Sacrament under both kinds*. The primary reason was reverence, that is, to avoid the danger of spilling the Precious Blood, of contamination, of physical or moral weakness. Hence the sick, children, anchorites, prisoners, and travellers received under one kind; and those who expected martyrdom carried the Blessed Sacrament with them in golden capsules or linen cloths, in order that they might themselves take the Viaticum at the last hour. In the churches at Mass, and where there were few communicants, the chalice was administered to the faithful. In the course of time, the practice of receiving under one kind, being the more convenient, simply prevailed even in churches. Abbot Rudolph, of Verdun, in a memorial left us of his day (A. D. 1118), explains to the clerics how they are to act in the matter :

Hic et ibi cautela fiat, ne presbyter aegris
 Aut sanis tribuat laicis de sanguine Christi,
 Nam fundi posset leviter, simplexque putaret,
 Quod non sub specie sit totus Jesus utraque.

Priests refrained from giving the chalice not only to the sick, but to those in good health, whenever there appeared danger of desecration or irreverence by spilling or otherwise; and the reception of the Precious Blood was not deemed a command since the faithful were convinced that the Real Presence was contained in each species entirely.

What had originally been a caution for the guarding of the Blessed Sacrament, and, as some physicians may prefer to view it, a sanitary safeguard, became eventually the more common practice, and was subsequently rendered *uniform by ecclesiastical statutes*. This never implied that there was any doctrinal change in the views of the Church, which still allows the use of the chalice to the celebrating priest everywhere, and to the laity of the Greek or Oriental rites, so long as they use the required means to safeguard the reverence due to the Sacred Body of our Redeemer.

The desire on the part of the Protestant churches to go back to "intinction," and perhaps later on to the bread service of Communion, only brings out into stronger contrast the conservatism of the Catholic Church, which, conscious of the eternal truth within

her, keeps her safe path, showing that she is still, after ages of attempted "reforms" around her, the "leader in sanitary matters"—both for the soul's and the body's healing.

ST. ANTHONY'S BREAD AND ITS ABUSE.

A brief communication in our last issue, calling attention to the traffic in blessed articles, which is forbidden by the laws of the Church, has brought us some letters remonstrating against the critic, who signed his name, and wondering why the editor of the REVIEW, "always so orthodox, and prudent, and erudite," could have admitted into the pages of this magazine any slur upon such devotions as St. Anthony's Bread, blessed medals of canonized saints, and the like.

One advocate of these devotions, a priest whose duties and position place him above the credulity of those with whom devotion easily degenerates into a sort of superstition, whilst protesting against the lack of discrimination on the part of the critic in our pages who discredits the abuses of the charitable practice of "St. Anthony's Bread," sends us a Manual of St. Anthony of Padua, calling attention to a passage on page 15, and asking us to "compare the strictures of the writer in the November impression of the AMERICAN ECCLESIASTICAL REVIEW, under caption 'Pious Humbugs,'" with it. The passage on page 15 of the Manual, scored in strong lines, reads as follows:

"His Holiness Pope Leo XIII, in a brief dated March 1, 1898, gives high praise to this work, and exhorts the faithful to foster devotion to the Miracle-Worker. In carrying out this work, *a box with two compartments*, one to receive petitions in writing, *the other to receive St. Anthony's Bread*, is placed before or close by the altar or shrine of St. Anthony."¹

Perhaps we have here a very sample of the "humbug" pointed out in the REVIEW, although there are others greatly worse. No one need doubt that the Holy Father, Leo XIII—in a Brief with a date—gives high praise to certain works of charity, called St. Anthony's Bread, which means bestowing alms in honor of St. Anthony, who was himself a model of charity. But when the approbation or "high praise" is represented as covering boxes

¹ The Italics are in the original.

“with two compartments . . . placed before or close by the altar,” it is simply a disingenuous misinterpretation calculated to increase the fruits of charity by supplying motives which easily lead to abuse. The manner in which the above paragraph reads, and in which our correspondent scored it, would make the simple-minded believe that the two-compartment box before the altar is there by special sanction of the Pope, and that this highly sanctioned method is a particular kind of assurance that the petitions put on paper and placed in the box will be answered at once. Sensible or reflecting Catholics know that anything they rightly ask of God in the name of His Divine Son will be granted them, and that devotions like that of St. Anthony are merely incentives to lead the individual to this one Mediator, whence the Church invariably concludes her prayers by some such form as “through Christ Jesus, our Lord.”

Of course, charity is prompted by definite motives, and motives must be aided into deeds by certain methods. The method should be free from exaggeration, misrepresentation, and sordid attraction. The method of making an offering in behalf of the poor in honor of St. Anthony and calling it St. Anthony's Bread is certainly calculated to do good; but whenever it is either utilized to arouse charitable generosity by exaggerated appeals or promises, or for the purpose of supplying less worthy needs than those of the really poor, and to make it appear a traffic, or when it is allowed to foster a purely mechanical devotion, it is wrong. This is all that the critic in the REVIEW meant to point out.

SAYING MASS WITHOUT A SERVER.

Qu. Kindly reply in an early issue to the following practical doubt regarding the faculty usually granted to American priests through their bishops of celebrating without a minister. The faculty referred to reads, “*si aliter celebrari non possit.*” Does this mean that if by waiting half or three-quarters of an hour, or by searching around the parish for a boy on an ordinary weekday, the priest must do so or abstain from celebrating that day? PERPLEXUS.

Resp. The question of how we are to interpret the clause, “*si aliter celebrari non possit,*” has been answered by Father Schober,

the Roman liturgist and Consultor of the S. Congregation of Rites. In his edition of the *Liber de Caeremoniis Missae*¹ he says: "The faculty of celebrating Mass without a server, a faculty granted to missionary priests, *always* supposes a *grave* necessity."

Now, if this grave necessity, such as supplying Viaticum, or saying Mass on a holiday of obligation, or personally fulfilling the Sunday precept,² or the risk of *having otherwise to omit altogether the celebration*, is required before the privilege of dispensing with a server may be used, it is plain that a priest will have to go to some trouble to secure a server, and under ordinary circumstances to wait for one, if he have failed to provide the same in advance. The subject has been discussed more fully in previous numbers of the REVIEW.³

FUNERAL MASSES DURING FORTY HOURS' PRAYER.

Qu. Please tell us the right thing to do in case of a funeral during the Forty Hours' Adoration. The rubrics say, "Requiem Masses are prohibited during the Forty Hours', except on All Souls' Day."

In one case that has fallen under my observation, the pastor, acting on instructions from the diocesan master of ceremonies, celebrated Mass for the dead on a side altar, using violet vestments. On another occasion the pastor, in agreement with other priests, sang the Mass of the day. In both instances the body was present. By informing us about the above in the columns of the valued REVIEW, you will greatly oblige

SACERDOS.

Resp. "Masses *de requiem* are strictly forbidden during the time in which the Blessed Sacrament is exposed, except on All Souls' Day, when the color of the vestments is violet. This Mass, however, may never be celebrated at the altar of exposition."⁴

That a requiem Mass may not be celebrated at a side altar, even if the altar be in a recess or chapel off the main aisle, whilst

¹ Cap. II, § 13, not. 20.

² Cf. Lehmkuhl, Vol. II, 244.

³ Vol. VII, 381, etc.

⁴ *Manual of Forty Hours' Adoration*, page 9, AMERICAN ECCLESIASTICAL REVIEW.

the Blessed Sacrament is exposed, has been decided by the S. Congregation of Rites quite recently. "An in eodem sacello expositionis quotidianae SS. Eucharistiae, quod duobus constat capellis, ex adverso positis cum transitu per medium, possint celebrari Missae *de requiem* in altari ubi non extat expositio? Et Sacra Rituum Congregatio die 13 Junii 1900 rescripsit: *Negative.*"

MISSA DEDICATIONIS ECCLESIAE IN DOMINIO I ADVENTUS.

Qu. On account of many circumstances, it is found necessary to delay the dedication of a church until the first Sunday of Advent. Provided the community Mass is celebrated with purple vestments, may the gold vestments be used for the dedicatory Mass?

R. J. R.

Resp. À Carpo, in his *Kalendarium Perpetuum*, after stating that the solemn Mass in *ipsa die Consecrationis* (or *Dedicationis*) must be *de Dedicatione*, makes exception for the first Sunday of Advent, Palm Sunday and Holy Week, also Easter Sunday, Christmas Day, the Epiphany, Ascension, etc., even if a separate Mass after the manner of a *missa conventualis de die* be celebrated in the church.⁵

QUATTUOR TEMPORA.

The following couplet (hexameter and pentameter), marking the occurrence of the ember days during the ecclesiastical year, is a curious instance of mediæval methods of studying liturgy:

Post Luciam, Cineres, post sanctum Pneuma Crucemque,
Tempora dat quatuor feria quarta sequens.

That is, after the feast of St. Lucy (December 13), Ash Wednesday, Pentecost, and the Exaltation of the Holy Cross, we have the four sets of ember days (following Wednesday).

THE BRIDGETINE INDULGENCE.

Qu. Where can I obtain in the United States the faculty of attaching the Bridgetine indulgence to rosaries? Is it the exclusive privilege of any religious order, or have any of our bishops the right to grant it?

T. D.

⁵ *Kalend. Perpet.*, Cap. II, 4, p. 32; and Cap. VIII, 5, p. 131, edit. Ferrar. 1875.

Resp. The faculty ordinarily granted to missionary priests in the United States, *Benedicendi coronas precatorias*, etc.,⁶ includes the power of imparting the Bridgetine together with the Apostolic indulgence. Such was the interpretation given to Archbishop Elder in 1877—at the time Bishop of Natchez—by the Secretary of the Propaganda, when questioned as to the extent of the above-mentioned faculty.⁷

MIDNIGHT MASS TO USHER IN THE TWENTIETH CENTURY.

We have been asked to direct the attention of our readers to the decree *urbis et orbis*, issued in November, 1899, by which the Sovereign Pontiff granted for all the churches and chapels where the Blessed Sacrament is reserved the privilege of midnight Mass—at the discretion of the Ordinary of the diocese—on December 31, 1899, and of 1900. The decree permits Exposition of the Blessed Sacrament during the Mass, which may be either a low or a high Mass of the feast of the Circumcision and the Octave of the Nativity. On this occasion the faithful are especially privileged to receive Holy Communion, either during Mass or outside it. The text of the document appeared in our January issue of this year, pp. 79–80.

⁶ Extraord. 9.

⁷ *Commentar. in Facultat. Apost.*, Putzer, n. 184, coroll.

Recent Bible Study.

FATHER H. DUTOUQUET publishes, in *Les Études*,¹ a study on the psychology of inspiration. Starting from the fact that the sacred books have a double authorship, a human and a divine, he analyzes the influence which God has to exercise on the soul of the human agent in order to produce an inspired book. In the first part of his article the writer studies God's influence on the will, on the intellect, and on the sensitive part of the inspired author. This third element, which may also be called the divine assistance in the act of writing, is, according to Father Dutouquet, something merely negative, consisting in a special divine providence that prevents the sacred writer from committing any error in his divinely appointed task. In the second part of his article the author proceeds to investigate the extent of God's positive influence on the inspired writer. This question is, according to Father Dutouquet, identical with the question of verbal inspiration. We believe the learned writer does not distinguish sufficiently between verbal expressions that are more or less necessarily connected with the corresponding thought, and others that might be replaced by grammatical, rhetorical, or logical equivalents without any change of meaning. Again, the author quotes a decree of the *Congregatio Concilii*, issued in 1576, concerning the inerrancy of the Latin Vulgate, without mentioning the fact that this Congregation received the power of authentically interpreting the disciplinary decrees of the Council only A. D. 1586, and that even at that late date Sixtus V reserved to himself and his successors the power of explaining the dogmatic decrees. But Father Dutouquet does well in rejecting the system of verbal inspiration as a whole.

Last February² we drew attention to a study of Father Nisius on the extent of the Church's power to interpret the Bible.³ The

¹ Oct. 20, 1900, pp. 159 ff.

² Pp. 207 ff.

³ Cf. *Zeitschrift für Katholische Theologie*, 1899, n. 2, pp. 282-311; n. 3, pp. 460-500.

Church *positively* explains the Scriptures only in what theologians call dogmas, whether they concern matters to be believed or matters to be practised, *e. g.*, celibacy or fasting. *Negatively*, however, the Church explains the whole of the Bible, since no passage of Sacred Scripture can be explained so as to conflict with any of the Church's teaching. This position of Father Nisius was reviewed by Father Lagrange⁴ and the Abbé L. Des-sailly.⁵ Though the former writer approves of many of Father Nisius' suggestions, he fails to see how the Church can guard the whole of the Biblical truth without being able to say what it is, *i. e.*, without being able to explain it *positively*. The latter writer endeavors to defend an eclectic system. Father Nisius, he says, is right in assigning the whole of the Biblical truth to the deposit of faith entrusted to the Church, but he is wrong in limiting to dogmas the Church's power of *positively* explaining the Bible. Father Lagrange is right in extending the Church's power of *positive* explanation to the whole deposit of faith, but he is wrong in limiting the deposit to certain Biblical truths. Hence, the abbé contends that all Biblical truths belong to the deposit of faith, and that the Church has the power of *positively* explaining the whole of the Bible. In the October number of the *Zeitschrift für Katholische Theologie*,⁶ Father Nisius answers his learned reviewers. First, he again insists on his thesis that not all of the Biblical truths belong to the deposit of faith, but only those technically called dogmas; secondly, he explains more clearly what is meant by the negative explanation of a Biblical passage. If the meaning of a Biblical passage be evident beyond doubt, the dogma of inspiration and the consequent inerrancy of Sacred Scripture oblige the Church to reject any different meaning. If, on the other hand, a passage is ambiguous or obscure, and does not belong to the circle of dogmatic truths, Father Nisius fails to see whence the Church has the power of *positively* determining its meaning. The writer fully grants that his position implies the admission of the absolute inerrancy of Sacred Scripture, but he maintains that this fully agrees with the whole drift of patristic

⁴ *Revue biblique*, Jan., 1900, pp. 135-142.

⁵ *Science Catholique*, May 6, 1900, pp. 500 ff.

⁶ IV, 1900, pp. 672 ff.

teaching as well as the pronouncements of the Encyclical *Providentissimus Deus*. Berthier's observation that Biblical language in many passages agrees with the external appearances of things, does not settle the question at issue. Lagrange's suggestion that there are many so-called *facta dogmatica* in Sacred Scripture, not only necessitates an extension of the meaning of this term, but also demands an authentic declaration as to what part of the Scriptures is an historical or scientific statement, and what belongs to the mere vehicle of dogma. Furthermore, Father Nisius draws attention to the fact that the Abbé Dessailly's language is rather rhetorical than argumentative, and that he fails to prove the double power of the Church to teach and to explain the Sacred Scriptures.

Towards the end of his article Father Nisius expresses his belief that it is now generally admitted that in the Galileo case the Roman theologians were wrong as to the question of *fact*, since in point of fact there exists no such agreement of patristic teaching on the question then at issue as is required to coerce the assent of a Bible student; moreover, notwithstanding the contrary opinion of Egger, Grandera, Grisar, and others, Father Nisius believes those Roman theologians that appealed in the Galileo case to the teaching of the Fathers were wrong even in *principle*, since the question does not belong to that class of truths in which the Councils oblige the Bible student to follow the lead of patristic interpretation. The Roman Congregations were right in *principle* only in so far as they considered Galileo's teaching as opposed to the evident teaching of Sacred Scripture, and the decrees they issued bear witness that this view was held by many of the members. We now know that the Biblical expressions often agree with outward appearances and the language of the people.

F. Zorell contributes to the *Zeitschrift für Katholische Theologie*,⁷ a short article on the relative value of the systems according to which, in transliterating Hebrew words and proper names into Greek, the smooth or the rough breathing is employed. Tischendorf is represented as the type of one system, while Westcott and Hort typify the other. According to Tischendorf, transliterated Hebrew words receive in Greek the rough breathing, if

⁷ IV, 1900. Pp. 734 ff.

they happen to begin with a group of letters which has the rough breathing in well-known Greek words; Westcott and Hort, on the other hand, are said to employ the rough breathing in words beginning with η or θ , and the soft breathing in those beginning with ξ , γ , or λ .

A critical edition of St. Gregory's homilies on the Gospels will appear in the *Corpus scriptorum ecclesiasticorum latinorum*. Georg Pfeilschifter has published what may be considered a preparatory study to this critical edition of the text;⁸ the author investigates certain questions concerning the time, place, and circumstances of the origin and first delivery of the homilies. We are told that the Venerable Pontiff, on seeing his homilies published almost clandestinely by his over-zealous friends, issued an authentic edition and deposited a copy of the same in the papal library. It is to be hoped that this copy will be found before the publication of the Vienna edition.

Father J. Bruneau publishes in the *Catholic University Bulletin*⁹ "Some Recent Views on the Book of Ecclesiastes." Those interested in the difficult study of this short book will find in the article a summary of references to the best literature on the subject. Dr. B. F. De Costa, in his article, "The Bible in the Life, Thought, and Homes of the People,"¹⁰ shows what the Catholic Church of the present day does for the preservation and the knowledge of the Sacred Scriptures, and what in turn the Bible will do for its devout reader. It may interest our pious reader to learn that a fourth edition has been published of the *Life and Passion of Jesus Christ*, by the Venerable Father Martin von Cochem;¹¹ those who know the book know also the incalculable amount of good it has done in the most varied circles of readers.

While the controversy concerning the genuineness of the recently-discovered Hebrew text of Ecclesiasticus has drawn the attention of the learned world in a special manner to the study of this book, H. Herkenne has presented us with a special investiga-

⁸ Die authentische Ausgabe der 40 Evangelien-Homilien Gregors des Grossen. Ein erster Beitrag zur Geschichte ihrer Ueberlieferung. München: Lentner. 1900.

⁹ October, 1900. Pp. 498 ff.

¹⁰ *Catholic World*, September, 1900. Pp. 751 ff.

¹¹ Freiburg: Herder.

tion into the Old Latin version of the same.¹² After a learned preface, the author devotes a chapter to the Old Latin version in general, another to a second Latin version, a third chapter to the Syriac text, a fourth chapter to the Coptic versions, a fifth chapter to the Armenian version, and a sixth chapter to the Ethiopic version; these introductory chapters are followed by a critical commentary.

The latest contribution to the *Biblische Studien* treats of Barhebræus and his scholia on Holy Scripture;¹³ the author first reviews the life and the works of Barhebræus in general, and then devotes the bulk of his treatise to a study of the scholia in particular. He inquires into the texts used by Barhebræus, into his textual criticism, into the grammar and lexicography of the scholia, and into the character of exegesis exhibited in the same. The work is full, not merely of erudition, but also of interest for every lover of Bible study.

Dr. Kennedy believes that our present Second Epistle to the Corinthians is made up of two distinct epistles sent at different times.¹⁴ Part of the Second Epistle is found in II Cor. 10: 13, and the third in II Cor. 1: 9. The arguments of the author may aid the reader in dividing the Epistle more satisfactorily. T. H. Barnard has seen fit to publish a fifth edition of the material that formed originally the Bampton Lectures for 1864.¹⁵ Though of late the subject has been treated more thoroughly than Barnard could do in a work written thirty-six years ago, still his book has not yet outgrown its usefulness. C. A. Scott publishes an article on the Gospel according to St. Paul, its Character and Source.¹⁶ David Eaton gives us a brief and interesting statement of the main conclusions reached in Professor Wendt's important

¹² De Veteris Latine Ecclesiastici capitibus 1: 43, una cum notis ex eiusdem libri translationibus æthiopica, armeniaca, copticis, latina altera, syro-hexaplari demptis. Leipzig: J. C. Hinrichs'sche Buchhandlung. 1899.

¹³ Barhebræus und seine Scholien zur Heiligen Schrift von Dr. Johann Göttsberger. Freiburg: Herder. 1900.

¹⁴ The Second and Third Epistles of St. Paul to the Corinthians. By J. H. Kennedy, D.D.; Methuen.

¹⁵ The Progress of Doctrine in the New Testament. New York: The Macmillan Co. 1900.

¹⁶ *Expositor*, September, 1900. Pp. 202-210.

new work on the Gospel of St. John, which deals with the problems of introduction to the book.¹⁷ We are glad to add here a word about Eb. Nestle's Miscellen,¹⁸ which treat first on the New Testament, then on the phrase "our daily bread," and, thirdly, on the division into five as it is found in the work of Papias and in the first Gospel. The reader will remember that Professor Nestle's publications are usually remarkable for clearness of treatment and interest of presentation.

¹⁷ *Expository Times*, September, 1900. Pp. 547-550.

¹⁸ *Zeitschrift für neutestamentliche Wissenschaft*. Heft 3, 1900, pp. 249-254.

Book Review.

DE EXEMPLARISMO DIVINO, seu Doctrina de Trino Ordine Exemplari et de Trino Rerum Omnium Ordine Exemplato, in qua fundatur Speculativa et Practica Encyclopædia Scientiarum, Artium et Virtutum, auctore Ernesto Dubois, C. SS. R. Tomus tertius: APPLICATUR DOCTRINA DIVINI EXEMPLARISMI AD ORDINEM PERFECTIONIS SCIENTIARUM. Romæ, ex typographia Della Pace, Philippi Cuggiani. 1900. Pp. 960.

For the benefit of those who are not acquainted with the earlier volumes of this *magnum opus*, it may be desirable here to state that the author's aim is to work out a supremely synthetic science of the uncreated and the created orders; to unfold and systematize the principles presented by revelation and discoverable by reason, in so far as they converge on the Divine Trinity in Itself and in Its reflection in the universe. His system may be compared to a tree. The first part represents the roots; the second part the trunk and the branches. In the present and the portions yet to issue the fruits are to be gathered. In other words, the first two volumes establish and develop the speculative doctrine of "Exemplarism;" the third and fourth volumes show the practical bearing of that doctrine on the all-round perfection of man. As human nature has been fashioned on the divine model, its perfection must consist of a clear, conscious, and voluntary assimilating thereto. This assimilating process must needs follow the three ways in which man can imitate the activity of his archetype, that is, speculatively, effectively, and actively—in thought, in work, in conduct. In thought, knowledge, or *science*, we imitate God in His knowledge of the true; in work or in art we imitate the Divine Artificer as the producer of the beauty of the cosmos; in active conduct or virtue, we imitate God as the source of good. God, therefore, is the supreme Truth to which all science and sciences are and should be related; the supreme Beauty to which all arts look up; the supreme moral Goodness to which all virtues refer. In a word, God is the supreme Exemplar of all science, of all art, of all virtue. Moreover, the Divine Reason is the supreme reason of all that can be known, produced, or effected.

Again, the beginning of our perfection in the imitative order is *knowledge* (science), theoretical and practical; its means is *art*, whose

æsthetic principles flow from metaphysical science ; the end of science and art is *virtue*, which perfects not only man's intellect and his external works, but also his will, so as to render him good simply, and not good only under this or that respect.

In the present volume the author applies the doctrine of "Exemplarism" to the order of perfection in the *sciences*. This order comprises three stages, interrelated as beginning, means, and end—preparation, advance, and attainment. In the first stage the mind is purged of error ; in the second it is illumined ; in the third it is perfected in assimilation to the Divine Wisdom. Hence the doctrine of "Exemplarism," in its character as wisdom and in virtue of its supreme light, effects these three things in the mind, by dissipating *errors* opposed to the total order of things, by elucidating *difficulties* in the various orders of the sciences, and by reducing the multiplicity of the sciences into the *unity* of wisdom or the contemplation of supreme Truth, whereby our science is conformed, at least analogically, to the Divine Science. Three vast areas are therefore to be covered : the principal errors opposed to universal order are to be met ; the principal questions controverted in every order are to be elucidated ; a Christian encyclopædia synthesizing and subordinating all sciences to the Divine Trinity is to be constructed. A great undertaking, surely. And had we not evidences in the two preceding volumes of the author's truly remarkable grasp of essential principles, and his ability to converge into their focal light large ranges of truths, one might well be sceptical of the possibility of the whole enterprise. As it is, even, we fear there may be some reading this account who may determine *a priori* that so cyclopædic a work emanating from one mind must needs be very vague and superficial and undeserving serious examination.

The principal errors opposed to the universal order of things divinely established are atheism, pantheism, transformism, materialism, idealism, rationalism, and exaggerated empiricism and liberalism. The tenets of these systems are gathered up and examined in the light of the teachings of "Exemplarism." To this the first section, the shortest, of the volume is devoted. The second part, the longest, throws the light of the same central synthesis on the various controversies agitated in the schools of Catholic theology and philosophy.

The mind being purged of error, and illumined in respect to the difficulties besetting its progress, is prepared for the complete perfection of science, which consists of assimilation to the universality of the Divine Wisdom, to which universality all the various human

sciences are subordinated. To the systematized exhibition of this subordination the concluding third of the present volume is devoted. The supreme lines of the subordination run thus. All sciences fall under the two divisions—natural and supernatural. The former look to metaphysics as their common centre or principle; that is, to the supreme science which treats of God as the first, efficient, archetypal, and final cause of the whole order of nature. In the Christian synthesis of the sciences, however, the natural are subordinated to the supernatural, to theology, which by the light of revelation confirms the truths of nature, adding to them moreover supernatural truths, especially those which regard the Essence and Trinity of God as the supreme, efficient, archetypal, and final cause, not only of the natural, but also of the supernatural order of grace and glory.

The reader need hardly be reminded here that in the proposed subordination of the sciences the autonomy of the natural sciences within their own spheres is in no wise lessened. The author keeps well in mind the difference between subalternation and subordination. The former subjection would involve dependence, as the inferior sciences would have to take their principles from the higher. In the relation known technically as *subordination* each science derives its principles from its own object-matter, but looks to a higher science for fuller light and explanation. In this way the several departments of special metaphysics, and indeed all the special sciences, are subordinate, though not *subalternate* to ontology; whilst the whole encyclopædia of the natural sciences is subordinate to theology. To the latter science is given the regal place in deference to its object-sphere, its certitude, and its utility. Philosophy takes second place, mathematics coming next, and physics last. Each of these supreme departments of the sciences is divided and subdivided by the author, and the relationship of the manifold members pointed out. The ubiquitous trichotomies which he had shown to exist in the uncreated order, and in the larger ranges of the created order, are here seen to pervade the subdepartments of nature as well, and to exert their influence on the logical relations of the manifold divisions of the sciences. Thus philosophy runs out into metaphysics, logic, and ethics; mathematics into arithmetic, geometry, and mechanics, and if physics does not so patently lend itself in its general departments to this viewpoint, it does so in its subdivisions. Thus the sphere of organic physics falls naturally into biology (embryology, anatomy, morphology—each with triple members), zoölogy (comparative anatomy, physiology, natural history), and botany (organography, vegetable physiology, methodology).

Looking at these clean-cut trinalities everywhere pervading the work, the reader may well be tempted to suspect arbitrariness and artificiality as controlling the author's treatment; nor will the possibilities of the narrowing influences on the mind of the trinal viewpoint be far-fetched. However, before making much of such commonplace objections, it would be well to read the author and to note that throughout his treatment he has these and other such difficulties quite clear in his consciousness and has set himself professedly to answer them in detail in more places than one.

No one who will make a serious study of this volume in connection with the two preceding can, we believe, fail to admire the mastery it shows of vast areas of truth, theological, philosophical, scientific, historical, and literary; as also, the subtlety of insight into the relations of these areas, and the consummate skill with which they are all coördinated and systematized under the light of the supreme idea of the Trinity. The author supposes of course in his reader some fair acquaintance with the various departments of truth here synthesized. The reader who will bring such acquaintance to the study of the work will surely find his mind enlarged and deepened and strengthened, elevated, too, and spiritually edified by breathing the atmosphere of these mountain tops of truth.

In such a cyclopædic work there may, of course, easily be found subjects on which many will disagree with the author's opinion. Thus, for instance, his literal interpretation of the Genesiacal "days" will not, we believe, meet with any wide consentience of Catholic scholars at the present time. Nor do his arguments for that interpretation appear to be conclusive (§ 508). On the other hand, his answers to the objections against the literal interpretation are by no means strong or even pertinent. For instance, whether or not we grant that the modern interpretation (the period-theory) is more "reasonable" than the ancient (the literal), the former cannot be said "physico, metaphysico, et theologico fundamento carere" (§ 519). The physical foundation of the period-theory is laid in natural science and archæology; the metaphysical in valid inferences from what we know of the divine attributes; and the theological in the Scriptural use of the word *iom* as denoting a period of time. We have no intention of entering here on an argument for the period-theory or against the day-theory. We would simply call attention to a portion of the present volume which we consider weak, and which we regret to be given a place in a work that is on the whole profound and scholarly. We might say the same of the arguments adduced for the opinion that the

elementary matter of the heavenly bodies differs essentially from that of our earth (§ 769 ff.); and for the existence of a substantial form in inorganic compounds (§ 784 ff.).

Apart from questions of this kind, we cannot praise the work as a whole too strongly. We believe it to be the most profound and most comprehensive summary of Catholic science that we have, and to be a very successful attempt to construct for the twentieth century what the Angelic Doctor built for the thirteenth—a *Summa Theologica*.

F. P. S.

AN INTRODUCTION TO THE NEW TESTAMENT. By Benjamin Wisner Bacon, D.D., Prof. of New Testament Exegesis in Yale Divinity School. New York: The Macmillan Company; London: Macmillan & Company. 1900. Pp. 285.

The object of Dr. Bacon's *Introduction* is to establish the authenticity and integrity of the New Testament writings by an appeal to the testimony of tradition and internal evidence. In summoning his evidence, however, he does not follow the precedent established by former experimenters in the science of Biblical criticism. He begins his analysis by pointing out the fallacy of Luther and the early reformers, who, in debating the genuineness, inspiration, and canonicity of certain books, were actuated by a doctrinal rather than an historical interest. He then traces the gradual development of the science of criticism upon historical grounds, which took its beginning with P. Simon, two hundred years ago, and attained a relative perfection with Reuss, who definitely outlined the scope and method of the science.

After these preliminaries Professor Bacon enters upon his actual and independent critique. He finds from the works of the early ecclesiastical writers that a definite agreement as to a complete canon, so far as it ever existed in the early Church, was the result of gradual development arising out of the "living and abiding voice," as Papias would have said, within the Church. This is an important concession, inasmuch as it harmonizes with the Catholic doctrine maintaining the dependence of the Written Word upon the living voice of the Church. Of course, Dr. Bacon interprets the living voice in the manner of the *vox populi—vox Dei*, and thereby eliminates the dogmatic character of the Church as guardian as well as interpreter of the sacred text.

However, the appeal to the testimony of a pre-Scriptural Church is a phase of the subject upon which all Protestant writers must turn,

because there is no alternative but to recognize the infallible living voice in the Church, which means Catholicism with all its logical consequences. What is of special importance, nevertheless, in this examination of the N. T. writings from a Protestant point of view is the conclusion at which Dr. Bacon arrives in his critique. Luther had declared that the Epistles of St. Paul to the Hebrews, of St. James, and St. Jude, and the Apocalypse do not belong to the Bible. The English reformers did not eventually accept this decision, although the Westminster Confession leaves us in some doubt about the precise books which the episcopal body meant to include in the New Testament canon. At all events the English Protestant Bibles contain all the above-mentioned books, and Protestants generally accept them as the inspired word of God. Dr. Bacon finds sufficient evidence in the context and style of some of the New Testament writings to demonstrate conclusively that the judgment of the Protestant reformers was at fault both in their first "German" and later in their "English authorized" definition of the canon. I say *in the context and style*, although he does not neglect the historical circumstances which must aid the higher critic in his judgment. According to this latest analysis, the next revision committee of the King James Bible is likely to omit some of the books now included in the list of its contents. The Second Epistle of St. Peter, which neither Luther, nor Tyndale, nor Miles Coverdale found to be uncanonical, is not only not the work of the Prince of the Apostles, but does not belong to his age even. Dr. Bacon supposes it, in fact, to be a sort of reproduction of the Epistle of St. Jude, with a new heading and an added conclusion. Nor does he allow the Epistle of St. Jude to be a genuine Apostolic composition, but thinks it originated some time during the second century. As to the First Epistle of St. Peter, he believes it authentic; only the writer is not Peter, but Paul. Of course all this is new, and quite in harmony with the privileges accorded by both the higher criticism and the rule of individual judgment, the pivot upon which the Protestant religion turns.

One is constrained to wonder why any of the books of the Bible should be held to be inspired or to be authentic, if they can be whipped away in this fashion upon private authority. It surely requires more faith to see consistency in such a system than to admit that if God gives to man a written expression of His will, He will also supply a *uniform* and somewhat consistent means of interpreting that will. That uniformity is surely lacking in the proposed method of Protestant scholars, who simply waste their erudition upon a piece of

sophistry, since the conclusion at which they arrive makes it a matter of perfect indifference whether God expressed His Divine will in a written instrument or not, so long as that instrument admits of elimination and contrary interpretations without measure.

SAINT JEAN-BAPTISTE DE LA SALLE. 1651-1719. Par A. Delaire, Secrétaire Général de la Société d'Economie Sociale. Paris: Victor Lecoffre, 1900. Pp. 211.

M. Delaire contributes a concise history of St. John Baptist de la Salle to the already favorably known series of "Les Saints," under the editorial supervision of M. Henri Joly. We see the devout and learned young priest in the midst of contending social elements, ploughing, so to say, his way at the behest of the divine inspiration into a new and sadly neglected field of popular education. Soon the seed is carried into every land under the sun, producing health-giving fruit and comfort to the masses whose happiness here and hereafter depends on the training of their youth. The secret of it all is a well-instructed zeal directed by faith and fostered by sacrifice.

St. John died at Rouen, at the age of sixty-eight years. From the beginning of his life as a priest and laureate of theology he had had every prospect and every temporal inducement to advance in the ecclesiastical ranks. He voluntarily laid down all such hopes. At thirty-three years of age he distributed all his possessions to the poor, that he might more freely give over his life to the task which now absorbed his energies. It seemed almost imprudent to strip himself of all means, which in some way might have helped on the work of his Institute; but he reasoned differently and well understood that the liberty of spirit which personally sets aside wealth and honor is the very essential which controls wealth and honor for the promotion of good. Thus his influence brought others to devote their wealth and power, which he himself disdained to use, to the accomplishment of the great end he had at heart.

Our author draws his material largely from the elaborate history of the life and times of St. John Baptist de la Salle which was published a short time ago by M. Guibert, Superior of the seminary attached to the Catholic Institute of Paris. The sources at the command of the modern biographer are quite considerable. There is a Life by Brother Bernard, a contemporary of the saint, and who had a large number of letters and documents at his disposal, many of which may be found in a collection (two volumes) edited by Brother Lucard, Director of the Normal School at Rouen. Another biography of value

is that by the Benedictine Father, Elias Maillefer, a nephew of the saint. This was likewise written shortly after the great founder's death. A third Life, written by one who knew the saint intimately, Canon Blain, was published first in 1733, and has, in various subsequent editions, become the pattern of later biographies and memoranda of the saint. Much original matter, partly utilized by Father Guibert in his *Histoire*, and by the author of the present work as well, remains still undeveloped in the archives of the mother-house and at S. Sulpice, in Paris, of which institution St. John was a pupil and devoted alumnus to the end of his life. There is also abundance of material in the national archives of Rheims, Rouen, and other cities where the Brothers of the Christian Schools conducted institutions under the protection of the French Government.

Manifestly it was impracticable to utilize, for a popular work like the present, all the wealth of information which is here outlined as being at the hand of the diligent historian; but M. Delaire has done his work none the less thoroughly on that account. He gives not only an excellent summary of the important incidents and salient features of the holy founder's career, but with characteristic realization of the present and future needs of society, he points out the application of the saint's principles under difficult social circumstances, such as encompass the activity of the Brothers amid the reactionary tendencies of our own day. Unconsciously the author suggests in his analysis of the saint's activity that a more general knowledge of the principal writings of John Baptist de la Salle, especially those that treat of the management of schools, Christian conduct, and the like, would do much service in the field of pedagogy.

THE LIFE AND TIMES OF ST. BENEDIOT, Patriarch of the Monks of the West. Abridged and arranged by O. S. B., from the German of the Very Rev. P. Peter Lechner, Prior Bened. Abbey Scheyern, Bavaria. London: Burns & Oates; New York: Benziger Brothers. 1900. Pp. 286.

The Benedictine menology notes a peculiar feast celebrated in the order on December 11th, and called *dies Jubili*. It was instituted as an act of thanksgiving, "exaltationis et cantus," for the blessing of the saint's coming on earth, and corresponds to the feast of the Annunciation. Well might all the world be grateful for the mission of St. Benedict, since the light he kindled in Subiaco fifteen hundred years ago has spread abroad with such effulgence of sanctity and learning that it still bids fair to enlighten generations to come in the ways of all truth.

St. Gregory the Great, to whom we owe most of the details of the saint's life, has summed up the characteristic traits of that influential soul in two words, "*habitavit secum*—he lived within himself," that is to say, he led an interior life. The heat that grew out of that interior activity became the power of attraction for thousands of choice minds and hearts, and these, in turn, fired by the spark of the saint's love, went forth to inflame others by their zeal. Thus came into existence, not merely the assembly of monks, whose mother-house and proud pattern was the Abbey of Monte Cassino, but also the branch orders known under the name of Camaldoli, Citeaux, Celestines, the Monks of Fiore, of Feuillants, of Fontevraud, of the Humiliati—secularized in 1571, of Monte Olivetano, of Monte Vergine, of Pulsano, the Silvestrines, the Monks of Vallombrosa, afterwards united with the Silvestrines; these and numerous military orders, such as the Knights of St. John, of St. George, the Templars, and the innumerable congregations which, in the course of a thousand years, adopted the Rule of St. Benedict in the contemplative or active orders, bear witness to the fervor kindled by the saint in his lonely cell.

Such a life is worthy our study. "To all thoughtful and cultured minds of our own country, as well as of other nations, there are many lessons to learn from the Benedictine Rule—and the Benedictine influence," writes Bishop Hedley, in his instructive preface to the translation of our saint's biography by Abbot Tosti, published a few years ago. That Life presents rather an historical study or discourse written with the critic's judicious sense. Tosti carefully reviews the narrative of St. Gregory, who, although he wrote many years after St. Benedict's death, may yet be regarded as a contemporary historian, since he derived his material from intercourse with the disciples of the saint and his immediate successors in the government of the order. Other material, illustrative of the saint's career, is derived from the biographies of St. Maurus by Faustus, of St. Placid by Gordianus, though these show by various anachronisms that they have been, as Mabillon points out, either interpolated or written by over-credulous admirers of the saint.

If we say that the present historical biography was originally written forty years earlier than that of Abbot Tosti, our readers will understand that it makes no pretence to being a critical history of the "Life and Times of St. Benedict." It is of the popular kind, well written, by a spiritual-minded son of St. Benedict, for edification. And the same purpose has evidently animated the English translator, a daughter of St. Benedict, alike gifted as the late Father Lechner, with a power

of literary expression and a delicate appreciation of the science of the saints. Such is the description of the early years of the saint, of his life at Subiaco and at Monte Cassino, and of the charming influence he exercised upon those around him. Of the legendary element the author makes the traditional use, and it would be unfair to say that there is anything challenging the sceptical sense of those who admit that God is "wonderful in His saints." We notice that the name of the father of St. Benedict is here given as Eutropius, which sounds right enough; but—

Vir dictus bene, nomine, re, Benedictus
 Claruit ex genere, at virtutum nobilitate
 Clarior: ortus avo illustri, cui Justinianus
 Nomen erat; patria ejus Nursia gaudet haberi;
 Euproprii haec ditio patris. Abundantia mater
 Dicta est, e qua et nata gemella Scholastica sancta.

DEATH JEWELS. By Percy Fitzgerald. London: Burns & Oates; New York: Benziger Brothers. 1900. Pp. 97.

Such a gathering of precious bits of wisdom, in the practical form of brief chapters, easily read from a small volume, is worth a dozen loquacious treatises in as many volumes, proposing to teach the science of the eternal truths. The author has given us in previously published booklets "Jewels" from the altar, eucharistic treasures that purchase life eternal. Here he presents us with a chaplet of purple amethysts, from which gleams forth the light that illustrates the art of dying rightly. As we are all to do it, it is worth the learning how to do it in the best and most secure fashion. Pictures of deathbeds, the last words and sentiments of the great, truly so or thus reputed, sterling truths or mistaken feelings that make or mar a happy death, may be found in Mr. Fitzgerald's collection. We should have suggested its use to priests for the November devotions had the volume reached us a month earlier; but its worth is for all seasons, just as it is for eternal profit.

OXFORD CONFERENCES. Hilary Term, 1900. By Fr. Raphael M. Moss, O.P., Lecturer in S. Theology. London: Kegan Paul, Trench, Trübner & Co. 1900. Pp. 146.

We spoke in these pages favorably of a former series of Conferences on the subject of grace by Fr. Moss, who follows Fr. Joseph Rickaby in his addresses to the students of Oxford and Cambridge during two previous terms. In the present series the Dominican

author takes up the life of grace. He presents faith, prayer, confession, the Mass, purgatory, as aids to that life; and hell and heaven as the failure and triumph respectively of grace. There is much instruction in these lectures, but they are just a trifle polemical. The mention, repeatedly, of "our opponents" seems out of harmony with instructions of this kind. No doubt the speaker's manner would prevent the irritation which is apt to flow from such a form when we meet it in the printed page. But it makes the lectures appear less pleasing in type than the former Conferences.

THINKING AND LEARNING TO THINK. By Nathan O. Schaeffer, Ph.D., LL.D., Superintendent of Public Instruction for the State of Pennsylvania. Philadelphia: J. B. Lippincott Company. 1900. Pp. 351.

Dr. Schaeffer brings to his subject a full understanding of its theory, a high appreciation of its importance, and a ripened experience in its practical aspects and bearings. He has written a book, not of the average pedagogical matter and structure, not a treatise on "psychology applied to education," or on "culture of the spinal cord and reflexes;" but a sane, solid series of essays on that most important process and end of education, *thinking*. The meaning of this highest activity of the mind, and the methods by which the teacher may best lead the pupil in its development, are very clearly exhibited. The style is bright, stimulating, and suggestive. Above all, a Christian spirit and tone pervade the work. With the author "higher than the life of thought is the life of faith and hope and love—higher because they are rooted and grounded in the life of thought, ripen above it as its highest fruitage and efflorescence" (p. 349). It is a satisfaction to find a work on education written by a non-Catholic author, that one can so safely recommend to our teachers and to others interested in its subject.

LES CATACOMBES ROMAINES. Par Horace Marucchi. Paris et Rome: Desclée, Lefebvre et Cie. 1900. Pp. 449.

This volume forms part II of a series on elementary archæology undertaken by Professor Marucchi, the well-known Roman archæologist. Part I, *Notions Générales*, of which we spoke in these pages (July, 1900, pp. 100-103), was published last year. Part III, *Les Basiliques*, which will complete the set, is preparing.

A short general introduction to the study of the tombs of the martyrs, drawn for the most part from matter already published in

Part I, renders the present volume independent of the first. The book is an itinerary of the catacombs, written in a serious and critical spirit, and summing up with excellent judgment and method the latest results of the scientific study of subterranean Christian Rome. The cemeteries on either side of the Tiber are examined in turn, according to their location on the old Roman roads. The neighboring catacombs and Christian monumental remains of Albano, Ostia, and Porto are then studied. Each of the cemeteries is described, one by one; the best-known tombs in each, and the different historical memorials, including the chief or characteristic inscriptions and artistic decorations associated with the martyrs, are carefully indicated. Excellent plans and illustrations are scattered profusely throughout the text.

The volume brings the general literature of the catacombs up to date, and thus forms a valuable addition to the published works of De Rossi, Northcote and Brownlow, and others of less pretentious character.

J. B.

CATHOLIC CHRISTMAS AND NEW YEAR CARDS. Dayton, Ohio:
Philip A. Kemper. 1900-1901.

The numerous assorted collections of cards and pictures published by Philip A. Kemper, several of which have been sent us for approval, deserve the special attention of the clergy. They include a large variety of cribs and Christmas scenes, Holy Family pictures, spiritual bouquet cards suitable for name's-days and birthdays, Eucharistic and mourning emblems. These pictures are not only tastefully printed, but also—and it is of equal importance—they are thoroughly Catholic in design and tone, and worthy to supersede the trashy, though probably cheap, caricatures of saints and sacred scenes manufactured by a less scrupulous and non-Catholic trade, yet exclusively for the Catholic market.

Recent Popular Books.¹

A 439: THE AUTOBIOGRAPHY OF A PIANO. \$1.50.

The best part of this volume is the signatures of its twenty-five musician authors, who successively took up its history and wrote for the benefit of Tommy Atkins. It is curious, but disjointed.

AFTERGLOW: Julia C. R. Dorr. \$1.25.

The poems in this volume are of the old school, in which thought and not rhyme and rhythm are the author's chief concern, ability to obtain perfection in formal detail being regarded as a prerequisite of writing at all. Some of the verses are religious, and those addressed to Our Lady are extraordinary to come from a Protestant pen.

AMERICAN ANTHOLOGY, 1787-1899: Edmund Clarence Stedman. \$3.00.

About 900 pages compose this volume, which contains the verse of not only Americans, but also of foreigners who have written verse while living in this country. The table of contents arranges each author's verse under his name in periods. A series of biographical notes is added, and also an index of first lines and an index of poets. An introduction reviews the average product of the century, even to the Spanish war verse, and takes a hopeful view of the future in spite of the present dearth of poets.

COMPLETE POETICAL WORKS OF ELIZABETH BARRETT BROWNING. Cambridge Edition.

Not only all the verses ordinarily printed as Mrs. Browning's are here collected, but also "The Battle of Marathon," written at the age of thirteen years, and "An Essay on Mind," written seven years later, and "Some Account of the Greek Christian Poets," first given to the public in the London Athenæum. A brief but discreet and tasteful biography by Miss Harriet Waters Preston, Mrs. Browning's own notes, and others added by the editor, Mr. Horace E. Scudder, with indexes, also find place in the volume.

DAMES AND DAUGHTERS OF COLONIAL DAYS: Geraldine Brooks.

Ten women, all English except Mme. La Tour, seven of them becoming Americans as soon as events made it possible, are vividly sketched, partly in well-imagined scenes, partly in narrative strictly adhering

to truth. They are Mrs. Washington, Mrs. Hamilton, Mrs. Adams, Sarah Wister, and Deborah Norris, Mrs. Pincney, Mrs. Hutchinson, Margaret Brent, and Sarah Knight, Franklin's teacher. The author does not attempt literary elegance, but is always clear.

EAGLE'S HEART: Hamlin Garland. \$1.50.

The unruly, ill-tempered, almost savage son of a minister, whose own temper is so ill-controlled that he more than once nearly kills the boy, is sent to jail for murderous assault. When discharged he goes West and becomes an unrivalled shot, horse-breaker and cattle-driver, falls in love and allows a girl to tame him. The narrative lacks ease, but the account of a competition in horse-breaking and cowboy tactics is excellent.

ECCENTRICITIES OF GENIUS: J. B. Pond.

Anecdotes of persons to whom the author has acted as agent; pleasantly written from shrewd observation.

ELEANOR: Mrs. Humphry Ward. \$1.50.

Going to Italy in pettish mood on account of temporary inability to carry his point in politics, the hero devotes himself to writing a book on the Italian question, sympathizing with the Church, and is assisted by his cousin, who loves him, he being self-absorbed and blind to her feeling. The book refuses to be written, and in his disappointment he finds that he really loves his cousin's American guest, upon whom she has heaped kindness. Yielding to an appeal to her generosity, the girl conceals herself from him, but is found, wooed, and won, the cousin changing her tactics, sacrificing herself and aiding the wooer. The beneficent change is wrought by a priest suspended from his office by his ecclesiastical superiors, but declared to be wonderfully exalted in piety. The alleged iniquity of the aforesaid superiors is described with shuddering horror worthy of a Spurgeon or a Moody, and with such vagueness that defence is impossible, and the effect upon callow readers inevitably hurtful. If these descriptions occurred only in the speeches of the characters, they could be excused as part of the plot, but they are also found in the narrative, and it is very slight compensation for them that some gracious sentimentalism in regard to the Pope and St. Peter's figures elsewhere.

¹ This department is designed to furnish the Reverend Clergy with brief critical notices of the publications of the month likely to gain considerable circulation. Each book is judged from the moral and Catholic point of view, so far as that is necessary to warn the reader of any noxious tendency or of the usefulness of any newly published book.

The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

FREDERIC, LORD LEIGHTON, P.R.A.: Ernest Rhys. \$3.00.

About fourscore reproductions of Lord Leighton's best-known pictures, including his finest portrait of himself, are described and criticised. The biography is carefully written, and the pictures are well chosen.

FRIEND OR FOE: Frank Samuel Child. \$1.50.

During the war of 1812 an American secret agent, sent to sound the feeling of New England and an English merchant doing business in the United States, his trade checked by the war, meet at the Law School in Litchfield, Conn., and, although neither knows the real character of the other, they become friends and make common cause against a Southwestern man who plays villain in the story. Burr is a distant kinsman of many of the personages, and appears now and then. The book faithfully reflects the turbulence of the time.

GREAT BATTLES OF THE WORLD: Stephen Crane. \$1.50.

Bunker Hill, Vittoria, Pavia, Leipsic, Badajoz, Lutzen, New Orleans, and Solferino are the battles. The book has been published since Mr. Crane's death, and seems to be composed chiefly of first drafts that have not been subjected to the process of being cut into detached bits like the substance of his early books. As the literary studies of an author who divined the events of a battle without having seen one, the volume is deeply interesting, but to the ordinary reader it has but slight value.

HEAD OF A HUNDRED: Maud Wilder Goodwin. \$1.50.

A decorated cover, a colored frontispiece, and six other good pictures with new type and fine paper make a holiday edition of the earliest of all that large group of Virginian novels in which the well-born heroine, wishing to escape a distasteful marriage, comes to the colony in the ship with the girls sent out to be wives to the colonists. Lively fights with the Indians hardly disturb the current of her love story, for she finds that the hero, her sworn knight in their childhood, still adores her.

HEART OF THE ANCIENT WOOD: Charles G. D. Roberts. \$1.50.

The heroine, reared in the forest, is protected by a good-natured black bear, and as she grows, becomes the friend of all the beasts, not talking with them or doing anything not quite simple and natural. She and her mother are vegetarians, but a young lumberman saves her mother's life by making her eat venison while in a feeble state; she herself is reconciled to the killing of a lynx who has attacked a deer, and in the end marries and leaves her forest home. The story is perfectly probable in every incident, the heroine's dread of killing her friends is natural, not a sentimental affectation, and the book is in every way excellent and written with exquisite care.

HOUSE BEHIND THE CEDARS: Charles W. Chesnutt. \$1.50.

An octroon girl passing for white is betrothed to a white man who instantly leaves her when he discovers what she is. Unfitted for life among negroes and unable to make a place for herself anywhere, she dies from misadventure just as her recreant lover discovers that he prefers her to all the world besides.

HOUSE OF EGREMONT: Molly Elliot Sewall. \$1.50.

A brilliant story of the early years of James Stuart's life at St. Germain, preceded by the biography of Roger Egremont, who forfeited his estates by flinging a platter of beans in the face of the Prince of Orange by way of rejoinder to the removal of his hat on the tip of the Prince's sword. During his consequent sojourn in Newgate, he educates himself in books, and at St. Germain wins the hearts of the loveliest of its young ladies and the wittiest of their elders. He becomes the intimate friend of Berwick, beholds the slow death of James's personal hopes and the formation of the Irish brigade, and at last comes to his own again. His cousin, a devoted Stuart partisan and one of the Jesuit martyrs, and a beautiful girl of the people, honest and honorable, are new characters in American fiction. This is one of the best Stuart novels, perfectly moral, and written by a Catholic.

IAN HAMILTON'S MARCH: Winston Spencer Churchill. \$1.50.

The letters of a correspondent with previous experience as an officer, a novelist, a military historian, and a journalist, describing his imprisonment in Pretoria, his escape, and his further adventures. Mr. Steevens being dead, and Mr. Davis mysteriously converted into a Boer partisan, Mr. Churchill has no equal among the South African correspondents.

IN THE PALACE OF THE KING: F. Marion Crawford. \$1.50.

The "palace" belongs to Philip Second of Spain, and that devout formal Catholic but most unpleasant man is the villain of the story, and Don John of Austria the hero. The action occupies but a few hours, and ends with Don John's marriage, the ceremony performed with no preliminaries whatsoever. The whole story is planned and written in the old-fashioned, dignified way, all the characters being fast bound by stately court ceremonial, and being either noble in goodness or strong in wickedness. It is easy to foretell that the marriage scene will be attacked as impossible, but setting that aside, the tale is excellent, and the historical personages are vivid and highly picturesque.

JUDGMENT OF PETER AND PAUL ON OLYMPUS: Henryk Sienkiewicz. 75 cents.

A holiday edition of two short stories, printed in violet, with green page borders, two full page pictures, and a pretty cover.

The first story is fanciful rather than pious ; the second takes its theme from Hindu mythology.

LAST REFUGE: Henry B. Fuller. \$1.50.

A love story blended with fantasy in a manner of which the author holds the secret in this generation. The hero, a German, goes to Italy endeavoring to remove a vague sense of loss, searches through the whole peninsula, crosses into Sicily and in sight of Syracuse gives up the search forever, sending to the town, which he feels is the "last refuge" of happiness, the woman whom during his journey he has met and loved and her Italian lover. The other characters, all travelling acquaintances, agree that the search for happiness will be useless. The novel is entirely unlike its author's Chicago stories.

LITERARY FRIENDS AND ACQUAINTANCES: William Dean Howells. \$2.50.

The author, first as a promising young writer, afterwards as editor of the *Atlantic Monthly*, later as professed altruist, has known most of the literary men of the last forty years, and gives his views of them with some anecdotes. He mildly patronizes all of them, and is sometimes amazing in his condescension. The book will prejudice a young American against the American authors.

LITTLE TOUR IN FRANCE: Henry James. \$3.00.

This is a holiday edition, mated, sixteen years after its first publication, with about seventy excellent pictures by Mr. Joseph E. Pinnell. The tour is through southern France, the pictures are of cathedrals and ancient houses. The style is perfect, but nearly all the cathedrals are taken in the Peter Bell spirit of the Protestant, although justly appreciated artistically.

MANTLE OF ELIJAH: I. Zangwill. \$1.50.

The heroine, daughter to the heir to an earldom sitting in Parliament as champion of the people and opponent of war, admires a coarse, artful, hypocritical, and uneducated politician, chiefly because he professes her father's principles, and when, in the course of nature, her father is forced into the Upper House, she marries his imitator, who has meanwhile virtually killed his wife by making her receive his guests when she is dangerously ill. A few years suffice to reveal the husband to the wife, and after she has vainly endeavored to bring about a separation, she meets an Israelitish and pessimistic man of letters and loves him. He goes away, after a scene in which chance brings about a few minutes of plain speech among the three, and she sends for her aunt, a duchess, to take her from her home during a reception which her husband regards as the crowning glory of his life. The time is a generation ago, but the politics are those of to-day, and the chief issue between husband and wife is the Novabarbes war, which he

fosters after promising her to end it. The author gives many characters a half likeness to real men and women, but the brutal husband is the strongest figure in the book. The Israelite's conversation is unintentionally funny, although elaborately arranged in tragic form, but its fallacies might deceive a young reader. There is an enormous company of well-described minor personages.

MEMOIRS AND CORRESPONDENCE OF COVENTRY PATMORE: Basil Champneys. 2 vols.

These are literary reminiscences of more than forty of the most memorable Victorian years, given partly as narrative, partly in letters, and to a small extent in autobiography. The poet's second wife was the lady whom rumor destined to succeed Mrs. Manning had not Manning entered the Catholic priesthood, and both she and Patmore became Catholics. He was delightfully conceited ; his opinions of his betters are amusing in the extreme, and naturally he made a few improvements on the creed as he found it ; but he wrote good letters and received better ones, and the book is full of interest.

MY WINTER GARDEN: Maurice Thompson. \$1.50.

Papers describing the sylvan beauties of Florida and the pleasures of archery. Birds are Mr. Thompson's chief subject, but he finds pleasure in all sylvan loveliness. Two literary articles, one on Montaigne and one on Theocritus, form part of the book, and all are written with care and grace.

OLD FIRES AND PROFITABLE GHOSTS: Q. (Arthur Quiller Couch). \$1.50.

Fifteen stories, one of a dream in which a ghost leads the hero to a solution of the mystery of sorrow ; one a strange version of the tale of the Wandering Jew ; one a fancy as to the fate of the child whom Elisha's prayers and foresight thrice restored to his mother ; two of strange, unearthly women rescued from the sea ; and nearly all having the common trait of dealing with a soul or a feeling awakened from quiescence. They are written with unaffected elegance.

OLD LANDMARKS AND HISTORICAL PERSONAGES OF BOSTON: Samuel Adams Drake. \$2.50.

The author is admitted to be the highest authority on his subject, and the volume has a hundred illustrations, some representing strange old buildings, some taken from ancient plates very curious in themselves. This is a new edition, rewritten and adapted to the changes made in twenty-eight years.

PATH AND GOAL: Ada Cambridge. \$1.00.

The history of a young physician who falls in love with the daughter of his landlady, but thinking her too forward, breaks

offall relations with her. He then becomes interested in an illegitimate child whom he adopts, rears carefully, and in the end successfully marries off, after which the landlady's daughter reappears, and he marries her. The child episode is literally sandwiched between the two halves of the love tale, being entirely unconnected with it.

PECCAVI: E. W. Hornung. \$1.50.

An English High Church rector, a confessed sinner, despised by all his little world, endeavors, solitary and alone, to rebuild his church, burned by the grandfather of his illegitimate child. He endures frightful hardship in his solitude, but at last his evident repentance and his courage cause the squire, up to that time his enemy, to relent, and with his help the building is finished and furnished, whereupon his enemy burns it again on the eve of the day set for its consecration. The author writes with much more art than he has ever shown in any former novel, and the rector, the squire, the bishop, and the avenger are made very real. The girl, who understands the rector and loves him even while perceiving the impossibility of marriage between them, is hardly necessary in the story, but the men are excellent. The book is not meant for immature readers, but it is as good a study of virile revenge as has been written since "The Scarlet Letter."

PENELOPE'S EXPERIENCES: Kate Douglas Wiggin. 2 vols. \$4.00.

This holiday edition of Penelope's "English Experiences" and "Scottish Experiences" has 108 pictures by Mr. Charles E. Brock. It is a highly humorous account of the adventures of three American women visiting Great Britain, and is entirely free from any ill-nature, although every page has a joke at the Briton's expense.

PILGRIMSHORE: Edmund H. Garrett. \$2.00.

Beginning with Dorchester, now a part of Boston, the author describes and pictures the towns encountered on the coast road to Plymouth, telling their Colonial and Revolutionary legends and showing their ancient dwellings. There are about seventy-five pictures of various sizes, exquisitely drawn, a rubricated title page, and a cover with Mayflower and scallop shell decoration.

POWER THROUGH REPOSE: Annie Payson Call. \$1.00.

This is a new and enlarged edition of a work expounding the method of exercise known as "relaxing," a corrective of excessive muscular and nervous tension. Excellent for teachers.

PRODIGAL: Mary Hallock Foote. \$1.50.

The prodigal is an Auckland who returns to the proprieties in San Francisco. The story is written in its author's accustomed masculine fashion, and is very good excepting an entirely unnecessary fling at the custom of charging a fee for a grave, and this occupies but three lines.

QUEEN VERSUS BILLY: Lloyd Osbourne. \$1.50.

Nine stories of the Pacific Isles, very well told, but by no means painting the morality of the region any whiter than the truth. Some are amusing, but almost all are tragic; two are tales of missionaries, one who died for his friend, and one who, worn out with solitary toil, sinned deeply in trying to save his people from sin. As Stevenson's stepson and assistant, the author holds a brief for the Samoans.

QUINCY ADAMS SAWYER: Charles Felton Pidgin. \$1.50.

The hero does not always live up to his baptismal name, which he inherits from two excellent New England families; but such as he is, he seeks a New England rustic village, and arouses intense jealousy among the swains, and wins more girls' hearts than he cares to win. In the end he privately marries the cleverest and prettiest girl of all, and after some weeks presents her to his astonished family, who know her only as the most successful novelist of the moment. One of the young women who loved in vain is proved to be the long-lost daughter of a baronet and marries an earl. The humbler village folk are excellently described. All the alleged Quincys are absurd, and the hero's father, described as a great constitutional lawyer, is farcical. Two or three pages developing a scheme for marriages, giving liberty to renew or break the vows at the end of five years, make the book dangerous for the foolish; for although the plan is evolved by a man eccentric in every way, such beings will fancy that the author favors it.

RICHARD, YEA AND NAY: Maurice Hewlett. \$1.50.

Cœur de Lion and a woman whom he secretly wedded, giving her the title of Countess of Anjou, are the chief characters. The story is written with art that not only does not conceal itself, but loudly challenges attention by its eccentricities, and both Richard and Jehane are much too frank for good taste. The insidious mischief wrought by such a blending of literary foppery and unclean thought is incalculable.

RUBÁIYÁT OF OMAR KHAYYÁM: Edited by Jessie B. Rittenhouse. \$2.00.

The fifth edition of the Fitzgerald translation with the variant lines in the other edition; Mr. E. H. Whorf's metrical version; and Mr. Justin H. McCarthy's prose rendering; poems on Omar by Mr. Andrew Lang, Mr. McCarthy, and Miss Blind are included in this volume, together with a bibliography. The poet, a Persian who may possibly have been a Sufi, certainly wrote as a materialist, and is not rashly to be given to the impressible and light-minded.

RULERS OF THE SOUTH: SICILY, CALABRIA, AND MALTA: F. Marion Crawford. 2 vols. \$6.00.

Novelists make the most agreeable of historians, and Mr. Crawford relates his

true tales with enjoyment as keen as if he had devised their plots himself. Each volume contains more than fifty pictures, about one-third being excellent photographs. The book is meant as a companion for "Ave Roma Immortalis."

SIR JOSHUA REYNOLDS: Estelle M. Hurl. 75 cents.

Sixteen pictures, portraits of men, allegorical paintings, and many of the best-known portraits of women and children are here brought together for use in class or for private reference. The enormous industry of the man and his noble character are indicated in the text, but it is chiefly given up to criticism and analysis of the artist's work. Children interested in pictures will find much that is useful to them, both in the text and in the illustrations.

SPANISH HIGHWAYS AND BYWAYS: Katharine Lee Bates. \$2.25.

Letters written to a New York paper during a leisurely journey and exceedingly agreeable except when the author happens to see the Church in any aspect not purely picturesque; then, evidently from pure ignorance, she becomes unsympathetic.

VISITING THE SIN: Emma Rayner. \$1.50.

This is a noble romance, tracing the workings of cherished hatred and showing its invariably evil results. The scene is the Cumberland Mountain region, the time about twenty years ago, and all the characters are mountain folk. Their utter lawlessness, and the deference which they exact from all visitors for their customs make them quite as romantic as any Scottish Highlander. The plot is woven of many threads, and the story ends logically, not happily.

Juvenile.

ADVENTURES OF JOEL PEPPER: Margaret Sydney. \$1.50.

Joel is the worst-behaved in a family of five poor children, and as a rule, contrives to be half killed daily, and to recuperate in time for the morrow's accident. He and his brothers and sisters suffer profoundly whenever they hear of corporal punishment. The story blends very bad English, filial piety, unnatural childishness, and doubtful humor with rather cheap sentiment, and consequently sells.

ARMED-SHIP AMERICA: James Otis.

The experience of two boys on a privateer in the war of 1812. Fairly written, and useful in explaining the difference between a privateer and a Government vessel; eight pictures. [Ten to twelve.]

BATTLING FOR ATLANTA: Byron A. Dunn. \$1.25.

The hero, Thomas's chief of scouts, is taken prisoner and sent to Andersonville, escapes and does good service, up to the date of Altona. History is not distorted. [Ten to fifteen.]

WESTWARD HO! Charles Kingsley. 2 vols. \$4.00.

A handsome new edition of an Elizabethan story of voyage and exploration and struggle for the Spanish main. The author is superficially genial and joyous, but is wonderfully narrow in his sectarianism, rages at the very echo of the words "Catholic" and "Spanish," and becomes violent at the thought of the Inquisition, which he seems to think combines the qualities of Cormoran and Blunderbore.

WHITE GUARD TO SATAN: Alice Maud Ewell. \$1.25.

The mysterious death of the leader of Bacon's Rebellion in 1676 is the crowning incident of this book, which is a fragment of history skillfully enlarged by the use of fictitious family chronicles. The heroine is Bacon's cousin and the scene is the house of his kinsman and namesake. The style of the century is very successfully imitated, and the historical characters are excellently presented.

WILLIAM SHAKESPEARE, POET, DRAMATIST, AND MAN: Hamilton W. Mabie. \$6.00.

A volume flawless in externals, with its sumptuousness triply protected, but internally written down to the level of an abnormally dull reader, and saturated with egotism. To be seen in the attitude of studying Shakespeare rather than to enlighten Shakespeare's readers and lovers, seems to be the writer's object. His preface opens with the statement that his book has been four years in preparation. Four years to re-create Shakespeare and his time from the vast mass of history and criticism!

BOO-BOO STORIES: Gertrude Smith. \$1.00.

The little Boo-boo is a most exasperating infant who repeats the speeches made by the big Boo-boo, his father, and lest they should not be sufficiently impressed on the reader, the author often reiterates them. A really agreeable and promising child may easily be transformed into a giggling chatterer by reading the book or by hearing it read.

BOOK OF SAINTS AND FRIENDLY BEASTS: Abbie Farwell Brown. \$1.00.

Some score of tales of animals that have been the companions and friends of saints are collected in a little book printed in antique type and having a cover of mediæval aspect. The stories selected are told in quaint, simple English, and the saints represent many countries. [Six years and upward.]

BOSTON BOYS OF 1775: James Otis.

The two heroes are spies during the siege of Boston and narrowly escape the fate of

spies. Moderately well written and well illustrated by seventeen pictures. [Ten to twelve.]

BRENDA: HER SCHOOL AND HER CLUB: Helen Leah Reed. \$1.50.

A Boston private school, the homes of two or three of the pupils, and the Italian quarter are the scenes through which move the heroine, a spoiled child, her excellent cousin, two good and one ill-bred schoolmate. The book accurately reflects private school life, and the heroine's unhappiness is shown to arise from wilfulness. [Twelve to fifteen.]

BRETHREN OF THE COAST: Kirk Munroe. \$1.25.

The pirates in this story are not attractive; the boy hero is not incredibly brave; the style is generally good; the plot is not entirely commonplace, and the pictures are Mr. Zogbaum's. It is as good as a pirate story can be, unless produced by a genius.

CHRISTMAS ANGEL: Katharine Pyle. \$1.50.

Animated toys of all sorts, even the woolly trees having speech and motion, and dolls of very malicious intelligence are seen by a small girl after a slight concussion of the brain. The "angel" is the one seen at the top of the Christmas tree and is neither moral nor Christian.

DORIS AND HER DOG RODNEY: Lily F. Wesselhoft. \$1.50.

A prettily illustrated story of an ill-bred child, who is allowed to defy her governess and permitted to live in her aunt's family because she does not approve of her father's second marriage. She is possible enough, but not a profitable companion.

DREAM FOX STORY BOOK: Mabel Osgood Wright. \$1.50.

Very cleverly devised and expressive pictures by Mr. Oliver Herford accompany a series of stories of nightmares endured by the unfortunate hero, after eating cocoanut candy. He is transformed into a cat, a parrot, and a camera, and meets talking animals, none of them well imagined. [Six to ten.]

EDNAH AND HER BROTHERS: Eliza Orne White. \$1.00.

The children of a sculptor and a painter, living sometimes in the country, sometimes in the city, and always having admission to the studios of their parents, enjoy themselves in many quaint ways, such as trying to make wine of the one profitable crop on their father's farm. The story is simple, but not silly, and has pleasant pictures and a pretty cover.

FOR HIS COUNTRY: Marshall Saunders. 50 cents.

A sentimental tale of a precocious patriot whose homesickness hastened his early death in a foreign land, to which his mother had taken him to improve his accent. The story virtually calls upon the reader to blame the mother.

FOR THE LIBERTY OF TEXAS: Ralph Bonehill. \$1.25.

The defence of the Alamo is the crowning incident of this story, which is rather unfair to the Mexicans. Its temper belongs to 1850 rather than to 1900. [Ten to twelve.]

FORTUNE'S BOATS: Barbara Yechton. \$1.50.

Five talkative and industrious sisters, each with a profession or a craft, live with their mother in a lofty flat, and make their way towards prosperity. Their talk includes many subjects and anecdotes interesting to all young readers. [Twelve to eighteen.]

GEORGIAN BUNGALOW: Francis Courtney Baylor. \$1.00.

An English family living on a Georgian plantation introduce their German governess to the local customs, and she indulges in some picturesque English. A fine shipwreck story contrasts with the genuine fun of the book, which is excellently written, and teaches common sense and good manners.

GOLLIWOGG'S POLAR ADVENTURES: Bertha Upton. \$2.00.

Furs and other polar apparatus somewhat disguise the shock-headed Golliwogg and the Dutch dolls, who are the personages in this book, but otherwise they are, as they always have been, grotesque and amusing to children not sensitive to beauty. The Golliwogg might even frighten a timid little girl.

GREY FAIRY BOOK: Edited by Andrew Lang. \$2.00.

The stories in this volume are taken from many sources, from Greece to Guinea, rewritten as in the "Red" and "Blue" volumes, and illustrated with full-page plates and small pictures in the text. [Eight years and upwards.]

HIDDEN SERVANTS: Francesca Alexander. \$1.50.

Twelve Italian legends of saints, hermits, and nuns, transformed into simple verse by an author in full sympathy with their unaffected piety. The volume is printed in a style suggestive of the Morriss Press, but not imitating it. Miss Alexander was the intimate friend of Ruskin, and her "The Story of Ida" was highly commended by Cardinal Manning. She is now unable to make pictures with her brush and pen, and makes her rimed translations mentally, writing out a few words at a time. [Eight years and upwards.]

IN THE IRISH BRIGADE: G. A. Henty. \$1.50.

O'Brien's is the hero's regiment, and consequently his service is full of adventure. The preface gives a brief history of the brigade's doings and a good account of the reasons for its formation.

JACK OF ALL TRADES: Daniel C. Beard. \$2.00.

Building aviaries and tree-houses, making a toboggan slide, a switchback, and also a fish-pond in the back yard, are some of the tasks proposed to "Jack." Among the indoor games are two circuses and a Wild West Show, and very few of the games proposed can be played by any but rich boys. [Twelve to sixteen.]

LITTLE AMERICAN GIRL IN INDIA: Harriet A. Cheever. \$1.50.

Whether by accident or by design, Miss Cheever describes many things not mentioned in Mr. Kipling's stories for children, as Parsee worship, serpent charming, and processions in Bombay. In the latter half of the book the heroine is taken to her own country, and is taught patriotism and what might be called international charity. [Eight to fourteen.]

LITTLE PURITAN'S FIRST CHRISTMAS: Edith Robinson. 50 cents.

Judge Sewall's diary furnishes nearly all the material for this story, of which his little daughter is heroine. It very well sets forth the Puritan horror of "keeping" Christmas, and Betty and Samuel Sewall are droll little creatures. It is barely possible that a dull child might take the Puritan homilies about Popish holidays seriously.

LITTLEST ONE OF THE BROWNS: Sophie Swett.

The heroine manages to lose a baby left in her charge, and is deep in tribulation to the end of a pleasant domestic story. [Four to eight.]

MOOSWA AND OTHERS OF THE BOUNDARIES: W. A. Fraser. \$1.50.

This ranks next to the Jungle Books among volumes of juvenile animal stories. The scene is the Northwestern Canadian forest. The actors are all the fur-bearing animals, a boy and a trapper. The beasts are somewhat too human, but they are amusing and sometimes wildly funny, and Mr. Arthur Heming's illustrations are full of character and humor.

NED, SON OF WEBB: William O. Stoddard. \$1.50.

The hero's grandfather lends him a great book about the Vikings and their deeds, and he dreams of himself as defending Saxon England from Norseman and Norman and giving nineteenth century advice to the Saxon. [Ten to fifteen.]

OREGON TRAIL: Francis Parkman. \$2.00.

Although not actually written for boys, this book is better for them than any dilution of it in fiction. Being fifty-three years old, it contains no modern ethnology, but it describes exactly what Mr. Parkman saw while living among the Indians. Mr. Fred-eric Remington gave the book 75 good pic-

tures, and when a few years ago it first appeared in its present form, Mr. Parkman gave it an introduction.

OUT WITH GARIBALDI: G. A. Henty. \$1.50.

The date of this story is 1847, and the hero's adventures are well told, but the subject may lead to the reading of unwholesome literature.

PARADISE OF THE PACIFIC: G. Waldo Browne. \$1.50.

Good half-tone plates after good photographs, and a description and history of Hawaii, both tending to glorify the Protestant missionaries, their descendants, and the Republican party.

PEARL OF THE ORIENT: G. Waldo Browne. \$1.50.

A very well illustrated description of the Philippines, curiously erroneous in its treatment of the ecclesiastical history of the archipelago. More suitable for adults than for the young; not to be entirely trusted by either.

PRETTY POLLY PERKINS: Gabrielle E. Jackson. \$1.50.

Rich children and their pleasures are the chief persons and incidents. The effect on the mind of a child in ordinary circumstances is like that of a fairy tale. [Eight to twelve.]

PRINCESS'S STORY BOOK: George Laurence Gomme. \$2.00.

Historical tales collected partly from old chronicles, English and French, partly from novels, and illustrating the reigns of English monarchs from the time of Norman William. [Any age.]

REIGN OF KING HERLA: W. V. Canton. \$1.50.

Excellent written versions of fairy tales and stories from mythology, and a prose version of King Lear, with many wonderfully good pictures in line by Mr. Charles Robinson, are included in this volume, which is very elegantly bound. [Six to fourteen.]

ROGGIE AND REGGIE STORIES: Gertrude Smith. \$1.50.

Twins, brothers of the twins Arabella and Araminta, two souls with but a single thought, which they invariably express in succession. Their portraits are given in color and in black and white, in a well-printed, well-bound book, and pictures and text are of that meaningless ugliness which makes a young reader conceited if he have eyes and a mirror, or spoils his taste if he have not. The feature of repetition is probably borrowed from the North American Indians; it certainly is not an inheritance from any Caucasian source.

SHIREEN AND HER FRIENDS: Gordon Stables. \$1.00.

Shireen is a Persian cat, and she tells of a sea voyage with many variously accom-

plished animals. She also tells a story of an unfortunate princess, and always talks like a human being, the author not having taken the trouble to use his fancy, much less his imagination. [Six to ten.]

SUBSTITUTE QUARTER-BACK : Eustace L. Williams. \$1.25.

Football and a little touch of sentiment as to the relations between school-boys are the subjects. The boys are rather girlish. [Ten to twelve.]

TAR OF THE OLD SCHOOL : F. H. Costello. \$1.50.

A fight with an Algerine pirate ship, capture, slavery, escape, the cutting out of the Philadelphia, a visit to an English war vessel, and service on the Armstrong privateer were among the tar's experiences, and they are well told. [Ten to fifteen.]

WITH BULLER IN NATAL : G. A. Henty. \$1.50.

A Johannesburg boy on scouting duty is at the battles of Colenso, Dundee, Elands-laagte, and Spion Kop, and with the army when it enters Ladysmith. The book is written with fairness. [Ten to fifteen.]

WORLD OF THE GREAT FOREST : Paul du Chaillu. \$2.00.

This volume adapts to childish comprehension the zoology and entomology to be found in the author's books written for adults; but all the creatures, reptiles, animals, birds, and insects talk alike, and all

talk like men, and what they say of their habits and customs is less interesting than plain narrative would be. The book is good and instructive, but not great. [Ten to fourteen.]

WORLD'S DISCOVERERS : William Henry Johnson. \$1.50.

The author has here grouped accounts of voyages made in search of the Indies and of the Northwest Passage, beginning with Marco Polo and ending with Nordenskiöld. The style is easy and pleasant, and not condescending, and curious maps, old pictures, and portraits furnish the illustrations.

YOUNG AND OLD PURITANS OF HATFIELD : Mary P. Wells Smith. \$1.50.

An account of the Indian attack on Hatfield in 1677, the capture of seventeen women and children, and their recovery by two brave men. The author imagines some conversations and personal details, but adheres closely to history, and gives some account of the lives and the descendants of the persons rescued. [Ten to sixteen.]

YOUNG GUNBEARER : G. Waldo Browne. \$1.50.

This, the second of the Woodranger Series, is written around a hunter who speaks Cooper-Murray instead of any tongue used by living man. Most of the other characters are meant to represent real persons, but none is lifelike.

Books Received.¹

APOLOGETIK als spekulative Grundlegung der Theologie. Von Dr. Al. v. Schmid. St. Louis, Mo.; Freiburg, Bavaria: B. Herder. 1900. Pp. viii—354. Preis, \$1.60.

ROSARY LINKS. By Wilfrid Lescher, O.P. London: R. & T. Washbourne; New York: Benziger Brothers. 1900. Pp. 112. Price, 30 cents.

VISITS TO THE MOST BLESSED SACRAMENT, and to the Blessed Virgin Mary. For every day in the year. By St. Alphonsus de Liguori. Edited by the Rev. Eugene Grimm, C.S.S.R. *The same.* 1900. Pp. 236. Price, 50 cents.

THE MYSTERIOUS DOORWAY. By Anna T. Sadlier. *The Same.* 1900. Pp. 135. Price, 40 cents.

¹ Books sent for review should be addressed to the Editor, AMERICAN ECCLESIASTICAL REVIEW, Overbrook, Pa.

- NEW MANUAL OF THE SACRED HEART. Containing the most approved prayers and devotions. *The Same.* 1900. Pp. 398. Price, 50 cents.
- THE LIFE OF OUR LORD. Written for Little Ones. By Mother Mary Salome, of the Bar Convent, York. London: Burns & Oates; New York: Benziger Brothers. 1900. Pp. vi—430. Price, \$1.00.
- AT THE FEET OF JESUS. By Madame Cecilia, Religious of St. Andrew's Convent, Streatham. (Dames de St. André.) *The Same.* 1900. Pp. xi—279. Price, \$1.00.
- THINKING AND LEARNING TO THINK. By Nathan C. Schaeffer, Ph.D., LL.D.: Superintendent of Public Instruction for the State of Pennsylvania. (Educational Series.) Edited by Mart. G. Brumbaugh, A.M., Ph.D. Vol. I. Philadelphia: J. B. Lippincott Company. 1900. Pp. 351.
- HISTORY OF AMERICA BEFORE COLUMBUS. According to documents and approved authors. By P. De Roo. Two volumes. Philadelphia and London: J. B. Lippincott Company. 1900.
- THE WAY OF THE WORLD AND OTHER WAYS. A Story of Our Set. By Katherine E. Conway. Boston: The Pilot Publishing Company. 1900. Pp. 251. Price, \$1.00.
- IL MATRIMONIO CRISTIANO dinanzi al Senato del Regno. Studio Giuridico. Salvatore M. Brandi, S.J. Roma: Civiltà Cattolica. 1900. Pp. 48.
- HISTORICAL MEMOIRS OF THE CITY OF ARMAGH. By James Stuart. New edition, revised, corrected, and largely rewritten by the Rev. Ambrose Coleman, O.P., S.T.L., member of the Royal Irish Academy. Dublin: Browne & Nolan; M. H. Gill & Son. 1900. Pp. xxiv—477.
- CHINA AND CHRISTIANITY. By Alexander Michie, author of "Missionaries in China." Boston: Knight & Millet. 1900. Pp. xv—232. Price, \$1.00.
- HIS FIRST AND LAST APPEARANCE. By Francis J. Finn, S.J. With illustrations by Charles C. Svendsen. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 213.

- OLD CHARLMONT'S SEED-BED. By Sara Trainer Smith. *The Same*. 1900. Pp. 154. Price, 40 cents.
- CONFIRMATION. (Doctrine Explanations.) The Sacrament of Confirmation Explained in Simple Language for Children. Edited by the Rev. J. J. Nash, D.D. *The Same*. 1900. Pp. 72. Price, \$3.50 per 100.
- THE IDEAL CLASS BOOK. For the use of the Teachers in Parish Sunday Schools. The Ideal Publishing Co., Wakefield, Mass. P. O. Box 194.
- A GENERAL HISTORY OF THE CHRISTIAN ERA, for Catholic Colleges and Reading Circles, and for Self-Instruction. Vol. I. The Papacy and the Empire. By A. Guggenberger, S.T. Professor of History in Canisius College, Buffalo, N. Y. St. Louis, Mo.: B. Herder. 1900. Pp. 447. With four colored maps. Price, per vol., \$1.50.
- SOME NOTES ON THE BIBLIOGRAPHY OF THE PHILIPPINES. By the Rev. Thomas Cook Middleton, O.S.A., D.D. December, 1900. Pp. 58. Bulletin of the Free Library of Philadelphia. Number 4.
- L'AUTRE VIE. Par Monseigneur Élie Méric. Douzième édition. Deux Vols. in 12mo. Pp. xxiii—401; et 427. Paris: Ancienne Maison Douniol, P. Téqui; depot chez les principaux librairies Catholiques de Montréal et Québec. 1900. Prix, 6 fr.
- VERS L'ÉTERNITÉ. Deuxième édition. Par M. l'abbé Poulin. La même librairie. 1900. Pp. 420. Prix, 3 fr. 50.
- LE JUBILÉ. Petit Traité Théoretique et Pratique des Questions Relatives aux Divers Jubilés, accompagné d'un Résumé de la Doctrine des Indulgences—de Textes—Sermons et Plans de Sermons sur le Jubilé. Destiné spécialement aux Membres du Clergé. Par un Père Rédemptoriste. Montréal: C. O. Beauchemin et Fils. 1900. Pp. 252.
- LES DEUX TÉMOINS DU SACRÉ-CŒUR. Discours prêché à Paray-le-Monial, le 24 juillet 1900. Par le R. P. Aloys Pottier, S.J. Paris: Ancienne Maison Charles Douniol, P. Téqui. 1900. Prix, 0 fr. 35.

- SONGS OF ALL THE COLLEGES. Including many New Songs. Compiled and arranged by David B. Chamberlain (Harvard) and Karl P. Harrington (Wesleyan). New York: Hinds & Noble. 1900. Pp. 218. Price, \$1.00.
- THE RULERS OF THE SOUTH: Sicily, Calabria, Malta. By Francis Marion Crawford. With a Hundred Original Drawings by Henry Bookman. New York: The Macmillan Company. 1900. Two Volumes. Price, \$6.00.
- DE EXEMPLARISMO DIVINO, seu Doctrina de Trino Ordine Exemplari et de Trino Rerum Omnium Ordine Exemplato, in qua fundatur Speculativa et Practica Encyclopædia Scientiarum, Artium et Virtutum, auctore Ernesto Dubois, C.SS.R. TOMUS TERTIUS applicatur Doctrina Divini Exemplarismi ad Ordinem Perfectionis Scientiarum. Romæ: Ex typographia *Della Pace*; Philippi Cuggiani: *Vico Della Pace*, N. 35. 1900. Pp. 961.
- BARHEBRÄUS und Seine Scholien zur Heiligen Schrift. Von Dr. Johann Göttberger. (Biblische Studien, Band V, Heft 4 und 5.) St. Louis, Mo.; Freiburg: B. Herder. 1900. Pp. xi—153. Preis, \$1.20.
- HISTORY OF THE GERMAN PEOPLE at the Close of the Middle Ages. By Johannes Janssen. Translated from the German by A. M. Christie. Vol. III, pp. xii—370; Vol IV, pp. xii—369. St. Louis, Mo.: B. Herder. 1900.
- THE HIGHER EDUCATION OF WOMEN: The Venerable Madame Sophie Barat. An address delivered at Manhattanville, New York, Wednesday, November 21, 1900, by the Rev. Thomas J. Campbell, S.J., on the occasion of the Centenary of the Foundation of the Society of the Sacred Heart.
- PSYCHOLOGY: EMPIRICAL AND RATIONAL. (Stonyhurst Philosophical Series.) By Michael Maher, S.J., Professor Stonyhurst College, Examiner Royal University of Ireland. Fourth edition, rewritten and enlarged. London, New York, and Bombay: Longmans, Green & Co. 1900. Pp. 620. Price, \$1.75.
- AROUND THE CRIB. A Christmas Story. Handsomely printed and bound, with five half-tone illustrations. A chaste little brochure for the holiday season, and one suitable for both old and young. New York: William H. Young & Co. Price, 50 cents.

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*The Roman Documents and the Decrees from the various S. Congregations
will be found separately indexed, under the heading "Analecta."*

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